











THE  
CLASSICAL JOURNAL;

FOR  
SEPTEMBER AND DECEMBER, 1812.

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VOL. VI.

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ὦ φίλος, εἰ σοφὸς εἶ. λάβε μ' ἐς χεῖρας· εἰ δέ γε πάμπαν  
Νῆες ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

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THE

# CLASSICAL JOURNAL.

N<sup>o</sup>. XI.

SEPTEMBER, 1812.

## BIBLICAL CRITICISM.\*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοῦς ἀγγέλους. 1 *Corinth.* c. XI. v. 10.

SIR,

IN your 8th No. p. 273. I produced the opinion of Dr. Harwood upon this passage he supposes that ἀγγέλους means "the spies, whom their Pagan adversaries sent to observe the Christians, and to detect and expose any faults and imprudences they might haply discover." M. Gottlieb-Leberrecht Spohn's *Nov. Lex. Gr.-Lat. in N. T.* contains the following interpretation. "*Debet mulier calyptram habere super capite propter angelos*: G. G. Zeltner. *Diss. de Munimento Capitis feminei contra angelos* Altd. 1715.—cf. *Psalm.* 90, 6. κραταίωμα τῆς κεφαλῆς, *potestas capitis, est tegumentum.* Douglæus *Anal. Sacr. V. T. Excursu* 15." In the *Poecile* of Heumannus is a collection of the different interpretations of this passage, which Heumannus concludes with declaring his own opinion, 'that ἀγγέλους means *spies*,' as Dr. Harwood supposes. I must confess that the interpretation, which I am going to submit to the judg-

\* This article is printed in Mr. Barker's *Classical Recreations*, just published.  
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ment of the learned reader, seems, at least to myself, to be more satisfactory than any, which I have yet seen ;

ἡ γὰρ ἔρωτι  
πολλάκις, ὦ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.

I must first observe that I make no alteration whatever of the text ; that I take ἀγγέλους (with Heumannus, and Dr. Harwood) in the sense of \*spies ; that my interpretation is founded upon a well-known custom of the Roman, and perhaps the Grecians, women ; and that the writings of St. Paul abound with allusions to Roman customs. Andreas Cirino *de Urbe Roma*, c. 46., (a Tract inserted in the *N. Thes. Antiq. Rom. congestur* ab A. H. De Sallengre, Tom. II. Hagæ-Com. 1718. p. 518.) says, when he is treating upon the marriage of the Romans: “Plutarch. ἔνιοι δὲ λέγουσι καὶ τὸ τὴν κόμην τῆς γαμουμένης αἰχμῇ διακρίνεσθαι δορατίου, σύμβολον εἶναι τοῦ μετὰ μάχης καὶ πολεμικῶς τὸν πρῶτον γάμου γενέσθαι : Ovid. *L. 2. Fast.* v. 559.

*Nec tibi, quæ cupida matura videre matri,  
Comat virgineus hasta recurra comas :*

Festus Pompeius hanc *celibarem hastam* antiquos dixisse testatur : “*Celibari hasta caput nubentis comebatur, quæ in corpore gladiatoris stetisset abjecti occisique ; ut quemadmodum illa conjuncta fuerit cum corpore gladiatoris, sic ipsa cum viro sit : aliam rationem refert non scitu indignam : Vel quia matronæ Junonis Curitis in tutela sint, quæ ita appellabatur a ferenda hasta, quæ lingua Sabinorum Curis dicitur ; vel quod fortes viros genituras ominetur ; vel quod nuptiali jure imperio viri subicitur nubens, quia hasta summa armorum et imperii est, quam ob causam viri fortes ea donantur, et captivi sub eadem veniunt : alia effert Plutarch., quæ nuptiarum symbola tangunt et præcepta opportuna sponsæ et sponsi ; inquit enim in Quæst. Rom. : Διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην διακρίνουσιν ; ἀρχ. σύμβολόν ἐστι τοῦτο τοῦ βίαι καὶ μετὰ πολέμου γαμηθῆναι τὰς πρώτας ; ἢ μανθάνουσιν, ἀνδράσι συνοικῶσαι μαχητοῖς καὶ πολεμικοῖς, ἀδρυπτον καὶ ἀθλην καὶ ἀφελῇ προσίσθαι καλλωπισμόν ; ὥσπερ ὁ Λύκουργος ἀπὸ πρίονος καὶ πελέκους κελύσας τὰ θυρώματα ταῖς οἰκίαις ποιεῖν καὶ τὰς ὀροφὰς, ἄλλω δὲ μὴ χρῆσθαι τὸ παράπαν ἐργαλείῳ, πᾶσαν ἐξέβαλε περιεργίαν καὶ πολυτέλειαν ; ἢ τὴν διάστασιν αἰνίττεται τὸ γινόμενον, ὡς μόνω σιδήρῳ τοῦ γάβρου διακριθησομένου ; Sed cur nos aliena recensendo laboramus ? Dabimus etiam ex nostro ingenii penu etiam nonnulla erudita et nova ; hastæ cuspis Romanarum mulierum discriminabat comam, quia hasta Romæ primum florens cuspe fixa in terrâ germinâ protulit ; florentis conjugii hieroglyphicum : præterea hasta diis olim dabatur, ut custodirent urbem ; sic mulieri, ut domui curam gereret decorisque viri casta servaret domum : item*

hasta discriminare crines, est ferro ornatum capitis præferre, ut robur etiam in capillo vigeret, et virtus capitis esset in arce; sanguine illa gladiatoris præstabat occisi, fortasse ut contentiones ac jurgia antequam inirent sponsalia mulier litigiosa jugularet, utpote conjugio indigna: sanguis in ferro parit æruginem ferrumque debilitat, et contentiones mulierum viros fortissimos domi militique enervant; ut hebetes ac fatui delirent, quod ut scirent, capiti hastam apponebant ærugine infectam: HASTA MARTIS EST INSIGNE, REGIUMQUE APUD ROMANOS SCEPTUM, EAMQUE MULIER PRÆFEREBAT IN CAPITULO, UT VIRI DOMINIUM AGNOSKERET: crines deinde cogitationes referunt, uti Euthymius docet, ideo mulier recogitat dominum esse virum, illumque eximia veneratione prosequitur." "Acus—ad illa comæ discrimina, seu, quod hic dicitur, δις μετέθηκε κόμην, bis comam disposuit, hastæ nomine alibi ab eodem Nasone dicta, *Fast. L. 3. v. 350.*—, quæ, ut ibidem adnotarunt viri docti, *celibaris hasta* ap. Festum, *δοράριον* autem ap. Plutarch. in *Quest. Roman.* dicitur," E. Spanhemii *Obs. in Hymn. in Pall.* on v. 22. Gesner in his *Thes. Ling. Lat.* cites the passage of Festus Pompeius, and of Ovid under *Celibaris*, and adds: "Arnob. 2. p. 91. *Nubentium crinem celibari hasta mulcetis*: vid. Brisson. *de Ritu Nuptial.* p. 218." "Omnes quidem mulieres crinem a fronte dividebant discriminale acu, etiam illæ, quæ operosius ornabantur; et hoc discrimine mulieres a virginibus distinguebantur; nam virgines cirtatæ, mulieres cum crinibus erant, iisque a fronte divisæ: Tertullian. *de Virginibus Velandis*, *Simulque se mulieres intellexerunt, vertunt capillum, et acu lascivione comam sibi inserunt, crinibus a fronte divisæ, apertam professæ mulieritatem*," Salmasius's *Plin. Exer. in C. J. Sol. Polyh.* p. 534. Hence then I consider the words, *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, not to allude to *veils*, as a badge of subjection (and I must confess that, if *ἐξουσίαν* can mean a covering at all, I greatly doubt whether the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς* can possibly mean to wear a veil, which was not worn upon the head, and I think that we are to understand a *cap*, a *bonnet*, or the hair upon the head), but to allude to this *spear* (*hasta recurva*, or *celibaris*), which was worn upon the head of the married woman (and let it be recollected that St. Paul is speaking of the WIFE), as a badge of submission. If we are to understand, by the words *ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς*, the hair upon the head, my interpretation accords precisely with this remark; for the Apostle says, in fact, that as woman is inferior to man, she ought to bear upon her head the mark of her inferiority to her husband in wearing her hair, which he has beautifully expressed by an allusion to the *spear*, which bound the hair of the Roman brides, and to the principle, which it was intended to inculcate.

A writer in the CLASSICAL JOURNAL, No. 1. p. 100. (who, however, understands this verse in a different sense) has appealed to the *Germ. of Tac. c. 39.* for an analogous instance. *Est et alia luco reverentia: nemo, nisi vinculo ligatus, ingreditur, ut minor et potestatem numinis præ se ferens: si forte prolapsus est, at colli et insurgere haud licitum: per humum ecvolvuntur, eoque omnis superstitio respicit, tanquam inde initia gentis, ibi regnator omnium deus, cetera subjecta atque parentia.* In the 3d No. of the CLASS. JOURN. I made some remarks upon this mention of *a rope as an emblem of submission*, and cited the following passage, (relative to the Catti) from the 32d c. of the same treatise, *Fortissimus quisque ferreum insuper anulum (ignominiosum id genti) velut vinculum gestat, donec se cæde hostis absolvat.* As Lord Woodhouselee justly observed to me in a letter, “it might have been remarked, from the proofs given of the ring being accounted a badge of slavery, that the custom of *marrying with a ring* originated among nations in that state of rude manners, where the wife was considered in the same light as *a slave*, the absolute property and bondswoman of the husband.”

E. H. BARKER.

Tooke's Court.

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*Sequel to Sir William Drummond's Essay on the Inscriptions found at Saguntum.*

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NO. II.

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*Mariana's Account of the Biscayan Tongue.*

Topos los Españoles en este tiempo, y usan de una lengua comun, que llamamos Castellana, compuesta de avenida de muchas lenguas, en particular de la Latina corrupta: de que es argumento el nombre que tiene, porque tambien se llama Romance, y la afinidad con ella tan grande, que lo que no es dado aun a la lengua Italiana juntamente, y con las mismas palabras, y contexto se puede hablar Latin y Castellano, assi en prosa, como en verso. Los Portugueses tienen su particular lengua, mezclada de la Francesa y Castellana, gustoso para el oydo y elegante. Los Valencianos otrosi y Catalanes usan de su lengua, que es muy semejante a la de Lengüadoc en Francia; o lenguaje Narbonense, de donde aquella nation y gente tuvo su origen: y es assi, que ordinariamente de los lugares comarcanos, y de los con quien se tiene comercio, se pegan algunos vocablos y algunas costumbres. Solos

Los Viscaynos conservan hasta oy su lenguaje grosero y barbaro, y que no recibe elegancia, y es muy diferente de los demas, y es mas antiguo de Espana, y comun antiguamente de todo ella, segun algunos lo sienten: y se dize que toda Espana usò de la lengua Vizcayna, antes que en estas Provincias entrassen las armas de los Romanos, y con ellas se les pegasse su lengua, Anaden, que como era aquella gente de suo grosera, feroz y agreste, la qual trasplantada a manera de arboles, con la bondad de la tierra se ablanda y mejora, y por ser inaccesibles los montes donde mora, ò nunca recibì del todo el yugo del imperio estran-gero, ò le sacudiò muy presto. Ni carece de provabilidad, que con la antigua libertad se aya allí conservado la lengua Anti-gua, y comun de toda la Provincia de Espana. Otros sienten de otra manera, y al contrario dizen, que la lengua Vizcayna siempre fue particular de aquella parte, y no comun de todo Espana. Mue-vense a dezir esto por testimonio de autores antiguos que dizen los vocablos Vizcaynos, especialmente de los lugares y pueblos, eran mas duros y barbaros que los demas de Espana, y que no se podian reducir a declinacion Latina. En particular Estrabon testi-fica, que no un genero de letras, ni una lengua era comun a toda Espana. Confirman esto mismo los nombres briga, pueblo; tetrà, escudo; falarica, lança; gurdus, gordo; cuscùlia, coscoja; lancia, lança; vepio, caida; buteo, cierta ave de rapina; necy por el dios Marte; con otras muchas dicciones, que fueron anti-guamente proprias de la lengua de los Espanoles, segun que se prueva por la autoridad y testimonio de autores gravissimos, y aun algunas dellas passaron sin dudà de la Espanola a la lengua Latina: de las quales dicciones todas no se halla rastro alguno en la lengua Vizcayna: lo qual muestra que la lengua Vizcayna no fue la que usava communmente Espana. No negamos empero aya sido una de las muchas lenguas que en Espana se usavan antiguamente, y tenian. Solo pretendemos, que no era comuna toda ella. La qual opinion no queremos ni confirmarla mas à la larga, ni seria a proposito del intento que llevamos, detenernos mas en esto.

If the cautious reader contest the assertions of Bœchart, a mere modern, as to the identity of the Punic, Hebrew, and the earliest Chaldee, he will, I hope, yield to the express and the authoritative testimony of a St. Jerome, and a St. Austin, the former a transla-tor of the Hebrew Scriptures, and the latter a bishop of Hippo, near Carthage. Jerome asserts in the seventh chapter of Isaiah, in the 25th of Jeremiah, in the Galatians at the end, and in the 36th of Genesis: "Lingua Punica ab Hebræis fontibus manavit: Hebrææ magnâ ex parte confinis est: penè omnia Hebræa Punicæ linguæ consona: Punica Hebrææ contermina est."

St. Austin repeats the assertion: "Istæ linguæ non multùm inter se differunt: permulta Hebræa, et penè omnia, Punicæ consonæ linguæ; cognatæ quippe sunt linguæ istæ et vicinæ: istæ

### Concerning the

enim linguæ sibi significationis quâdam vicinitate sociantur: in Punicâ multa invenimus Hebræis consonantia verbis." Priscian also in the fifth book confirms their similarity: "Lingua Pœnorum Chaldææ vel Hebrææ similis." Adelung adds: "The first people known in Europe were the Iberians, or Cantabrians, who established themselves in the south of Gaul, in a portion of Italy, and particularly in a portion of the two Spains. The Basque, which is a mixture of Latin, Mæso Goth, German, [and I add Celtic,] contains the remains of the Iberian language."

An excellent Spanish scholar, long a resident in Catalonia, concludes, in his letter to me, upon Llarramedí's Grammar, Lloyd's Basque words, and upon the above very imperfect Essay: "It will be expedient, first to discover the analogy between Welsh and Biscayan words, previous to examining their mutual conjugations and declensions, [which, obviously to a Hebrew scholar, and to a philologist, betray a similarity in the two grammars.] A few words, nouns, and verbs, may certainly be traced in Celtic and in the Basque. Yet I conceive the Basque to be as far asunder from the Celtic, as the modern Persian from the modern English [and from a similar cause, the ancient juxta-position of the two tribes, and their distance for the past 3000 years.] The old Persian was the old Gothic."

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### CONCERNING THE SHIELD OF ACHILLES.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, **I**T has been remarked by Mr. Bryant, that the central part of the Shield of Achilles, as it is described by Homer in the Eighteenth Book of the *Iliad*, was a map of the earth and of the celestial appearances; and that the poet copied his description of it from models which he had seen in Egypt.<sup>1</sup> There can be no doubt, that representations of the celestial bodies, the earth, and the ocean, were frequently exhibited in Egypt and in Asia, not only on painted and sculptured walls, but on the dress and ornaments both of Deities and mortals. Besides the remarkable examples cited by Mr. Bryant, a few others may be mentioned. "The image of Amon with the head and horns of a ram, and with the horns of a goat also, surmounted by a disk, and with a blue robe over the shoulders, was nothing else than an astronomical symbol."<sup>2</sup> On the garment and dress of Isis the celestial bodies were represented;<sup>3</sup> and the twelve signs of the zodiac were

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<sup>1</sup> *Anc. Mythol.* Vol. ii.

<sup>2</sup> *Panth. Ægypt.*

<sup>3</sup> *Apul. Met.* l. xi.

depicted on the robe of the Syrian Goddess.<sup>1</sup> Even the dress of the High Priest of the Jews seems to have been formed with a reference to the universal system; since the elements, the sun, the moon and the constellations, were typified by the materials of which it was composed, and by the ornaments with which it was adorned.<sup>2</sup>

The objects, which Vulcan engraved in the central part of the Shield of Achilles, are described by Homer—Il. Σ. v. 483. The learned reader will of course consult the original; and the English reader will, perhaps, excuse the following translation, since it is necessary for my purpose, that the sense be given as truly, if not as literally, as possible.

In it he formed the earth, the heavens, the sea,  
The sun unwearied, and the moon at full,  
And all the starry signs that crown the sky,  
The *Pleiades*, the *Hyades*, the strong  
*Orion*, and the *Bear*, else called the *Wain*,  
That round its centre in its sphere revolves,  
That still observes *Orion* in his course,  
And is the sole of all the circling signs,  
That never in the waves of ocean bathes.

It is evident, then, as Mr. Bryant says, that the central part of the shield represented a map of the earth, and of the celestial appearances; and I shall have occasion to show, that it was probably copied from an Egyptian model.

• From the time of Aristotle to the present, the critics have asked, how Homer could assert, that the *Wain* was the *only* constellation which never bathed itself in the ocean, or in other words, which never descended below the horizon? Aristotle says, that the poet put the *Wain*, by a figure of Speech, for all the constellations which never set, as being the most remarkable.<sup>3</sup> Crates reads *οἷος* for *οἷν*; but Strabo vindicates the text, and understands, that by the *Bear* Homer meant the whole Arctic circle.<sup>4</sup> I confess, that these explanations do not appear to me to be very satisfactory.

The constellations, which never set, even in part, in the latitude of Troy, are *Cepheus*, *Draco*, *Ursa Minor*, and the seven stars of *Ursa Major*, which properly form the *Wain*, and which alone the poet appears to have indicated in the passage cited above. These constellations likewise never set in Attica, or in the Peloponnesus, with the exception, perhaps, of the star  $\gamma$  in the *Wain*. How, then, could Homer tell the Greeks, that the *Wain* is the only constellation which never sinks below the horizon?

One method of solving this difficulty is generally proposed and followed. It is pretended, that the *Great Bear* was the only Arctic constellation, with which the Greeks were acquainted in the days of Homer. But the Greeks were no strangers to the celestial signs in the time of the Argonauts. Some say that they were instructed in the knowledge of the sphere by Hercules;<sup>5</sup> and others hold, that they

<sup>1</sup> Hellor. De Dea Syr. imag. &c.

<sup>2</sup> Clem. Alex. Strom. L. v. Joseph. Antiq. Jud. L. iii.

<sup>3</sup> Poetic. L. i.

<sup>4</sup> L. i.

<sup>5</sup> Diodor. Sicul.

were made acquainted with the stars by Chiron.<sup>1</sup> The invention of a machine, probably resembling an armillary sphere, has been attributed by some to Atlas,<sup>2</sup> and by others to Musæus.<sup>3</sup> During the time of the Trojan war Palamedes was celebrated for his knowledge of astronomy.<sup>4</sup> In Asia, and in Egypt, this science, to speak after the most moderate calculations, had been cultivated for many ages, before the time of Homer.<sup>5</sup> The poet, therefore, either was not, or ought not to have been, unacquainted with those celestial signs, which never set.

But it is further contended, that the *Great Bear* was the only Arctic constellation known to Homer, because the ancient Egyptians, who instructed the Greeks in astronomy, were unacquainted with *Cepheus*, *Draco*, and *Ursa Minor*. Achilles Tatius says, that there were no constellations known by these names in the Egyptian sphere.<sup>6</sup> I shall have occasion to show presently, that this is true, as far as it regards *Ursa Minor*; but with respect to *Cepheus* and *Draco*, I conceive the case to be very different.

*Cepheus*, or the *King of Ethiopia*, is the name of a constellation of considerable magnitude, which never entirely sets in Egypt. How then could it have escaped the notice of the Egyptian astronomers? The Indian astronomers call it by the name of *Capya*,<sup>7</sup> and this may have been the ancient Egyptian name, from which the Greeks had their *Cepheus*. This constellation had its place in the tables of the Arabians.<sup>8</sup> The Jews, or rather their more learned neighbors the Chaldeans, denominated *Cepheus* בעל הלהב<sup>9</sup> *Dominus flammæ*. From whom did the Greeks obtain the astronomical fable of this Ethiopian King, if not from the Egyptians? I must likewise remark, that *Cepheus* is evidently a word of foreign origin. It was, perhaps, derived from כפף *caphaph*; *curvavit*; nor, when we consider that this constellation continually revolves round the pole, without ever entirely setting even in Ethiopia, of which country *Cepheus* was fabled to be King, will this conjecture appear unfounded. The word כף *caph*, signifies any thing hollow. Hence our word *cope*; and it is possible, that *Cepheus*, never leaving the cope of heaven, to descend below the horizon, may have been named from *caph*. But leaving the etymology, on which it would be difficult to say any thing positive, I cannot imagine, that a constellation, in which Ptolemy, without the assistance of glasses, reckoned thirteen stars, was unknown to the more ancient Egyptian astronomers, in whose country, it must have been observed, (I should think,) that some, at least, of these stars never descended below the horizon.

I find it equally difficult to believe, that the more ancient Egyptian astronomers were unacquainted with *Draco*—a constellation that must always have attracted attention on this side of the torrid zone, not

<sup>1</sup> Clem. Alex. Strom. L. i.

<sup>2</sup> Diodor. Sicul.

<sup>3</sup> Diog. Laert.

<sup>4</sup> Sophocl. in Naupl.

<sup>5</sup> Orig. des Loix. T. ii.

<sup>6</sup> Uranolog. C. xxxix.

<sup>7</sup> Asiat. Research. Vol. iii.

<sup>8</sup> Consult the tables of Bayer, Riccioli, &c.

<sup>9</sup> Kirther writes בעלת; but, I think, inaccurately.

only from its proximity to the pole, but from its magnitude and brilliancy. We find it represented by a serpent in one of the Egyptian planispheres edited by Kircher.<sup>1</sup> We again find it under the same form in the Egyptian Zodiac, of which an account was published in the *Mem. de l'Acad. des Sci.*<sup>2</sup> The Chaldeans denominated this constellation *גדיש* which word I should be inclined to translate *the great fish*—(perhaps, *the great tunny*,) rather than *the dragon*. Now it is to be observed, that the Greeks did not give to the constellation the form, which imagination has lent to the dragon. They represented it as a serpent with the head of a fish.<sup>3</sup> Nevertheless the constellation was known in the East from remote antiquity by the name of the *Dragon*. The Chinese had given it this name more than 4000 years ago.<sup>4</sup> Had the Greeks first separated and denominated this constellation, they would probably have made the form accord with the name. But they seem to have united the *fish* of the Chaldeans, with the *serpent* of the Egyptians, and to have borrowed the name from the Orientalists. Under all these circumstances, it is difficult to believe, that the more ancient Egyptian astronomers were ignorant of a constellation, in which Ptolemy afterwards counted no less than 31 stars, which of course were visible to the eye.

I have examined the pages of Aratus with some attention, but I do not find, that he has authorised the assertion of Tatius, as I had once been led to think. I likewise observe that Tatius, who lived so late as the time of Claudius, has fallen into some mistakes, concerning the astronomy of the ancient Egyptians, which render his authority extremely suspicious. Thus he says, that the *Great Bear* was not an Egyptian constellation. Now that this is a flagrant mistake appears from the very ancient inscription on the column of Osiris. *Εἰμι δὲ Ὀσίρις ὁ Βασιλεὺς, ὁ στρατεύσας ἐπὶ πᾶσαν χώραν, ἕως εἰς τοὺς ἀοικήτους τόπους τῶν Ἰνδῶν, καὶ τοὺς πρὸς Ἀρκτον κεκλιμένους, &c.*<sup>5</sup> *But I am Osiris the King, who hath marched his army over the whole region, even unto the uninhabitable countries of the Indies, and unto those lying near to the Bear.*

I might point out some other mistakes, which have been made by Tatius; but I do not conceive, that this is necessary; and I imagine, that few of my readers will now be disposed to think, upon his authority, that the ancient Egyptians were ignorant of the constellations of *Cepheus* and *Draco*.

It has been moreover argued from the statement which Homer himself has made, that he was unacquainted with these constellations. The Poet has said, that all the signs were engraven on the shield, and then names the *Pleiades*, the *Hyades*, *Orion*, and the *Bear*, commonly called the *Wain*. From this it is inferred, that he mentioned the appellations of all the signs which he knew. This induction has been hastily made. Homer has mentioned *Boötes*,<sup>6</sup> and the *Great Dog*,<sup>7</sup> in

<sup>1</sup> Ed. Æg. iii.

<sup>2</sup> For 1708.

<sup>3</sup> See the celestial globe.

<sup>4</sup> Long's Hist. of Astron. vol. ii.

<sup>5</sup> Diodor. Sicul. L. 1.

<sup>6</sup> Odyss. E. v. 272.

<sup>7</sup> Il. X. v. 29.

other places, and does not notice them here. An Epic Poem is not the place in which we are to look for an astronomical catalogue. Homer names some of the most remarkable of the constellations; but I cannot thence conclude, that he knew of no more.

But if Homer were acquainted with the constellations, which are called *Cepheus* and *Draco*, in what manner can he be excused for saying, that the *Wain* is the only sign which never sets? My answer is, that if he framed his map of the heavens in Egypt, or that if he took it from an Egyptian model, as Mr. Bryant supposes, his account, it seems to me, will be found to be strictly accurate.

The star, which is now called the Polar star, must have been distant not less than  $15^{\circ}$  from the Pole in the Trojan times. About 4000 years ago, the star  $\alpha$  in *Draco* was only 10 minutes from the Pole.<sup>1</sup> About 3000 years ago, the star  $\alpha$  in *Draco* was rather less than  $5^{\circ}$  from the Pole, and was the nearest remarkable star.<sup>2</sup> But as the Earth's Pole continued to revolve round the Pole of the Ecliptic, the star  $\beta$  in *Ursa Minor* would probably be considered as the Polar star about 2450 years ago. I am aware that Bernouilli has brought the period down to 2000 years ago;<sup>3</sup> but with due deference to that great man, I am inclined to abide by my own statement. Let us now consider the consequences to our argument, which may be derived from these remarks.

I reckon that it was about 2450 years ago, that the star  $\beta$  in *Ursa Minor* was first considered as the Polar star. The constellation itself contains few, and no very brilliant stars, and, therefore, could scarcely have attracted the notice of mariners and travellers; but when the star  $\beta$  came to be the nearest to the Pole, it would necessarily engage the attention of both. This star, therefore, and those around it, which had probably been hitherto included in the folds of the serpent, or dragon, might properly be separated into a new constellation. This theory seems to agree with facts. The Greeks were first made acquainted with *Ursa Minor* by Thales, who obtained his own knowledge of it from the Phœnicians: Thales flourished about 2350 years ago. But Strabo says, that the Phœnicians first became acquainted with *Ursa Minor*, and gave to it the rank of a constellation. I, therefore, conclude, that this happened, when the star  $\beta$  came to be the nearest star to the Pole, about 400 years before Thales, and about 250 years after the death of Homer. It follows that *Ursa Minor* could not have been known to that poet.

But since the star  $\alpha$  in *Draco* was only 10 from the Pole about 4000 years ago, and since about the Trojan times, or 3000 years ago, the star  $\alpha$  in *Draco* was within  $5^{\circ}$  of the Pole, it appears that the Pole's place, about 3000 years ago, was such, as that the seven stars of the *Wain* must all have been within the arctic circle, and could never have been seen to set on this side of the tropic of *Cancer*. Now this was not the case with parts, at least, of *Cepheus* and *Draco*. In Egypt, as far north as Memphis, parts of *Cepheus* and *Draco* would annually sink below the horizon. It is, therefore, true, that about the Trojan

<sup>1</sup> Long's Hist. of Astron. <sup>2</sup> Bailly Hist. de l'Astron. <sup>3</sup> Mem. de Berl. 1778.

times, and in the land of Egypt, the seven stars of the *Wain*, which Homer evidently meant to indicate, formed the only constellation, which was always entirely above the horizon, and of which no part ever bathed itself in the ocean.

If this reasoning be well founded, and I humbly think that it is so, it may tend to enable the admirers of Homer to reply to the objections of the Abbé Terrasson, who has severely criticised the passage before us.

I shall now proceed to consider the objects represented on the circumference of the shield. Here we find four great divisions, each of which may be subdivided into three parts. In each partition there is a separate picture; and a very just idea of the whole seems to be conveyed in the print and explanations, annexed to Mr. Pope's translation of the Iliad. The four great divisions plainly indicate four different states of society,—the *civil* state,—the *military*—the *agricultural*—and the *pastoral*. This is evident from the representations contained in each.—1st. a town in which nuptial rites are celebrated, and a cause is pleaded and tried.—2nd. a town besieged, an ambuscade, and a battle.—3rd. tillage, the harvest, and the vintage.—4th. herds, flocks, and a rustic dance.

But I have been led to think, that Homer also meant to typify in his pictures the four seasons, and the twelve months of the year. I am likewise of opinion, that though his map of the earth and of the celestial appearances was copied from an Egyptian model, yet that in his description of this part of the shield, he adverted to certain customs, manners, and usages, borrowed indeed originally from the Egyptians, but already established in his own time among the Greeks. I think that he particularly alludes to the institutions of the Athenians and of the Thebans, who were colonists; the first from Egypt, and the last from Phœnicia.

Before I enter more particularly into this disquisition, it seems necessary that I should say a few words on the Grecian year. The Attic year is that, which I shall consider. It is stated by Scaliger,<sup>1</sup> Dodwell,<sup>2</sup> and Potter,<sup>3</sup> that the most ancient Attic year commenced at the winter solstice. But the Athenians were Egyptian colonists; and the Egyptians had no year which began at that season. How then did the people of Attica come to fix the commencement of their ancient year at the winter solstice? I shall endeavour to explain this.

It is said by Syncellus,<sup>4</sup> that the year of 365 days was established by *Asis*, or *Aseth*, who began to reign over Egypt about 1772 years before Christ, and who sat about fifty years on the throne. From this statement we might infer, that the year of 360 days had been in use before the time of *Asis*; but from the accounts of Plutarch<sup>5</sup> and Diodorus Siculus<sup>6</sup>, it would appear that the five days had been intercalated even previously to the birth of Osiris and Isis. I, therefore, conclude, that *Asis* had only reformed the calendar, or had changed the *epoch* or commencement of the year.

<sup>1</sup> De Emend. Temporis  
<sup>4</sup> Chronograph. p. 123.

<sup>2</sup> De Vet. Cycl.  
<sup>5</sup> De Isid. et Osir.

<sup>3</sup> Antiq. vol. 2.  
<sup>6</sup> l. 1.

The Egyptian monarchs were obliged to take an oath, that they would maintain the year of 365 days free from intercalation;<sup>1</sup> and the priests carefully distinguished this year, from that which consisted of 365 days and a quarter. When they reckoned for the solar year, they added a day, at the end of every fourth year consisting of 365 days; but when they reckoned for the civil year, they omitted this day. It follows, that the civil year was a vague one, and that at the end of every fourth year, a day would be lost, and it would have a new *thoth*, or commencement. The astronomers perceived that 1461 of these vague years would be exactly contained in 1460 solar years; and this cycle was called the *Sothic*, because it commenced with the rising of *Sothis*, or *Sirius*.

Censorinus<sup>2</sup> tells us, that the year in which he wrote his book, and which was 238 years after the birth of Christ, answered to the hundredth year of the *Sothic* period. Consequently the preceding *Sothic* period must have terminated 138 years after our æra; and must have commenced 1322 years before it. Petavius<sup>3</sup> states, that *Sirius* rose heliacally on the 20th of July in the year 1322 before Christ; and that the summer solstice took place on the 5th of the same month, in the same year; but according to the precession of the equinoxes the solstice must then have had place, about the 22nd day of July. From this it appears, that the *thoth*, or commencement, of the *Sothic* period, 1322 years before Christ, must have accorded pretty nearly with the summer solstice of the same year.

According to Sir Isaac Newton, the year of 365 days moves back thirty-three days and five hours, in 137 years. If then the *thoth* corresponded nearly with the summer tropic 1322 years before Christ, it could not have been far from the autumnal equinox towards the end of the reign of *Asis* or *Aseth*, which began 1772 years before our æra, and lasted about half a century. By the same rule, if the *thoth* accorded nearly with the autumnal equinox, a little more than seventeen centuries before Christ, it must have nearly corresponded with the winter solstice about 2100 years before our æra.

Eusebius, in his *Chronicon*, has fixed the foundation of the kingdom of Sicyon, when the *Pelagi* first established themselves in Greece, for the year 2089 before Christ. Now there can be little doubt, that the *Pelagi* derived most, if not all their knowledge originally, at least, from Egypt; and without assuming too much, I think, I may conclude, that since the *thoth*, as we have just seen, corresponded nearly with the winter solstice, when they first settled in Greece, nothing was more likely than that their descendants, who might not know how to follow the wandering year of the Egyptians, should continue through a long lapse of ages, to consider the shortest day of the year, as its last, and the day succeeding as its first.

I shall as shortly as possible state the following reasons in support of what I have been saying.

1. The most ancient Greek year was a solar, and not a lunar year.<sup>4</sup>

<sup>1</sup> Panth. Egypt.

<sup>2</sup> De Doct. tem. l. v. c. vi.

<sup>3</sup> De Die Natal. c. xxi.

<sup>4</sup> This is positively stated by Galen.

2. The most ancient Attic year, as Suidas expressly says, consisted of 365 days.

3. This ancient Attic year was probably formed of 360 days, to which five intercalary days were added.

4. These five days probably constituted the period, which the ancient Athenians denominated their second *Posideon*.<sup>1</sup>

5. The Egyptians placed the intercalary days at the close of the year of 360 days; and we shall find, that if the ancient Attic year commenced at the winter solstice, it must have closed with the first and second *Posideon*.

6. The nations of Italy descended from the *Pelasgi* dated the commencement of the year from the Winter Solstice.

7. For the connection of the *Pelasgi* with the Egyptians, and for their settlements in Europe, I refer the reader to my fourth Dissertation in the *Herculensia*.<sup>2</sup>

I should not have insisted so much upon this subject, if it had not appeared to me, that Homer shows by the 12 pictures on the shield of Achilles, (in which I think he clearly typifies the 12 months) that the Greeks in the heroic ages dated the commencement of the year from the Winter Solstice.

For the translations which follow, I must be answerable. It was necessary to my purpose to give the sense of the original as nearly as possible. The elegant and highly poetical version of Mr. Pope is not sufficiently literal for my object; and I have not Cowper's to refer to. I, therefore, hope, that my own humble attempts will be excused.

1. II. Σ. γ. 490. Here Homer begins to describe the objects which Vulcan introduced into the twelve divisions.

Then in the shield he framed two cities fair,  
And full of busy men: In one of these  
Was seen the solemn pomp of nuptial rites,  
When from their chambers bridal maids are led  
By light of flaming torches through the town,  
What time the Hymenean rises loud  
And frequent, and the youths, in many a ring,  
Dance to the music of the flute and lyre;  
While all the fair—none may be absent then—  
Stand in their porches, and admire the show.<sup>3</sup>

The ancient Greek year commenced at the Winter Solstice. But the Winter Solstice, as Aristotle attests,<sup>3</sup> took place in the month *Gamelion*. This, then, was the first month of the ancient year; and included part of December with part of January. It was named *Gamelion* after the *Gamelia*. Let us then hear what was meant by the *Gamelia*. Οἱ δὲ φασιν Γαμήλιαν βυσίαν ἦν ἔθουν τοῖς δημόταις οἱ εἰς τοὺς ἱερῆβους ἡγγραφομένοι, καὶ μελλόντες γαμεῖν—Some say, that the *Gamelia* was a sacred offering, which was made to the members of the Ward

<sup>1</sup> Dodw. de Vet. Cycl.

<sup>2</sup> With respect to the many and gross errors of the press in that Dissertation, I can only say that I hope soon to be able to announce a more correct edition of the whole work.

<sup>3</sup> In Meteor. C. vi.

by those who were enrolled among the young men arrived at the age of virility, and who were about to marry. Speaking of the *Gemethlia*, Moschopulus says, that it was a festival celebrated on the birth-day of any one, as the *Gamelia* was on the marriage, (ὡςπερ Γαμήλια ἢ ἐν γάμῳ). Olympiodorus tells us distinctly, that the month *Gamelion* was so named by the Athenians, because it was the season, in which they were accustomed to celebrate marriages. But take his own words—Γαμηλιῶν δὲ ἐλέγετο μὲν παρ' Ἀθηναίοις διὰ τὸ κατ' ἐκείνον τὸν καιρὸν γάμους ἐπιτελεῖσθαι. Now when we consider the picture represented by Homer of nuptial rites in the first of the twelve partitions, I cannot help thinking, that he alluded to the first of the 12 months of the ancient Greek year.

2. The second division is thus described.

- V. 497.      A mighty concourse thronged the Forum<sup>1</sup> next,  
 For there a strife had risen; and two men  
 About a fine, for homicide incurred,  
 Disputed. This maintained, that all was paid,  
 And to the people round addressed his plea.  
 While that denied that aught had been received.  
 \* Each wished a trial,—each appealed to proof:  
 'The shouting crowd by turns applauded both.

Sealiger<sup>2</sup> holds, that the month *Anthesterion* followed *Gamelion*; nor can I have the slightest hesitation in agreeing with him. It would require a separate Dissertation to show upon what principles I would adjust the Greek and Roman months. I shall, therefore, generally state that *Anthesterion* answered to part of January and part of February.

In the extract given from Homer, we find that the principal subject of the second picture related to a dispute concerning a murder, or rather a homicide. Now it was in the month of February at Rome, and *Anthesterion* at Athens, that lustrations for the dead were annually performed; that festivals in remembrance of them were celebrated; and that cases concerning them were tried.

The *Feralia*, which were celebrated at Rome in the month of February, are thus defined by Varro;—*Feralia ab inferis, et ferendo, quod ferunt tum epulas ad sepulchrum*,<sup>3</sup> &c. Cicero says, *Februario autem mense, qui tunc extremus anni mensis erat, mortuis parentari voluerunt*.<sup>4</sup> According to Hesychius there were impure days in the month *Anthesterion*, in which the ghosts of the dead were thought to be let loose. According to the same author, there was a festival held on the 12th day of *Anthesterion*; and on that day Orestes was reported to have arrived at Athens, before he had been purified for the murder of his mother.<sup>5</sup> On the next day, (the 13th of *Anthesterion*) the feast τῶν χύτρων was celebrated,<sup>6</sup> when sacrifices for the dead were offered to the terrestrial Mercury.<sup>7</sup> This festival was also called *Necysia*;<sup>8</sup> and Suidas tells us that the *Necysia* was the feast of the dead.--(*Νεκύσια, ἡ τῶν νεκρῶν ἑορτή*). The *Nemesia* was instituted in the same season. Harpo-

<sup>1</sup> De Mens. Attic.

<sup>2</sup> De ling. Lat. L. v.

<sup>3</sup> De leg. L. fr.

<sup>4</sup> Athen. L. X.

<sup>5</sup> Harpocrat.

<sup>6</sup> Schol. Aristoph. ad Ran.

<sup>7</sup> Arch. Græc. L. II.

crition says, that it was a certain festival of *Nemesis*, established for the purpose of rendering justice to the dead.—ἐορτή τις ἣν Νεμέσεως καθ' ἣν τοῖς κατοικοῦμένοις ἐπιτέλουν τὰ νομιζόμενα. I now leave it to my reader to judge whether, or not, Homer may have alluded to the second month of the old year in his second picture.

3. The third division of the shield represented a Court of Justice.

V. 503.

The Heralds stilled the noisy populace.  
The Elders in the sacred circle sat  
On polished stones : Of loud-tongued Heralds held  
The sceptres in their hands ; with them arose  
In order due, and each his judgment gave.  
Two golden talents in the midst were thrown ;--  
The meed of him whose counsel should be best.

The third month of the old year was *Elaphebolion*. It corresponded with part of February and part of March.

I once thought that the Court of *Areopagus* had been founded by Solon ; but the perusal of the passage before me has compelled me to retract my opinion. This Court is said to have been instituted in order to try a case of murder. The Judges sat upon stones, in a circle, with sceptres in their hands, which they received from the heralds, and were paid so much for every cause on which they decided. In later times this sum was smaller than Homer makes it here ; but it is to be observed, that the golden talent in the days of the poet appears to have been of little intrinsic value.<sup>2</sup>

I think it evident, then, that Homer has introduced the Court of *Areopagus* into his third picture. On the 12th day of the month *Anthesterion*, which was the second month of the old Attic year, the persons, who were to be appointed members of the Court of *Areopagus*, performed sacrifices at *Limna*, in honor of Bacchus.<sup>3</sup> The annual election of the *Areopagites* seems then to have taken place in the month *Anthesterion*. Now in the Courts of Justice at Athens, the Herald, or Public Crier, was wont to introduce any subject of complaint by the words *τις βούλεται κατηγορεῖν*—*who wishes to bring forward an accusation?* The time limited after this proclamation was thirty days. In the ancient Attic year *Elaphebolion* was the third month, and followed *Anthesterion*. It appears, therefore, that the members of the Court of *Areopagus* were chosen in the second month, and that after the expiration of 30 days, and in the third month, trials would come on before them. Thus, I think, we may understand, why Homer, with reference to the months, has represented the Court of *Areopagus* as sitting, and giving judgment, in his third picture.

4. The fourth division presents us with a busy and animated scene.

V. 509.

Two armies radiant in refulgent arms  
The other city held beleaguered round.  
Two counsels swayed them,—doubting in their minds,  
Whether to destroy the pleasant town,

<sup>1</sup> Orig. des Loix. T. 11. Arch. Græc. l. 1. <sup>2</sup> Il. v. 269. <sup>3</sup> Arch. Græc.

Or whether plund'ring it to share the spoil.  
 Meantime the townsmen undismayed prepared  
 The wiles of war; and while their wives beloved,  
 Their little children, and the old men too,  
 Within were stationed to defend the wall,  
 They sallied forth themselves. But they were led  
 By Mars and by Minerva, both of gold,  
 In golden garments clad, superb in arms,  
 In beauty and in stature like to Gods,  
 And both above the people raised sublime.

The fourth month of the old Greek year was *Munychion*, which included part of March with part of April. Its duration, generally speaking, nearly coincided with that of the Egyptian month *Phamenoth*, and with the period when the Sun was in *Aries*. Now it is known to every one, that both the month and the sign were sacred to Mars and Minerva. The Romans named the month from the God; and one of the days in March was marked in their calendar as the birthday of the Goddess. Mars had his domicile in *Aries*, and Minerva had her station there. Both Deities presided over arms. The month, which was sacred to them, was considered as the proper season for warlike enterprises. The Greeks probably derived this notion from the Egyptians.

*Ἄρεος ὄπλα φέρειν Φαμενώθ δαίκνυσσι μαχηταῖς.*

It seems clear to me, that Homer alluded to this fourth month in his fourth picture.

5. The fifth division of the shield represented an ambuscade.

V. 520. But when they came, where fitting best it seemed  
 To place their ambuscade, beside a stream  
 That furnished water for the flocks and herds,  
 They there sat down, in shining brazen arms  
 Enveloped; while, from them apart, two spies  
 Sat watching when they might behold the sheep  
 And the dun oxen. These full soon advanced.  
 Two shepherds followed, playing on their pipes,  
 For they were unsuspicious of the snare.

The month *Thargelion* followed *Munychion*, and included part of April with part of May. It was named from a festival called *Thargelia*, which was celebrated in honor of Apollo<sup>1</sup> on the sixth and seventh days of the month.<sup>2</sup> Now let the reader attend to the following story, which I shall abridge from Proclus.<sup>3</sup>

The city of Thebes was assailed at the same time by an army of Æolians on one hand, and by an army of Pelasgians on the other. During the time of Apollo's festival there was a cessation of hostilities; and the besieged and the besiegers cut down laurels in honor of the God—the former on Mount Helicon—the latter on the banks of the river Melas. The Theban commander pretended to be authorised by a vision to attack the foe: and accordingly made a sally, in which he was successful.

I cannot help thinking, that the city of Thebes, besieged at once by two different armies, and the sally made by the Thebans about the

<sup>1</sup> Athen. l. 10.

<sup>2</sup> Arch. Græc. l. 11.

<sup>3</sup> Procl. Chrestomath.

time of Apollo's festival, must have been in Homer's mind, when he gave the above description. But Apollo's festival, called *Thargelia*, at Athens, and *Daphnephoria*, at Thebes, (from the laurel branches carried about) took place in the month *Thargelion*. Homer indicates the season, in indicating the event.

6. The next picture represented a battle.\* No poet has ever been able to describe a battle so well as Homer. I shall only aim at fidelity here, as I have hitherto done; but I find my task peculiarly difficult in this passage.

V. 527. Th' insidious foe beheld them; on them rushed;  
Intent on rapine drove away the herds  
Of oxen, and the flocks of sheep, and slew  
The shepherds. The besiegers, as they sat  
In council, heard the noise among the herds.  
Forthwith they mounted their air-treading steeds,  
Advanced, and fought upon the river's banks,  
Where foes encountered foes with brazen spears.  
Discord and tumult raged, consuming there;  
And Fate disastrous on her victims seized,—  
The wounded, and the captive, and the slain,  
That through the battle by the feet she dragged.  
Red was her mantle with the blood of men.  
Like living mortals in the fight they strove,  
And bore away the bodies of the dead.

The next month, including part of May with part of June, was called *Scirrophorion*. If Homer had been alluding to the months, it may seem strange, that he chose to represent the fairest season of the year, by this fine, but terrible picture of death and carnage. It must, however, be recollected, that Troy fell on the 28th day of *Scirrophorion*, and 17 days before the Summer Solstice. This is clearly attested by Dionysius of Halicarnassus; though *Thargelion* is improperly inserted for *Scirrophorion* in the following passage—τὸ Ἰάριον ἤνῃ τελευτῶντες τοῦ καρὸς ὁρᾶν αἰθινοῦτος Θαρργηλιῶνος (lege Σκιρροφωριῶνος) ἑπτὰ καὶ ἑνέα πρότερον ἡμέραις τῆς θερινῆς προπῆς. The Summer Solstice took place in *Hecatombæon*, as Aristotle has mentioned.<sup>1</sup> Now *Scirrophorion* intervened between *Thargelion* and *Hecatombæon*, as has been proved by Gaza and Scaliger, in their treatises on the Attic months. Troy fell, then, on the 28th day of the month *Scirrophorion*; and a very ancient festival was celebrated on the 14th of the same month, when a sacrifice was offered to Jupiter, and when his aid was invoked in order that he might preserve cities. It is possible, that the author of the *Iliad* recollected, that Troy had fallen in the sixth month, when he represented this terrible scene of bloodshed in the sixth partition of the shield.

7. The seventh picture is thus described.

V. 541. Then he engraved a newly-cultured field,  
Rich and extensive, for the third time tilled.  
Full many workmen, busied in that spot,  
Backwards and forwards wheeling, urged the plough.  
As often as they reached the ridge's end,  
Their master gave to each a cup of wine

<sup>1</sup> De Nat. Anim. l. v. c. 11.

Sweet-flavored. Then again they turned the soil,  
 Eager to find the deep-traced furrow's end.  
 The ground though golden, wrought with wondrous art,  
 Appeared to blacken from behind the shares.

The seventh month of the old, and the first month of the new Attic year, was called *Hecatomhæon*, and more anciently *Kronion*. According to Theophrastus, the Greeks were accustomed to plough in opposite seasons—after the Summer Solstice, in *Metageitnion*—and after the Winter Solstice, in *Gamelion*.<sup>1</sup> But it is obvious, that *Gamelion* is improperly contrasted with *Metageitnion*. The Summer Solstice took place in *Hecatomhæon* by the consent not only of Aristotle, already cited, but of Theophrastus himself;<sup>2</sup> and if we revert to the passage quoted from Dionysius, we shall find, that the Summer tropic accorded with the tenth day of the month. But twenty days of this month remained; and if the Greeks ploughed after each Solstice, as Theophrastus says, they must have ploughed in *Gamelion* and in *Hecatomhæon*. The seventh picture represents people ploughing, and probably indicates the labors of the people in the seventh month of the old year.

8. Let us now consider the eighth picture.

V. 550. Next in the shield he placed a field of corn,  
 Where with sharp sickles armed the peasants reaped.  
 Here sheaves in rows had fallen on the ground;  
 And there the binders girted the loose swarths.  
 Three binders came behind; and yet behind  
 The youthful gleaners of the field were seen,  
 Bearing their burdens in their out-stretched arms.  
 But in the midst the King in silence stood,  
 Holding his sceptre; o'er the well-piled sheaves  
 Rejoicing in his heart. The Heralds here  
 Prepared a feast apart, under an oak,  
 And bound withal an ox for sacrifice;  
 The reapers' supper there the women made,—  
 White meal of many kinds, with water mixed.

The eighth month of the old year was called *Metageitnion*. If the Greeks began to plough and to sow immediately after the tenth of *Hecatomhæon*, they might reap before the end of *Metageitnion*. This will not appear extraordinary, when we consider the quickness of vegetation in Greece. Besides, the Greeks in the early ages, as Goguet has remarked, cut down the corn while yet green. But there are authorities of more consequence to our purpose. Fifteen days after the termination of the month *Metageitnion*, the Eleusinian Mysteries commenced.<sup>3</sup> It seems reasonable to suppose, that the greater part of the corn would be cut down, in most seasons, a fortnight before the celebration of the mysteries drew the people from all quarters of Greece to Eleusis, for the purpose of adoring the Goddess of the harvest. But this will bring the time of the harvest within the month *Metageitnion*. It, therefore, appears to me, that the eighth picture was emblematical of the eighth month.

<sup>1</sup> L. vii. c. 1.

<sup>2</sup> L. iv. c. xii.

<sup>3</sup> Arch. Græc. l. ii.

9. We now come to the ninth division.

- V. 561. Here he engraved a vineyard fair-of gold,  
 With grapes well laden. Silver props sustained  
 The black vine-branches; and a copper trench,  
 And palisade of tin, compassed the whole.  
 One single path there was, by which they passed,  
 Who in the vineyard at the vintage toiled.  
 There girls and boys, light-hearted, the sweet fruit  
 In woven baskets carried: in the midst  
 A youth on his shrill lyre played pleasingly,  
 And charmed them as he sang with his soft voice  
 Most sweetly to the strings; while beating time,  
 And all in unison, the circle round  
 Joined in the song, and followed in the dance.

The ninth month of the old Attic year was *Boedromion*. It included part of August with part of September; and that it was the season for gathering grapes is consequently evident. On the twentieth day of *Boedromion* the image of *Iacchus*, or *Bacchus*, was borne in procession to Eleusis;<sup>1</sup> and the God of wine was adored together with the parent of fruitful harvests. It was at this season, that the people carried green branches in honor of *Bacchus*; that singing, and dancing, and sounding their cymbals, they followed the statue of the God from Athens to Eleusis by the *sacred way*; and that at night, with flaming torches in their hands, they invited *Iacchus* to descend upon the plain, and to join them in the mystic dance.<sup>2</sup> I may now, perhaps, be permitted to say, that the ninth picture was descriptive of the ninth month.

10. The tenth partition is thus represented.

- V. 573. A herd of oxen next the artist framed  
 With horns erect; of gold and tin inlaid;  
 But from their stalls the lowing cattle rushed,  
 And sought their place of pasture by a stream,  
 That murmuring ran, impetuous, through the reeds.  
 Four golden herdsmen with the oxen went,  
 Followed by nine swift dogs. But on a bull,  
 The prime among the herds, that moaned the while,  
 Two savage lions seized; and he was dragged  
 Loud-bellowing along. The men and dogs  
 Ran to his rescue; but the lions tore  
 His entrails out, and drank his purple blood.  
 In vain the herdsmen cheered and urged their dogs,  
 That at the lions barked, but stood aloof,  
 Nor in close combat dared to meet the foe.

11. The eleventh picture may be considered with the tenth.

- V. 587. In the next space the illustrious Vulcan formed  
 An ample range of pasture for white sheep,  
 Within the bosom of a pleasant vale;  
 And sheds, and sheltered folds, and covered pens.

The tenth and eleventh months of the old Greek year, *Maimacterion* and *Pyaneption*, comprehended part of September, with the whole of October, and part of November. Then the harvest was already

<sup>1</sup> Plutarch, in Phoc.

<sup>2</sup> Aristoph. in Ran. Act. i. Sc. vii.

over, the grapes were gathered, and the herds and flocks were spread over the country. This statement suffices to show, that the representations in the tenth and eleventh divisions of the shield corresponded with the season of the year.

12. The twelfth and last picture is not the least pleasing

V<sup>100</sup> Now in the shield the skilful God designed,  
A dance perplexed, and intricate, and like  
To that which Dedalus of old composed  
For tan than d Ariadne in the plains  
Of Gnossus. There together knit, the youths,  
And virgins just betrothed, danced hand in hand  
These in fine linen garments were attired,  
But those well woven woollen tunics wore,  
That glossy seemed, as if imbued with oil.  
The maidens with their flowery crowns were dight  
The youths had golden swords from silver belts  
Depending. Now they trod, with practised feet  
Quite lightly in the ring some potters thus,  
When sitting at the wheel placed to his hand,  
Jests, if it will run—and now in rows  
Upon each other's steps they quickly trod  
Advancing or retreating; But the crowd  
Stood round, rejoicing in the pleasing dance,  
And there two tumblers vaulted in the midst,  
What tune the cithara sang the crowd did try

The twelfth month of the old year was called *Posidon*, in honor of Neptune. In this month was celebrated a very ancient festival called *Haloa*,<sup>1</sup> otherwise *Thelysia*. As it was held for the purpose of returning thanks to the Gods for the fruits of the earth, and as it was probably the last which was celebrated in the old year, it seems not unlikely, that Homer may have alluded to it in the last of his rural pictures. The dance, which is introduced, was said to have been taught to the Greeks by Theseus, when he returned from Crete. It was upon his landing in the island of Delos, that he erected a statue, which had been the gift of Ariadne, to Venus, and that, with the young men who were with him, he danced round the altars of the Goddess to the music of the lyre.<sup>2</sup> In this dance they turned and moved in various directions, to imitate the windings of the Cretan Labyrinth.

But it is time, Sir, that I close this letter, and that I ask pardon of you and your readers, for having so long trespassed on your attention.

I am, Sir, your humble servant,

Logic Almond, 1812.

W. DRUMMOND.

HESPERIÆ TRIUMPHI.

Ἐγγυάζομαι  
 Μή μιν, ὦ Μοῖσαι, φυγόντων στρατὸν,  
 Μηδ' ἀπείρατον καλῶν,  
 Ἀκρόσοφον δὲ καὶ αἰχματὰν ἀφίξεσθαι τὸ γὰρ  
 Ἐμφυῆς, οὔτ' αἰῶν ἀλώπηξ  
 Οὔτ' ἐρίβωμοι λέοντες,  
 Διαλλάξαιτο ἦθος. • Pindar. Olymp. 11th.

**B**ELLIGERI laudēs populi, palmamque recentem,  
 Parta triumphantūm præstanti præmia ferro  
 Et fusas Gallorum acies, ereptaque tandem  
 Mœnia servili dudum defessa catenâ  
 Aggredior; memorare ausus, quo turbine duras  
 Moverit in campis ardeus Hispania vires,  
 Et quanta irruerint animis sociata Britanūm  
 Agmina, et instructæ exierint in prælia turmæ.  
 Illustres heroūm animæ, quos terra fideli  
 Foverit amplexu genitrix Tartessia natos,  
 Intrepidis et freta animis, quibus ipsa salutem  
 Crediderit regni decus, curamque suorum;  
 O quondam natale solum et sacrata tueri  
 Jura armis, Libyæque ducem, Pœnasque phalanges  
 Exagitare avidæ, longoque lacerare bello,  
 Adspirare operi, et faciles succurrite cœptis  
 Quæ memorent, quantâ et vestri cum laude nepotes,  
 Arma ferant, ductique patrum virtute priorum  
 Splendida collustrent generosæ nomina genti.  
 Gallia jamdudum victricia signa per orbem  
 Vexerat extremum, et sceptro subjecerat uni  
 Europam languentem animis, et cæde trementera  
 Sanguineâ, et validos tranârât compede reges.  
 Nequicquam Arcet per duos agmina montes  
 Imperii, instructis hostes exquirere telis  
 Ausa iterum, et belli positum renovare fragorem  
 Nequicquam quos grândis alit Germanicus Ister  
 Inducere arma parant, et inane accingere ferrum.  
 Ipsa amens animi, et magnis elata triumphis  
 Pergit ubique omnes domitare furentibus armis,  
 Et populos agitare manu: neque pristina tangunt  
 Fœdera amicitia, et toties connexa periclis  
 Pacta fides sociis, et consita dextera dextræ.  
 Scilicet Hesperias fœdo speraverat oras  
 Submisisse jugo, turpique gravasse catenâ  
 Conjunctam stabili pacis sibi fœdere terram.

„At non ignavis tantas Hispanica pubes  
Insidias, fraudesque animis, conteytaque jura  
Passa jacet; vincti indocilis, malesana furore  
Surgit, et infenso ferro satiarier ardens  
Suscitât indomiti flagrantés pectoris iras.

Ocyds armati coeunt in prælia cives,  
Quos pietas movit patriæ, et commune periculum,  
Seu temerata fides, spretæque injuria famæ.  
Dat sese et belli sociam, comitemque laborum  
Non alius permota odiis, non inscia sævi  
Gallorum impetii, fortesque Britannia natos  
Convocat, et properans acrisse immittere campo  
Instituitque rates, et Iberi allabitur oras.

Idem omnes simul ardor agit, vi turpia collo  
Vincula, probrosūque jugum, manicasque recentes  
Abjicere, atque uno intrepidus exposcere ferro  
Jura annis potiora, et libertate cadenti  
Concidere, extremamque armis effundere vitam.

Ac veluti in sylvis, tenuis spiramine venti  
Flamma micat sufflata, levesque per aera fumos  
Invehit, et parvo jam primū innumurat igne;  
Mox gravior, sensimque alti sub sidera cœli  
Fertur ubique fremens, latè et loca frondea circum  
Stridula sulphureo sternit vehementior æstu;  
Haud aliter per ubique animos, per pectora gentis  
Cæcū ibat furor, et rabies acerrima, fræni  
Gallorum impatiens, sceptrumque exosa tyranni.

Nec solū hanc procereꝝ inter, summosque furentis,  
Crede, duces populi, accensam fervere flammam:  
En! rudis, et victum per inhospita culmina montis  
Rusticus exquirens, cuidam se jungere parti  
Ipsè ardet tantorum operum, et magalia linquens  
Nota diū, caramque domum, adsuetosque Penates,  
Insolito invehitur per devia rura labori.  
Quin sæpe, ut referunt, per operta silentia noctis  
Agnine cum socio descendit montibus, et quod  
Rura sibi dederint, vicinaque viscera terræ  
Telum infert, somnoque gravem detorquet in hostem.  
Inde domum illæsus repetit, spoliisque potitus  
Ridet ovans animo, et prædâ lætatur inultâ.  
Usque adeo per gentem, etiam per sordida vulgi  
Pectora, fervet amor patriæ, veterumque domorum  
Insita cura animis, nec laudum inhonesta cupido.

Atque ea diversâ penitus dum parte geruntur,  
Dum tacita armorum rabies, et servidus ardor,  
Per fines cæcos, et dis-ita littora terræ,  
Arcanum ducebat iter, magis inclita longè  
Anziliacus virtute animi insignissimus heros  
Ingenique audax, studio certaminis acer  
Cœpta agitât: quo major erat non Julius armis,  
Clarior haud Gangis juvenis Pellæus arenam

Viserat, aut gelidas Pœnus superaverat Alpes.  
 Ille per extremos casus, per mille pericla,  
 Per superas cautes, et saxa minantia cœlo  
 Usque operâ infractus vigili, exsomniaque labore  
 Duxerat oppressas armis studiisque catervas,  
 Spē famæ obfirmans, palmæque instantis honorum  
 Ingentes animos, oblitaque pectora curæ.

Senserat hujus opem, et inœrenti dulce levamen,  
 Presentemque malis sibi Lusitania dextram;  
 Senserat hunc, socium curarum, heu! non ita quondam  
 • Pressa gravi fato, et duris exercita rebus,  
 Nunc tamen et solio penitus concussa vetusto  
 Informemque humili prolapsa in pulvere vultum.

Quid memorem, Angliacis quantas stipata carinis  
 Usda Tagi, aurifero turmas exceperit alveo;  
 Quid, grave subsidium armorum, et ductore Britanno  
 Vim populi accensam, et dubii certaminis usu  
 Firmatam assiduo, et certâ sub lege coactam?  
 Quid, toties fœdâ in latis hostilia campis  
 Terga fugâ conversa, et multo undantia tabo  
 Flumina, et effusos socio sub milite Gallos?

Nec minimos felix victoria fudit honores,  
 Cùm firmo Augustæ nuper sub mœnia gressu  
 (Mœnia Cæsareis olim lustrata trophæis)  
 Grande propinquabat conjunctis viribus agmen  
 Magna sonans ventura; hic crebris turgida nimbis  
 Flumina volvit Anas, et turbine fervet aquarum.  
 Hic opera obsidii positæ acerrima castris  
 Instituunt, valisque parant, atque aggere facto  
 Claudere, et ignivomis muros diffringere telis.  
 Ipse inter primas acies, ingentia cauto  
 Bella paraus studio, ante alios solertior omnes,  
 Dux Britonum assiduâ variisque laboribus instat:  
 Et vires adhibet, firmatque animosa piorum  
 Pectora: fervet opus, furit excitus ardor in hostes.

Eheu! ter miseri, quos intra mœnia septos  
 Ista coarctabat constricto limite sedes!  
 Nam neque quâ fugerent data porta, neque ulla salutis  
 Spes fuit, at passim hostili circumdata turmâ  
 Limina, vi densâ armorum, ferroque minaci  
 Exagitant animos, et ineluctabile fatum  
 Desuper horrificis pendens immurmurat iris.

Quid facerent? quâ tanto ausint discrimine rerum  
 Vertier? hinc premit ægra fames, hinc ferrea cuspis  
 Stat minitans mortem, cædis præsaga future.  
 Plurima tum lethi ante oculos feralis imago  
 Transvolitat miserorum, et pallida volvit Erinnyes  
 Purpuream frontem, et fœdatos sanguine crines.  
 • Jamque dies horrenda aderat: tormenta parari,  
 Magnaque vis armorum et plurima machina Martis.

Continuò effusi telis rutilantibus ignes,  
 Et totam immensis quaesantia molibus urbem  
 Ingruent, et fracto subverta tonitrua caelo  
 Nec mora, vi rumpunt aditus, avidique domorum  
 Lecta tenent, alii insilunt, et cuspidem nudâ  
 Lumina ubique premunt, alii devolvere portas  
 Acritet, et mediam properant utrumque in vicin  
 Audiri hinc lacrymæ, gemitusque et plurima circum  
 Lamentum, et queruli patientum extrorsum dolores  
 Undique clarescunt sonitus, et cœlia labantur  
 Murmur et tectorum, caelumque et turbidus æther  
 Ingemit, et rebeant humiles sub montibus umbrae,  
 Nec graviora sonans latitantibus Aethra cavens  
 Sulphureo eructat liquefactas guttibus flammis  
 Cum gemitu agglomerans, neque tu magis, horrida quondam  
 Attonito Calpe, dederas spectacula mundo.

Acti tragore novo, et fusti concussi tumultu  
 Littora Pœnorum misceri, et maximus Atlas  
 Ponderum caput, et nemorosa cacumina nutat  
 Flumina et ægypticas adens illuminat oris,  
 Et fluitant agitata sono trepida ostia Nilî  
 Soli cavos montes, desertaque longa peragrans  
 Insolitum audierat mirans lupa sævi fragorem,  
 Audierat speluncam intra, nemorumque recessus  
 Actor, et catulis adnoverit ubera tigris  
 Nec frustra hic tantus telorum marchant imber,  
 Nec patria Hesperius leges tutantibus arans  
 Gloriam et cunctos victoria lita triumphos  
 Invenit, at duplici nectit florantem scroto  
 Tempora, et aequali victores laude coronat.

Quin vero hæc inter felices gaudia palmæ,  
 Et tanti merito præcorda debita factis,  
 Non sileam, quos ista dies extrema tuento  
 Luncet, dum primo sub vere intesceat ætas,  
 Al stulerit, claudens lethali lumina somno  
 Atque utinam nunc lacrymæ lamentaque sacra priorum,  
 Aut patriæ cunctis tunc sub funere sensus  
 Mulceat, atque animas quadam dulcedine tangat.  
 Namque omnes requiem morientes voce precantur  
 Unanimi, et placida compósitos sede sepulcri  
 Nemus adhuc, magna memores virtutis, et ultro  
 Projecte ob patriam, et domitæ per vulnera vitæ

Sic hominum abruptui spes omnis, et insani vultus  
 Pectora lactantur studiis, sic mista cupresso  
 Laurea cicchia dolet, sic toto quicquid in orbem est  
 Volvitur in præceptis, et creco turbine natum  
 Sed vestrum nomenque ingens, et splendida vivent  
 Ficti nepotum animo, et proles ventura parentum  
 Subvertam edis et meritis super æthera laudam.  
 Tuque aded, tantâ de cæde egressa superstitis,

Et patriæ testata decus, laudemque tuorum,  
 Macte esto virtute animi, macte iuventa semper  
 Amorum studiis balloque invicti juvenitus.  
 Egredia, ut quoniam, veterisq; haud immemor avi,  
 Exornat curam, solitasque re-mine vides  
 Et sique juvet, cunctisque novis mactere palmas  
 Ergo tu circultus curi sub vomere campus  
 Assiduo ridebit adhuc, et prius aristâ  
 Fluvienti, et gravido messis et laurea culmo  
 Ergo iterum dulci tueris vindex autumnus  
 Autumni rivos et oleæ sacra ramis,  
 Et tutas plendi secum pro otia rursus  
 Pastor ager pecudes, litoque membet ovili  
 Cuius, et fecundâ renovabit arundine carmen.  
 Ergo et fida tibi, et praesens socialibus armis  
 Anglia perpetuam sese conjunget amicam,  
 Consilio et potiore vicinis, et vincta dextra,  
 Iura negata diu, et veteres renovabit honores.

## REMARKS ON THE EXISTENCE OF TROY.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, I **NOTED** under the banners of Bivant, and protected, as he seems to think, by that name, your correspondent Brent has attempted to rekindle that controversy which once inflamed the literary world. The task Mr Bryant had undertaken was difficult, and now to persuade men, that they had for ages given credence to what was a mere poetical fiction, to induce them at once to shake off those prejudices, instilled to them by early associations, and without endangering their reliance on historical testimony, to prove, what had all along been considered as a historical event, immortalised by the poet, who records it, untrue, was an attempt fit only for the ingenuity, the learning, and the authority of Bivant. — But able men often indulge in idle speculations, of which their very genius is the cause: it leads them to despise the common road, to find out a path untrod before, and when they perceive the semblance of reality, to pursue it with so much eagerness and vision, that at last they think they have found the substance, when in fact they have only got the shadow.

— — — — — Dat mania verba,

Dat sine mente sonum, gressusque effingit equitis.

Such, without meaning to detract from Mr Bryant's merit, is my opinion of his share in this controversy, and, although Brent has roundly asserted, that his arguments remain unanswered, there are few besides himself, I am convinced, who after reading Mr. Morritt's

paper would join him in that assertion; a paper, which displays as much research and learning, as ingenuity and ability in argument.

I am far from wishing to prevent inquiry into any subject, the legitimate discussion of which might tend to improvement in science, or to farther discovery: but I disapprove that restlessness of mind, which seizes with avidity every new theory, and will rather rake up the embers of expiring controversy, and fill the world anew with useless contention, than for a moment allow itself to remain inactive. With how much more advantage to mankind, and to himself, might that learning and time have been employed, that Mr. Bryant devoted to the consideration and discussion of a question, which, however curious in itself, as ascertaining the degree of credit to be bestowed on early writers, is of no more consequence to the elucidation of history, than if he had attempted to prove that the Myrmidons of Achilles were not in reality sprung from ants. As it was brought before the public, it would have been no small reproach to the classical lovers of antiquity, if they had allowed such an attack upon their choicest veteran to pass unnoticed and unanswered. Mr. Morritt accordingly appeared, in "vindication of Homer, and of the ancient poets, and historians, who have recorded the siege and fall of Troy." Mr. Bryant replied, and from that time the controversy slept, till Brent in your last number again brought it forward. On the arguments which he has used, I now beg leave to make the following observations.

Brent begins, following the footsteps of Mr. Bryant, by urging "the strong improbability that the states of Greece, in that rude and helpless state of society, should have been able to collect, equip, transport, and maintain abroad, for so many years, an armament exceeding in force any that they could draw together several centuries afterwards, on far more momentous occasions."—It is impossible to reason speculatively on such a subject: as, at first view, this argument appears almost convincing. Its plausibility, however, is materially lessened upon a closer inspection, and when tried by the test of historical experience, it is totally overthrown. For we have many instances in later periods, of barbarians far more rude and savage, than we have any reason to believe the Grecians were at the time of the Trojan war, emanating from the Northern regions, and pouring down in multitudes which astonished mankind, upon the more fertile countries in the South. Nor are we to be told, that these swarms issued from territories more extensive, or from states more populous than Greece; the fact being, in a certain degree, directly the reverse. For that part of Northern Germany, and of Gaul, possessed by the tribes who at different times attacked the Roman Empire, was overrun with forests and morasses so immense, that their remains are visible even at the present day: the extent of habitable land must therefore necessarily have been very small; and, if the Cimbri and Teutones, single tribes of Germany, could, whilst in that state of barbarity, collect such numerous armies; why are we to think that Greece, one of the most fertile and-luxuriant countries in the world, was not able, by her greatest efforts, to bring into the field 100,000 men? Besides, the increase of population in countries as far south as Greece, is in a degree of

nearly six to one, greater than that in the north of Europe; and allowing a little for poetical licence, it is neither incredible nor improbable, that at a period, when every man's profession was arms, such an army might be collected. Thucyuides, on whose authority great reliance may be placed, tells us, that it was within the bounds of probability, though he adds, a poet would go to the utmost of current reports.—Lib. i. cap. 10.

The equipment of this armament will not, upon consideration, appear to have been so great an exertion of national prosperity as Brent thinks it.—The fleet consisted of about 1200 open vessels, containing from 50 to 120 men each,<sup>1</sup> and every vessel must have been in requisition, to transport the army. The Grecians were, from their situation, naturally obliged<sup>2</sup> to turn their attention to naval affairs, as well to protect themselves from the attacks of foreign foes, as to carry on the commerce they had with the Phœnician<sup>3</sup> and other nations; and the constant piratical expeditions which they undertook against one another, and against the islands in the Ægean Sea, a mode of warfare as honorable then, as it was common, were all circumstances, which conspired to render the equipment of this force a most easy task, perfectly reconcileable with our information as to the early ages of Greece. This would account for the size of the armament; but Brent does not conceive it possible, that a fleet of 1200 ships should, “at that period of civilization, have been procured,” as “several centuries afterwards, when the Greeks were exposed to inevitable destruction, unless averted by the most vigorous resistance, their whole united fleet, after a long preparation, amounted only to 378 ships.” Now this is not at all a fair statement, for although there is a great numerical difference, yet when the size of the ships, and the number of men they contained, is considered, the difference in value will scarcely appear. The ships used at the Trojan war were of every description collected to serve as transports, and held very few men. But in the other case, they were ships of war, galleys used only in battle, all of which had as their complement 160 rowers, and from 40 to 50 soldiers:<sup>3</sup> taking therefore, at an average, each ship to hold 200 men, which is less than the real number, the numbers of men at the battle of Salamis, to which Mr. Brent alludes, will stand thus:

	378	galleys
	200	men each
	<hr/>	
	75,600	
There was also a land army which fought } soon after at Platea, amounting to }	110,000	men
	<hr/>	
Making in all, an armed force of -----	185,600	men.

And this immense force, it must be remembered, was drawn not from the whole of Greece, but from parts of it only; For Herodotus says, Lib. xi. cap. 31. that there were about 50,000 Greeks or Macedon-

<sup>1</sup> Homer. *Iliad*. Lib. ii.

<sup>2</sup> Thucydides. *Lib. i. cap. 8.*

<sup>3</sup> Herodotus. *Lib. viii. Cap. 13.*

ians, 1000 Phocians, and a number of Bœotians under the Persian banners. When, therefore, we estimate the resources of Greece, at this time of "impending ruin," we must not merely take the account given by Brent, that she could produce only 378 ships; but duly weighing all the circumstances connected with the Persian war, form our opinion of Brent's argument upon just and sound information. Then it will be seen, that so far from not being able to bring into the field a force so great as that which she sent against Troy, the means, and power of Greece had increased in a surprising degree, and that a force nearly double of that in question was actually produced from a few of her states alone.

The next argument Brent uses, is to show the improbability, "that an oath should have been so weighty" an obligation, as to unite them under the command of a leader not much superior to themselves in power," and says he, "It is not likely that such a motley crew of savages, could ever have been actuated by any motive," "to abandon the management of their own territories, &c." (See CLASSICAL JOURNAL, No. IX. p. 16.) "and attack the Trojans who had never injured them, never held intercourse with them." Upon considering the real state of Greece, and, the manners of mankind at that period, there are few who will seriously maintain an argument such as this; Greece was not in the barbarous and savage state in which Brent would have it appear; its inhabitants had arrived at a state of civilisation, which, compared with the early ages, is astonishing. They had been living together in cities for some time; a mode of life implying a settled intention of occupancy, and requiring a certain degree of municipal government; to establish which, a proportion of forethought is requisite, incompatible with our ideas of a rude and savage people; for they never are able to look beyond the present moment, or guard against future occurrences. The commerce which they had with the Phœnicians and Egyptians is another strong proof of their civilisation. It was not the mere interchange of articles, bearing no relative value; the sort of commerce which a civilised nation carries on with a rude one; but it was a spirit of adventure and industry, urging them to a commercial intercourse with nations, better acquainted than themselves with the arts and luxuries of life, and from whom they learnt the first rudiments of those sciences, and that learning, which have since illuminated the whole world. Even supposing for an instant, that "they were a motley crew of savages," there is still no ground for supposing that the suitors of Helen would not have been bound by the oath they had taken. The sanctity of an oath, and the scrupulous veneration with which it is regarded among a rude people, is well known. Among all the barbarous nations, with which later ages have become acquainted, this is invariably found to be the case. If the North American makes a vow, he will go over land and sea to fulfil it. The Arabian will sooner lose his life, than break his word, and why are we to suppose that the Grecians were more destitute of honor? It is not upon this story, however, that the truth or falsehood of the Trojan war rests. The chieftains of Greece were induced by other powerful motives, to undertake this expedition: they were actuated by the

hope of plunder, and by the desire of revenge; one of the most predominant passions in the human breast, weakened by civilisation, but not eradicated, and which among men in a rude state is allowed full sway. The insult for such a breach of hospitality, as it was considered in those days, done to one of the most powerful princes in Greece, would at once rouse those more nearly connected with him to revenge.<sup>1</sup> His brother Agamemnon, king of Argos, and at the head of the Peloponnesian states, of course entered zealously into the cause. His power was extensive, and his influence great. Homer styles him *εὐρυκρείων Ἀγαμέμνων*, an epithet signifying that he did not govern merely one of the states of Greece; for if he had, he would have been on a par with the other chieftains; but that his sway was more extensive, and his power greater than theirs. He is also called king of *all Argos*, and of many islands, and Strabo lib. vii. p. 371. says that by the word Argos Homer means all Peloponnesus. Besides, as the descendant of the Pelasgian princes who at one time ruled all Greece,<sup>2</sup> he was entitled to great weight among the states. And Achilles distinctly says, that it was not for his own sake, but to honor Agamemnon, he engaged in the war.<sup>3</sup>

Οὐ γὰρ πύτυτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 Οὐδέ ποτ' ἐν Φθίῃ ἐριβόλακι, βωτιανείρῃ,  
 Κάρπον ἐσηλίσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ  
 Οὐρεά τε σκιοέντα, θάλασσά τε ἤχηεσσα.  
 Ἀλλὰ σοι, ὦ μέγ' ἀναιῆς, ἄμ' ἐσκόμεθ', ὄφρα σὺ χαίρῃς,  
 Τιμὴν ἀρνύμενοι Μενελάω, σοί τε, κινῶπα,  
 Πρὸς Τρώων· τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις.

Ulysses feigned madness, as an excuse, but when discovered, did not dare to refuse to join the army.\* All these circumstances prove, that personal hostility alone did not induce the Grecians to unite against Troy; and, that the power and authority of the sons of Atreus were held in a great degree of respect. Their interest too was another strong motive. Asia Minor was at that time one of the richest countries in the world. The rumor of so great an enterprise would at once collect together all those petty Grecian chieftains, who, delighting in plundering expeditions, were constantly engaged in a free-booting warfare, and subsisted by a predatory mode of life, and who joined the army in the hope of booty. That this booty was a very great inducement, Homer tells us every where. It was of no small importance to the commanders themselves. Even Agamemnon quarrelled with Achilles, rather than part with his share of the plunder, and through the whole war, the principal employment of the army when not actually engaged in the siege, was in ravaging and ransacking the neighbouring towns. By thus laying waste the country, two purposes were served. The combined troops were kept together by participating in the plunder; and the army was in a certain degree supplied with provisions. This constant marauding in a great measure prevented the Grecians from becoming listless, and weary of the pro-

\* Æschylus. Danaid.

‡ Lib. i. Iliad.

tracted length of the siege. To have at once assaulted the city would have been impolitic and dangerous; for in those ages, war was not considered as a science, nor its improvements known, and as the fortifications of Troy were peculiarly strong, it would have been a useless loss of men to have attempted it. When the Trojans had retired within their walls, the only method the Grecian General could pursue was blockade: and in order to weaken the powers of Phrygia, and to straiten the city for provisions, the warfare of pillage was begun, and carried on till the country was completely exhausted. But we ought not to suppose, that during this period no attack was made upon the city itself, although Homer does not mention it. This would be a very unfair way of arguing, as his poem is confined to the transactions of a very short period during the last year of the war; and at any rate Brent has no right to say that the Grecians remained for nine years inactive, when we know that they were attacking the Trojans, in a less open, but in as certain a way, as if they had been continually storming the walls of Troy.

The next point of discussion is, whether Paris ever carried away Helen. Now, nothing was more common than rapes of this description during the first ages of Greece. The Phrygians had fitted out a fleet under the command of Paris, a Trojan prince, for the purpose of piratical warfare, and perhaps to retaliate upon the Greeks, for some such attack of theirs. Landing in Greece, he was hospitably entertained by the king of Sparta, Menelaus, whose wife he seduced away, and at the same time seized upon as much of the property of her husband as he could meet with. Is there any thing at all improbable in this? If this marauding expedition of Paris had been the only instance of the kind, with which we were acquainted, there might have been some ground of doubt as to its truth: but, as we have many stories of the same kind recorded, which happened<sup>1</sup> near the time of this war, they completely prove that such was the genius of the age, and such the opinion the Greeks entertained of the manners of their ancestors, without some farther proof, than what is called by Brent, the improbability of the story, it will require no small degree of scepticism, to turn a deaf ear to all the strong presumptive evidence in support of its truth. Brent himself speaks of "plundering expeditions," and "unprincipled free-booters," yet considers it as so extraordinary an event, that Trojans should plunder as well as Greeks, and as still more extraordinary that the Greeks should be roused to revenge the attack. Exploits like that of Paris have even been common in later periods. During the twelfth century, in the age of chivalry, the Knights Errant were to succour distressed damsels, and, if injured, to revenge them. In Ireland the following similar case happened, even more remarkable in its consequences than the rape of Helen. "Dermot king of Leinster, (says Mitford,) formed a design on Derrorghal, a celebrated beauty, wife of O'Ruark king of Leitrim, and between force and fraud, he succeeded in carrying her off. O'Ruark resented the affront as might be expected. He procured a *confederacy of neighbouring chieftains*, with the king of Connaught, the

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<sup>1</sup> Io, Ariadne, Medea, &c.

most powerful prince in Ireland, at their head. Leinster was invaded, the princess was recovered, and after hostilities continued with various success during several years, Dermot was expelled from his kingdom." The English conquest of Ireland, by Henry II. to whom Dermot had applied for assistance, followed soon after.<sup>1</sup> Brent may, however, as well refuse to believe one story as the other; they are both equally probable, and both equally true. The chieftains of Ireland possessed as little of "the honor of real heroes," and felt as little "the pomp and circumstance of glorious war," as the heroes of Homer, but yet they joined in the enterprise, from motives such as are assigned to the Grecians; and therefore when we give credence to the alleged expedition against Troy, we are not giving credit to a "wild and extravagant tale, unparalleled in the annals of mankind."

Brent affirms that the Grecian army could "procure subsistence only by plundering the whole of that part of Asia Minor." He surely must have forgotten, that a large body of the army had been dispatched to cultivate the Thracian Chersonese,<sup>2</sup> and obtain provisions for those employed in the war: aware of the strength of the place, and the length of time it would require to take it, the commanders wished to provide against a dependence upon the produce of the country itself, which would have been inadequate for their support: Brent's statement is therefore incorrect. He next lays some stress upon "the uncertainty respecting Helen's place of abode during the event: the strong doubts whether she ever was carried away, &c." Herodotus and Euripides agree in saying, upon the authority of some Egyptian priests, (as likely to be mistaken as Homer,) that Helen was left in Egypt: and allowing such to be the case, it proves no more, than that there were various stories existing as to the fate of Helen, for surely it cannot invalidate the general truth of Homer's story: since they all admit, that the siege of Troy actually took place; and as it shows that the Egyptians themselves had no idea of the credit they deserved, according to Mr. Bryant's theory, nor the claim they possessed to be the inventors of the Trojan war, so far from militating against, it is an argument in favor of its truth. It also proves, that the Egyptians did not consider Homer in the light of a plagiarist, else they certainly would have mentioned it to Herodotus, who made so many and such particular inquiries, as to what they knew of the story.

Though I do not pretend to say, that we are to believe every single circumstance Homer has told us, and though I allow that he has greatly decorated his subject,—and what poet is there who has not done so?—the truth of his story is no way impeached by it. The only historians of the early ages were the poets, and it is perfectly impossible, that a fictitious history known at one time to be false, could ever by any human means have afterwards been forced upon mankind as a reality. An instance of the kind never happened, and when Brent objects to the authenticity of the account given us, because Homer indulges a little in poetical fiction; he might with

<sup>1</sup> Hume. Lyttleton.

<sup>2</sup> Thucydides. Lib. . cap. 11.

almost as much appearance of justice, declare that the Crusades never happened, because Tasso's Jerusalem is in a great degree fabulous.

Brent then enters into "a cursory survey" of Mr. Bryant's reasoning, to prove that no such city, as Troy ever existed in Phrygia, and affirms "that the site of Troy never has been ascertained even by the ancients." I am perfectly aware, that the exact spot on which the ancient city was situated, they did not discover: but they seem to have been well acquainted with the plain itself. Strabo lib. XIII. p. 600. gives a long account of it. He mentions that there were no remains of the city visible in his time, and accounts for this by saying, that the inhabitants of the neighbouring cities took stones from its ruins to build their own habitations, and Demetrius of Scepsis a native of the country, whom he quotes, accuses Histæa Alexandrina of mistake, in asserting that Achilleum was built of those stones by Periander, for the stones of Troy, he says, were of a different kind. Troy must therefore at one time have existed in that part of Phrygia, or else how came Demetrius to be acquainted with its ruins? and he must have been convinced it had, or he would not have used that expression. Chevalier in his dissertation shows that Strabo was wrong in his description: but still Strabo's evidence as to the existence of Troy is not invalidated. Alexander the Great, though he perhaps did not find its exact situation, yet found all the different tombs and marks, mentioned in Homer and other authors. He visited those of Achilles and Patroclus,<sup>1</sup> and upon that of Achilles is said to have offered a sacrifice. From the concurring circumstances, he was perfectly convinced that he had found nearly where the ancient city stood, or he would not have built his Ilium where he did: but at any rate, it does not follow, that because he did not build his city on the exact site of ancient Troy, he did not know where that site was. For as he was founding a city which he intended should in after times become great and flourishing, he would most likely choose such a situation, as at the same time that it kept up the memory of those events he wished to record, might also possess those advantages necessary for a commercial town. And if he did not find the exact spot, this only proves that the traces were either totally obliterated, or very slight, a circumstance which can be "paralleled" by the case of other cities, though Brent denies it. Mr. Morritt instances "New Ilium," a city once very considerable, Abydos and Tyre, "a city full as powerful, and much more lately destroyed." To these may be added Thebes "*Ἐκατόμυλοι*" the ruins of which were visible in the time of Juvenal,

"Atque vetus Thebæ centum jacet obruta portis."

many others might be named. But the mention of these few is sufficient to prove the fact, and that is all required.

Brent denominates the accounts given by the persons who have visited the plain of Troy, "a farrago of contradiction, misrepresentation, and inaccuracy." This is strong language, and would seem to require the support of a little proof. None however is given, there is nothing but bold assertion: and upon examination it will be seen, that

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<sup>1</sup> Arrian. lib. I.

so far from contradicting one another, they all, except Wood, who follows Strabo, agree in their description of the most remarkable places in the Troad, and in placing the site of Troy, near the spot where Chevalier and Morritt found its remains. Sandys, Pococke, and Dr. Chandler, at once hail the appearance of the tombs of Patroclus, Achilles, and Ajax. They were not able to examine the plain very minutely, but they supposed the ancient city to have been situated in the plain before them. Subsequent travellers, Dr. Sibthorpe and Mr. Hawkins, have stated Chevalier's theory to be plausible, and, upon the whole, think his topography correct. They also perceived the tumuli and vestiges of ancient Troy. This "farrago of contradiction, misrepresentation, and inaccuracy" then proves to be, that these accounts differ in a few slight points, of no importance, such as the beds of the Simoi and Scamander, &c. and agree in all the great leading features, which establish the truth of the general system.

I have already, Sir, occupied your Journal to so great a length, that I cannot enter into all the arguments brought forward to prove that the Trojan war was an Egyptian story. I shall therefore make only this observation: Brent says, the system which he defends, is founded on an old tradition. If traditions, therefore, are to be received as good evidence on the one side, they ought also to be received on the other. And, in almost every nation, there has been found some tradition connected with the Trojan war. In Greece there were many, in Asia, in Egypt, in Carthage, in Rome, and in Britain.<sup>2</sup> The names of the Grecian chieftains may also be derived from Egyptian dialects, without in the least aiding Mr. Bryant's hypothesis; for as we know that great part of Greece was colonised by Egyptians, we may very naturally suppose they brought their names along with them.

Considering then, upon the whole, the strong presumptive evidence in favor of Homer's veracity, the connection of the war of Troy with the earliest history of Greece, the various traditions which exist concerning it, and the present state of the Troad, I have no hesitation in pronouncing Mr. Bryant's hypothesis to be just as improbable and extraordinary as Dr. Bentley's theory mentioned by Brent. And although there are many other arguments which I might have used with advantage, yet I have already drawn this paper to so great a length, that I should be inexcusable if I occupied the time of your readers longer, and I therefore sign myself

Your most obedient, &c.

C. H.

<sup>1</sup> The names of Dr. Dallaway and Mr. Liston, our ambassador at the Porte, may also be added. Mr. Liston not only observed the tumuli mentioned by Chevalier, but also discovered a hollow which went round the supposed site.

<sup>2</sup> In a late Number of the Classical Journal, mention is made of an account found in some Oriental Manuscript, anterior in date to the supposed time of Homer, of the Trojan war.

## BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SIR, OBSERVING in the CLASSICAL JOURNAL, No. VII. p. 125. some inquiries concerning the difficult text of Scripture, Gen. xxxvi. 24. I have anxiously looked for some observations on this subject from some of your learned correspondents; and I hope I shall not long be disappointed. In the mean time, I beg leave to send you a few cursory remarks, which may, in some small degree, be acceptable to your correspondent, J. H. M. S.

Gen. xxxvi. 24.

הוא עֲבָה אֲשֶׁר מָצָא אֶת-הַיָּמִים בְּמִדְבָּר בָּרְעָתוֹ אֶת-הַחֲמִירִים  
לְעִבְעֹן אָבִיו.

which is thus rendered by Montanus and Pagninus; "*hic Hanah, qui invenit mulos in deserto, in pascendo illum (cum pasceret. Pag.) asinos Sibhon patris sui;*" or, *this (is) Hanah, who found the m. les in the wilderness, as he fed (or, when he fed) the asses of Sibhon his father.* But, considering *gh* to be the true power of *ע*, and *ts* that of *צ*; and the *ל* prefixed to *עֲבֹן*, as indicative of the genitive, and not of the dative case; the most literal rendering of the Hebrew, according to the more common received opinion of the signification of the word יָמִים, would then be, *He (is that) Ghanah, who found (ha-yemim, or Jemim,) the mules, in the wilderness, as he fed the asses of Tsibghon his father.*

In the versions of Mont. and Pag. the *g* of *ע*, and the *t* of *צ*, being omitted, they read *Hanah* and *Sibhon*, rendering the *ע* as the last name by *h*. The English Translators give the same sense as the above; but, rendering the *ע* by *A*, say *Anah*; and the *צ* by *Z*, considering its power to be *tz*, as in the 119th Psalm, and dropping the *t*, say *Zibeon*, translating the *ע* in this last word by *e*.

The Septuagint renders οὗτός ἐστιν Ἀνά ὃς εὗρε τὴν Ἰαμὲν ἐν τῇ ἐρήμῳ ὅτε ἐτρέφε τὰ ὑποζύγια Σεβεγὼν τοῦ πατρὸς αὐτοῦ—or, *this is Ana who found τὴν Ἰαμὲν in the wilderness when he fed the asses of Sebegon his father*: rendering *ע* by *A*, in *Anah*; and by *g* in *Tsibghon*; and omitting the *t* of *צ*; therefore, for יָמִים, Jemim, the Hebrew word more commonly rendered *mules*, with its prefixed ה, the LXX. have τὴν Ἰαμὲν, considering it as a proper name, in the masculine gender, and accusative singular; which, if the genuine reading of these interpreters, and if a mule was so named in their days, would read the Iamein, (or Jamein,) or,

*the mule*: importing that this Anah found a male mule in the wilderness, and, most probably, the son of a horse by a she-ass. And it is probable, that this is the true meaning of this passage, and that this was the first mule ever seen, and that he was found by him by accident, according to the generally received sense of the word מָצָא, *matsa*, rendered *found*.

As the word *Ἰαμειν* is given by them as a proper name, it may be believed to be undeclinable in Greek, as other foreign proper names; as *Ἀλβιν*, *Ἰακωβ*, &c. And, it may be here observed, that as, in the word *Ἰακωβ*, in the 6th verse of this chapter, the *Ια* is the rendering of the Hebrew jod, so also may the *Ια* of *Ἰαμειν* be that of the jod of יָמָם; and the מֵי might be very naturally translated *μειν*, preferring the final *ν* instead of *μ*, as being more expressive of a singular noun, and agreeing with the termination of some Greek nouns in their accusative cases, which case the LXX. seem to have wished to express in this place, as seems probable from the masculine article here used being in the accusative case.

Is not the Hebrew word, יָמָם, a compound word, forming a significant name for the first creature of this kind produced, as at its first appearance? And may not the following etymology be adopted? Or, is it not thus formed, namely: of י, *jod*, as either formative of the proper name, or as the representative of יָצַר, *formavit*, &c.; or rather of its derivative יָצַרִים, *Jetsurim*, *lineamenta*, or features; of the particle ב, *ab*, or *from*; and of מֵא, *mater*, or *mother*;—importing that the mule, or new animal, found by Anah, being most probably the offspring of a she-ass from the junction of a horse, and who would, therefore, more particularly bear the lineaments of his mother, was thus remarkably distinguished as the son of his mother; or as exhibiting the most striking resemblance of the asinine species; and he had no legitimate father, according to the original appointment of God, and his laws afterwards communicated to the Jews; it having been always considered as confusion and abomination to join animals of different kinds. And the Jews were not even permitted to yoke two animals together of different kinds for common labor.

That it was considered as one animal, and a male, by the LXX. is evident from the Greek article being in the singular number and masculine gender; and, that it was not a contrivance of Anah, may be believed, it, according to many learned interpreters, you allow that מָצָא means simply the direct finding of a thing existing, without study or contrivance to invent or produce it. “מָצָא notat reperire quod jam est, non invenire ac excogitare id quod nondum est.”

Though the above opinion, that the mother was a she-ass, be

very generally entertained, (and it is the most probable opinion, as they were asses which Anah fed,) it has been believed by some, that Anah only fed he-asses, and that, therefore, the new animals, or mules, were first produced from the junction of the ass and mare; but this opinion is alone supported by that of חמור, *chamor*, being a masculine noun; which is not always the case, though it be more commonly of the masculine gender. The learned De la Haye observes, “verum est חמור asinum et asinam significare, nomina enim generum et specierum animalium utriusque sexui apud Hebræos conveniunt.” Anah, therefore, no doubt, fed his father’s asses, male and female, and one of the latter might have strayed, without his knowledge, and accidentally met with a horse; in which case, Anah might know nothing of the matter, until by chance he found a mule, a *Jemim* or *Jamein*, or a ἡμίονος, already produced.

Indeed, the junction of an ass with a mare would have also produced a mule, though the asinine features would not, most probably, have been so strongly marked; and they were asses which Anah fed, among which he perhaps found the mule. And though it may not be believed, with Michaelis, that no horses then existed in that country; yet, it is very probable, very few were kept there at that early period; but the fewer in number, the more likely was it such an improper junction should take place.

That the Hebrew word ימים (without a second י) now found in the text, is genuine, seems highly probable; or, perhaps it was pronounced *Jamem*, or *Jameim*, originally, and in the days of the LXX., and afterwards, or until the Jewish Targumists, Jonathan, and others, had settled it as their opinion, that it was a plural word, and its correct reading *Jemim*; and it then followed, that a second jod was either to be understood or inserted. And hence, probably, the wavering of Aquila, who seems to have at first considered it as a singular word, after the Septuagint; and afterwards as a plural. And, as the Jewish opinion was very generally followed, it may be thus accounted for why the restorers of the text of Aquila prefer the latter; and also, why so many MSS. are found with a second jod inserted, as in Kennicott, De Rossi, &c.

De Rossi, after mentioning that many MSS. of Kennicott, and of his own, almost all the German, with Sonc. Bibl. read the word fully with the second jod, though all these may have thus followed the Jews, observes, “Meorum unus legit præterea pe patach הַיָּמִים *Ajamim*,” &c.; and further, “Jamim per patach legerunt LXX. Aquila, Symmachus, Theodotion in Hexaplis, e Hieronymus.\* At vero apud Hieronymum Aq. et Sym. ἡμίονοι,”

&c.\* And he says, that two of his codices of the Targum<sup>s</sup> read פֶּרְדִּיָּא *mulos*; that R. Parchon rendered mules, then Kimhi, and from him most Lexicographers. De Rossi renders, "*thermus*," vid. App. x. Vol. iv.

- According to Drusius, in Crit. Sacr. Aquila at first rendered σὺν τῷ ἱαμείμ<sup>1</sup> rendering the Hebrew particle מִן by σὺν, *with*, and מִן in the singular number, and no doubt with the masculine article, and according to the most usual regimen of the Greek preposition; and had he considered the Hebrew particle only as the sign of the accusative, he would doubtless have followed the Septuagint by rendering in the accusative singular, and with the masculine article; he afterwards, according to Hieron. as quoted by the same learned man, rendered τοῖς ἱαμείμ in the plur. accus. mas.; and was followed by Symmachus, who also rendered τοῖς ἱαμείμ and Theodotius afterwards restored the reading of the LXX. rendering τὸν ἱαμείμ with them, as thus witnessed by Hieronymus: "Septuaginta vero et Theodotio æqualiter transtulerunt τὸν ἱαμείμ."

It has been believed by many, that the LXX. endeavoured to retain the Hebrew word in Greek. And this they seem to have done, and with as little deviation as might be expected; which is a presumptive proof that the Hebrew word מִן was then considered as a proper name. And Hieronymus having mentioned the opinion of some, that Anah had admitted wild asses to the others, &c. "ut velocissimi ex his asini nascerentur," adds, "*qui vocantur Jamim*," ib. So that mules, thus begotten, were called Jamim in the days of Jerome. And as he is now speaking in the plural number, and conceived the Hebrew word to be plural also, the name thus expressed must be considered as plural; and it may have been differently pronounced in the singular; and probably, as the LXX. wrote it. Or, may it be considered as an indeclinable word, and as being the same in the singular and plural? If so, still the gender, number, and case of the Greek article, clearly point out those of the Hebrew word, according to the opinion of the Greek translators.

This was a new animal, unknown before, and therefore required a name; and a name descriptive of his origin would, most probably, be, providentially, given to him; as it was intended to be mentioned in the canon of Scripture, and therefore to be afterwards understood by the Jewish nation. And what name could more significantly point out to them the irregularity of his geniture, so contrary to the divine law communicated to them in the same, than מִן, according to the etymology above given?

That the Hebrew word מִן, *Jemim*, (without a second jod) now found in the text, is genuine; and that the rendering of the LXX. is so also, and even more correct than their general manner

<sup>1</sup> An erroneous σ.

of rendering proper names; seem highly probable: or, perhaps, it was pronounced *Jamim* originally, and in the days of the LXX.; and afterwards, or until the Jewish Targumists had settled that it was in the plural number. And the LXX. seem, as already observed, to have wished to retain the original word, and, perhaps, its pronunciation as nearly as the Greek manner would allow; as the change made is very small indeed. Dr. Geddes observes, that the Targumists render *mules*,<sup>1</sup> and also the Persic; and that the Sept. and other three Greek translators retained the Hebrew word, though it was difficult to say whether they followed the Hebrew or Samaritan lection.<sup>2</sup> And in the copies of the Sept. he found it in all the following varieties—"αἰμην, ἀμην, αἰαμην, ἑαμιν, ἱαμειν, ιαμειν, ιαμιν, ιαμην. One MS. only has ιαμειμ; and Jerom read Jamim: and this I take to be the original reading." *Crit. Rem. on. Heb. S.S.* But the Dr. has omitted to collate the article, which might have thrown some light upon the subject. He renders *hot-baths*. May not these different readings have been produced in copying even from a MS. written according to the present reading, *ιαμειν*, which seems to be correct? For taking it for granted that the rendering of the word is there distinguished from that of its prefix, and that the jod was, as in that of *בָּרָא*, rendered *ix* by the LXX.; the change, or transposition, of the first two letters is easily thus accounted for, in the 1st and 3d.; in the 2d. the *i* is omitted; in the 4th and 5th. *ε* might easily occur, and be written for *i*, as there is another in the word: (and this, with the Samaritan reading, may have confirmed the idea to some, that the *emims*, or *giants*, were meant;) the 6th is correct, and so is the 9th, only with a final *μ* instead of *ν*, and therefore more like unto the Hebrew original; and the various readings of the remaining letters, as found in the above different copies, might have happened in transcribing: or, would you conclude, that *μην* comes nearer to the original pronunciation of the Hebrew, than *μειν* of the present copy of the Septuagint? At any rate the difference is but small; and, therefore, these various readings seem rather to confirm the truth of the original, and to support the etymology above given, than to diminish our belief of either; and particularly so, if the mas. sing. article be constantly present.

Among the various readings published by Dr. Holmes, I observe those which hereafter follow. I may first notice that, in some, the article *ὁ* is substituted for the pronoun *αὐτος*. The Dr. having just mentioned, "*εὐγε τὸν ιαμ.*"] *gignere fecit mulos. Arab. 3.*" immediately passes on to the word "*ιαμειν*]" without paying any

<sup>1</sup> He should have excepted Onkelos.

<sup>2</sup> It may be asked, Did the Samaritan text then exist?

attention to the article, whether present or absent, or in what case, gender, or number; and he gives the following various readings, to which the reasoning above applied to those of Dr. Geddes seems equally applicable; “*Ἰαμιν*, 55. 71.; *Ἰαμην*, 59.; *Ἰαμειμ*, 78.; *Jamin*, Thir.; *Ἰαμιν*, 19. 76. 84. 134. Compl. Copt.; *Ἰαμειν*, 15. 130.” &c.; and “*Αἰμιν*, 30.; *Αμην*, 72.; *Αἰαμην*, 106.; *Αἰαμιν*, cum <sup>v</sup> super α initialem (quasi \* α *ιαμιν*, Aquilæ scil. versionem, induxerit ex margine in textum Librarius), 75.” But may not this alpha be as the rendering of the ה, for so, it seems above expressed by De Rossi, and in a quotation from Hieron. by Michaelis (Sup. ad Lex. Heb.)? And so probably 30 and 106. Dr. Holmes proceeds: “*fontem Arab.* 1. 2. Ita Syrus, teste Theodoret. 1. c.”

The learned Poole, in his Synopsis, having disapproved of the renderings *seas*, *waters*, and *warm-waters*, says, “Alii vocem Hebræam Græcè exprimunt, *Ἰαμιν*, ut quam aliter reddi posse desperaverint: ità ὁ Aq. Sym. et Th. in Boch. Hier. 242. 30.” &c. And, “Alii *mulos* vertunt:” and quotes a most numerous and respectable list of authorities for this last opinion.

Many interpreters finding *הַאֵמִים*, in the present text, as written according to the masoretic punctuation, a new word (*nomen inauditum*, says J. Clericus), and not being satisfied with the meaning given to it by the more early translators, have considered it rather as the same as that found in Deut. ii. 10. *הַאֵמִים*, *ha-emim*, and rendered the *Emims*; a gigantic people who inhabited the land of Moab before the Moabites dwelt there. And they are confirmed in their opinion by Onkelos, the first Targunist, who renders *גִּבְרִיָּא*, *gigantes*; by which name, they think, he understands the Emims; and still farther, by the reading of the Samaritan text, which is *הַאֵמִים*, *ha-emim*—See J. Clericus, Vol. 1. But the two words found in the text above mentioned, and the Samaritan just quoted, are very different, being all distinct words. That the word in Deuteronomy means the people called Emims, as explained by the context, is generally allowed. And, that *הַאֵמִים* of the present text, is a different word, and a proper name, are believed by the greater number of translators. But should the Samaritan text be considered as the true original Hebrew reading, may we not rather consider it as still further illustrative of the sense of *mule* or *mules* above mentioned, which is supported by the LXX. and by far the greater number of interpreters; than to adopt a new meaning founded on a conjecture, which neither the context nor the structure of the word will bear. Now, in this last reading, an aleph and a second jod exist, in addition to the letters found

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<sup>1</sup> Rather for the reasons above assigned, or to retain a proper name, and probably as pronounced in their time.

in מִלִּכְמָה, and rendered in the singular number by the LXX.: and considering מִלִּכְמָה, with the second jod inserted, as plural, and signifying mules; and the נ, as signifying the *first*, the *beginning*, or *first-born*: מִלִּכְמָה נ would then signify, according to the foregoing etymology, that this mule which was found by Anah, and which, no doubt, had the most particular features of its mother, (for its father they probably knew not at that time,) was the *first* ever produced, or, the *first-born of mules*, τὴν ἰσχυρίαν of the Septuagint, or the *male*.

But though this reading, thus explained, seems highly significant, I would still conclude, that מִלִּכְמָה, as now found in the text, is the proper original word; and that, without the second jod, which may have been added afterwards, as above mentioned: that, though it has the termination of a masculine plural, it ought to be considered as a noun singular, and of the masculine gender, according to the LXX.; and that, therefore, it should be rendered *the mule*, taking it for granted, that this was the original name of that found by Anah in the wilderness, though it be no-where else found in this sense. Indeed, it seems probable, that this name was given as descriptive of the origin of this illegitimate offspring; and that this passage of Scripture was inserted, in the first place, to show this origin, and among what people it was first found; and 2dly. as being connected with the fulfilment of a particular prophecy of the Old Testament, which I purpose hereafter to point out. For it has been particularly observed by expositors, that though mules are frequently spoken of afterwards in Scripture, namely, from the days of David and Absalom, another Hebrew word is constantly used, viz. פֶּרֶד, *pered*, or its feminine פִּרְדָּה, *pirdah*, or their regularly formed plurals. The only exception to which is in Esther, viii. 10. 14. where a different animal is probably intended. And the name פֶּרֶד may have been so used for the reason already given, namely, as descriptive of this kind of animal, or of the species; which, with the most striking appearance of the ass, is a spurious breed, divided or separated from the genuine breed of asses; as the root פֶּרַד, *parad*, (from which *pered*, a mule, comes) signifies *separate*, *dividi*, vel *dividere se*: vid. pag. et Rechenb. Lex. And Pagninus observes on פֶּרֶד, *mulus*, &c. A *separando* denominatur, quia nascitur ex *separatione* animalium quæ sunt unius generis. But may not the name be rather given to the mules themselves as a stigma applied to their kind; or, as being creatures separated from the other animals, and particularly from the ass, whose chief likeness they bear; without particular reference to their parents, though their origin will naturally come in mind.

To conclude, if you consider the rendering of the Septuagint

to be correct, then the English version of it, according to the above explanation, would be—"This is Ana, who found the Jamein (or, *the mule*,) in the wilderness," &c. And the rendering of the Hebrew, as thus explained by the LXX.—"This (is that) Anah, who found the mule in the wilderness," &c. differing only from the English translators in rendering מ' as a singular, instead of a plural, noun.

Your correspondent, *J. H. M. S.* will find, that the quotation in Brotier's note<sup>1</sup> is from the Vulgate. "*Iste est Ana, qui invenit aquas calidas, &c.*" for what reason this interpreter could render "*warm waters*," can scarcely be imagined. Munster observes, "*Hallucinatus est in hac dictione interpres noster, qui vertit aquas calidas, legens scilicet מ', &c. Crit. Sacr.*" By thus understanding the Hebrew, it may be accounted for why he rendered *waters*; but why *warm waters*, authors are at a loss to say. Fagius observes, "*Sed quod adjecit calidas, nulla planè ex ipso textu apparet causa,*" *ib.*

The reading of Tremellius, "*qui invenit mulos*," agrees with the English, and other translations; though reasons have been above assigned why his note seems not to accord with the meaning of the original, and why it may be preferable to read *mulum* instead of *mulos*.

The subject may probably be further illustrated by other various readings of the Latin, and other translators; but fearing I have already tried your patience too much, and expecting to see the subject treated by a more able hand,

I remain, Sir, Your's, &c.

M. S. M.

## SPECIMENS OF PERSIAN POETRY.

لیت شعری لیت شعری

AL MOHALEBBEE.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

NO I.

SIR, To attempt to define the laws of Persian, Arabic, or Turkish poetry, after the unwearied labors of Sir William Jones, and especially in such a compass as the present, were needless, and

<sup>1</sup> See CLASSICAL JOURNAL, No. VII. p. 125.

would partake of a greater degree of folly than utility. Suffice it here to endeavor to point out the beauties, the energetic language, and the apt allusions, with which the Persian poets abound; the wild strain, which pervades their writings; how a poet will hurry from "ruby-colored wine," to his mistress, how he will forsake his mistress for morality, how he will once more exchange morality for the pleasures of life, and the exhilarating goblet: and how fanatics will symbolise the most bacchanalian ode into enthusiastic visions, and sublimate a mistress into a type of divine love. Not one hundredth part of the ghazals in this language have received an European version: not one quarter of the works: but as so many of the most admired still remain untranslated in the oriental collections, I first propose to translate the whole, and then to add specimens from MSS. in my possession, which I shall regularly transmit to your Journal, as being the most useful repertory of miscellaneous literature. In these specimens I shall adduce no oriental language but the Persian, as I intend to give examples of the others in another way; and these I shall occasionally contrast with some of our European poets. The Persian is a most soft, elegant, and copious language, as capable of the sublime, as it is of the pathetic, as richly polished as the Latin, as determinate and highly finished as the Greek, as capable of being the channel of history, science, or poetry, as either. Its use is undeniable, to the person whose connections require an intercourse with India and the East, and to the student, who employs his hours in the advancement of useful knowledge: it lends a polish to the Turkish, it gives grace to the Hindoostanee, and bestows elegance, harmony, and propriety on the Malayôo. It incorporates into itself a number of Arabic words and sentences, and often adopts the Arabic forms, so that it is absolutely and necessarily impossible, that any person can be master of this most rich and polished language, who is not also versed in the Arabic: it retains a number of terms from the more ancient language of the country, which it possesses in common with the Sanskrita, as the former was, in the opinion of those who have investigated the point, a dialect of the latter, which also accounts for its possessing so many in common with the Latin and the Greek.

Etymological pursuits are for the most part, vague, fanciful, and chimerical, for want of proof to support them; there is scarcely a tongue in Europe which has not several terms in common with the Persian, and perhaps not one in the earth which cannot find some of its terms in some other; but to prove, whence arose this similarity — *hic labor — hoc opus est*: yet with respect to those, which the Persian has in common with the Latin, and which can also be found in the Sanskrita, the connection is not merely probable, but certain. A variety of things in the classic page are capable of receiving elucidation from the East, and the study of eastern literature, although it be neglected, is an essential point in a liberal education: and surely to a reflecting mind it must appear strange that any two people should engross almost the whole of our attention, when so many others, even if their writings cannot be put in competition with those of the venerable authors of Greece and Rome, at least deserve some portion of our study. The objections

likewise urged against them are not solid; for the Persian is infinitely easier than the Latin, as is the Arabic; when the student does but once rightly understand the proper distinction of the radicals and the serviles, and the nature of the metonymical and extended significations of a root. The first ode that occurs in the oriental collections is from the Deewan of Khosroo, which I shall translate according to my own MS. as it contains three distichs more than that of the learned editor.

زین پای ادب نیست که در کویتو آیم  
 سازم زدو دیده قدم و سویتو آیم  
 ای کاش شوم زود تیرب حال که یارب  
 با باد شوم همرة و پهلوی تو آیم  
 از کویتو کره شوم از بویتو با آنکه  
 آنجا هم ازین رهبرب بوی تو آیم  
 خورشیدپ و من دره کنم بی سرویا رقص  
 آن دحظة که در جلوه که روپ توایم  
 کوپ که برد جان من از من چه روم چون  
 هر کجا روم شبه یک هوپ تو آیم  
 حر سحره بوسیده شجو اهم که کم من  
 چون کوشه مکراب دو آبروی تو آیم  
 برسی غم خسرو زیب شرح زبان کو  
 چون پیش نمکدان سخن کویتو آیم

'Alas! I find no kind inducement to address thee; yet from thy two eyes I direct my steps, and advance towards thee. Would, gracious Heaven! that soon it be my lot to proceed with the blessing of the Almighty, until I reach thee. From thy ears am I rejected as well as from all hope, possessed with which I would deem myself secure, and trusting to its guidance, would approach thee. Thou art the sun, and I a seal-ring dancing without head or feet: give but one glance more, that I may arrive at the splendor of thy visage. Thou askedst what it is that steals my soul from me, as I walk:—it is that wherever I move, I meet one continued picture of my love to thee. Distracted as I am, the power of thy fascinating charms clothes my deep woe, whilst I move towards thy two eyebrows, as a hearer to the

Mehrab. Yes, Khosroo, thou hast arrived, supporting thy grief, then utter thy complaint.—Yes, to thy very presence I advance with the tale of my distress.' There is a species of Asiatic Paranomasia in the third beet or distich; and in the shetaeshgahè, the term which the poet chuses to express the presence of his beloved is literally a salt-cellar, salt metonymically being considered the best part of a thing. Above a year and a half since, your learned correspondent Dr. Adam Clarke transmitted to me a curious specimen of Paranomasia from the Shâh wa Gedar of Hulalee,

روپ ما سوپ تست از همه سو  
سوپ ما روپ تست از همه رو

which is as perfectly UNTRANSLATABLE, as the much quoted eulogy of Vieyra, "el misissimo Vieyra en su misma mesmidad."

\*The next specimen is from Auwaree.

مرا وقتب خوشست امروز خالب  
قد حها پر کنند و جگره خالب  
که داند تا چه خواهد برد فردا  
بزن زود بیاور باد خالب  
زهب دلسوزتر از سوز هجران  
مپ خوشتر از شپها وصال  
زطبع خود بخواید کشت کردن  
اگر زو شکر کوپ یا بنالب  
قدح پر دست مین تا بنوشم  
بیاد مجلس صدر المعالب

'To-day, whilst the season is delightful to the soul, the cups foam over, yet the apartments are deserted. Who knows, what event may take place on the morrow? haste then—be the present time employed in love and jovial friendship. For oh! my soul becomes more inflamed by the fire of separation, and the wine tastes the sweeter, when the nightly meeting returns. From its very nature it would attract the world, if you would say, that from it proceeds even the sugar in the cane. The bumper is sparkling in my hand, expecting me to drink it. Ah more do I regard the jolly set, than I do the highest potentates of the earth.'

D. G. WAIT.

Cambridge, April 1812.

\* Beyond doubt this contains more beets than are in the oriental collections, but not having the MS. I cannot insert them.

## CLASSICAL CRITICISM.

*Examination of a Criticism on Falconer's Edition of Strabo.*

## NO. I.

**B**EFORE I proceed to examine the justice of the Reviewer's Criticisms, and the truth of his assertions, it may be as well to correct what was perhaps only a mistaken opinion, concerning the responsibility of the University for works printed with the approbation and assistance of the Delegates of the Press.

The Clarendon Press has been liberally endowed, and the management of its concerns is entrusted by the University to a board of Eleven Members, called Delegates of the Press, who derive no emolument from their office. They have the entire disposal of its funds: they direct what books shall be printed; and to what extent the Authors or the Editors shall be favored with their aid. A constant and regular supply issues from this press, of Bibles, Common Prayer Books, and reprinted editions of the most useful works. Persons who project improved editions often submit their proposals to the Board, which are always attentively considered, and encouraged in proportion to the opinion entertained of the competency of the person, and the general merits of his plan. If the plan be adopted, the money for carrying it on is supplied, and the whole risk is thrown upon the public fund. It is also common for undertakings of this kind to originate with the Delegates themselves; and in that case, individuals are sought out, who are thought well qualified for conducting them, and who have given, either in public or private, some proof of their fitness.

In none of these proceedings do the Delegates take on them that kind of responsibility which belongs to the Editor of a work, except as far as the printing is concerned. For the general plan, and the general competency of the person employed, they are responsible, but not for the detail of the execution. Mistakes both in matter and in language may be made, for which an Editor may be blamed: but the disgrace attached to these mistakes cannot in any fairness be imputed to the Delegates; especially if the work contain valuable materials procured by their means, and openly communicated to the world.

With these general remarks premised, let us proceed to examine the charge brought against the University by this Reviewer. The introductory reflections I leave untouched: they are intended only to heighten the effect of what follows: and if I can show that what follows is *false, unjust, and ignorant*, the efficacy of this rhetorical flourish will not be great.

The writer clearly does not pretend to be a Logician; or to understand when two propositions are opposed to each other. For instance, he says, "the most confident hopes are excited, that *every new im-*

*pression* of a classic volume from the Clarendon Press will exhibit it with every *remaining obscurity or ambiguity* explained." But this hope, he adds, is constantly disappointed: and why? "because although this learned body have occasionally availed themselves of the sagacity and erudition of Ruhnken, Wyttenbach, Heyné, and other *foreign* professors, they have, of late, added nothing of their own." Where insult and abuse are uppermost in a writer's mind, it is no wonder that he forgets his reason. The absurdity of saying that editions issuing from the Oxford Press are inferior to expectation, because they incorporate the labors of foreign critics of the first eminence, instead of British, is too gross to require a comment.

The reader is next reminded of an "unhappy attempt at an improved edition of Apollonius Rhodius," by which the critic supposes "the *Graduates* of Oxford were satisfied that *degrees* neither implied nor *conferred science*, but that a man might become a *Master of Arts* without possessing any knowledge or skill whatsoever in that particular art which he professed, and which he was chosen and appointed to practise for the benefit of the community."

If the edition be a bad one, where is the need of exaggeration? At any rate it has no business here. I do not call it a good edition: but it is a useful one; and, notwithstanding the wrong readings, which it has, I will undertake to match the latinity of the Editor against that of this Critic, if ever he should favor the world with a similar attempt.

The quotation above is somewhat abridged. The following I give entire.

"Certain it is, that no such attempt has been made since, except in the single and minute, but very successful instance of Aristotle's *Poetics*; which was produced by an *auxiliary volunteer*, residing in the metropolis, engaged in *business*, and never secluded from the avocations of society. By not enjoying the *leisure*, perhaps, he never contracted the indolence or apathy, of a Monk; but preserved the activity, even by the distraction, of his faculties. His name stands in the title-page plain Thomas Tyrwhitt—without any decorative adjunct or title of degree,—though it would have done honor to the proudest which the most exalted seat of learning could bestow."

Lest it should be imagined that there is any truth in what the Reviewer intimates, that Tyrwhitt *took no degree at Oxford*, and *was not even a member of the University*, I will add a very brief summary of facts and dates concerning that illustrious critic.

He was born in 1730; came from Eton to Queen's College, Oxford, 1747; took the Degree of B. A. in 1750; was elected Fellow of Merton in 1755; took the Degree of M. A. in 1756; and remained Fellow of that College seven years; i. e. till 1762; when he was made Clerk of the House of Commons, and resigned his Fellowship. *He quitted all public employment* in 1768; from which time till his death in 1786, he occupied himself chiefly in critical and other literary studies, to which the greater part of his former life had been devoted. His *Poetic* is a posthumous publication from unfinished notes, and the title-page was of course arranged by another hand.

A preliminary charge of the Critic relates to the edition commonly called the Grenville Homer.

"The editors," he says, "have religiously retained all the errors of Clarke's edition, even those introduced on the authority of mere conjecture, and in instances where the true reading had been twice before published on the authority of the Venetian Manuscript. One of these so appalled us, in the 20th line of the first Iliad, as to deter us from all further critical examination: for, when a gross violation of Idiom in the use of the moods and voices, introduced arbitrarily to supply a defect in the metre, neither excited suspicion, nor suggested inquiry, no one who values his time can think it worth while to go farther."

To this I answer, that the Editors *have not religiously retained all the errors of Clarke's edition* — that although Clarke's text was the basis, many readings were corrected during its progress through the press, on the authority of MSS. collations in the editions of Ernesti and Villoison, and of a MS. in New College Library. Of these new readings there are *twenty-five* in the two first books of the Iliad, and *near three hundred* in the whole Poem. In the Odyssey there are *above one hundred and fifty*; and the collations of the Harleian MS. by Porson, some of which are incorporated with the text, are given entire at the end of the volume.

Now, with regard to the 20th line of the first Iliad, which so appalled the Reviewer, it may be proper first to state, that the *plan* of the edition was simply to give the text. No critical remarks or discussions were to be introduced. No reading therefore was to be received which required discussion to support it.

The 20th line in Clarke runs thus,

Παῖδα δέ μοι λύσαιτε φίλην, τὰ δ' ἄποινα δέχεσθε.

In the editions of Wolfius<sup>2</sup> and Heyne it is,

Παῖδα δ' ἐμοὶ ΑΤΣΑΙ ΤΕ φίλην, τὰ δ' ἄποινα ΔΕΧΕΣΘΑΙ.

Clarke has a note of some length, giving reasons for rejecting λύσαιτε, which had been a common reading, and λύσασθε, which Barnes had adopted, and ending with a conjecture that λύσοιτε is the true reading; but as λύσαιτε had the authority of the Vatican and Florentine MSS. he prefers it. δ' ἐμοὶ he himself prefers to δέ μοι, as being more emphatic, but he does not alter the text. He objects to the reading,

Παῖδα δέ μοι ΑΤΣΑΙ τε φίλην, τὰ δ' ἄποινα ΔΕΧΕΣΘΑΙ,

as not agreeing in construction with what follows, Ἀζόμενοι. To this objection Ernesti has since replied, by pointing out similar cases of construction; but he expresses no disapprobation of λύσαιτε, and no preference of the other. The reading is also confirmed by the Venice and other MSS. which have δέχεσθαι, although with λύσαιτε instead of λύσαί τε. Bentley conjectured λύσαντε,\* which would certainly accord with the sense and construction; but it is not necessary to have recourse to that remedy.

After this view of the case, I will leave it to the reader to determine whether he ever met with a more despicable instance of conceited pedantry, than the exclamation of the Reviewer, that he *was appalled*

at this reading, and could go no farther; a reading which Clarke preferred to that since adopted by Heyné and others: and whether an edition which took Clarke's text as a basis could have made the proposed alteration, against Clarke's deliberate judgment, without assigning a reason; to do which was not compatible with the plan laid down. Thus too there are, besides that already noticed, two other positive untruths in this single sentence of the Review. For *λύσαιτε* is not a reading introduced arbitrarily: and *λύσαιτε* has not the authority of the Venetian MS. which, as published by Villoison, reads *λύσαιτε*.<sup>1</sup>

All this however is by way of prelude to the main attack. He goes on to say, with admirable consistency, that having observed this degeneracy and ignorance in Oxford Editions, he now "*confidently expected*" a most complete edition of Strabo: and adds,

"We therefore learned, with much satisfaction, that no pains nor expense had been spared in obtaining collations of manuscripts from the libraries on the Continent, as well as from those at home: *but* that the materials would be *worthy of the artists*, and the solidity of the *substructions* correspond with the weight and extent of the edifice."<sup>2</sup>

In the same page, after alleging that the student has a right to claim the Editor's judgment of preference among the various readings, he proceeds;

"This claim becomes stronger when the *office of editor* is undertaken by a *learned body*, whose business is public instruction, or is *delegated by them to such of their members* as are deemed most competent to express the judgment, and exercise the authority of the whole . . . . from such a *synod of critics*, the republic of letters have a right to expect a *work*—not merely the raw materials of one, &c."

To this the best answer will be a reference to the statement already given respecting the Delegates of the Press. The passage admits of no other, and deserves no other, at least no other of a literary kind. The clause, "*is delegated by them to such of their members, &c.*" will be considered immediately.

For the sake of convenience, then, it may be better first to dispatch some assertions of an extraordinary kind, although they do not lie in exact order, and then to examine more at large the philological criticisms. These assertions, as they are not commonly met with in good society, it is difficult to describe by any proper title. Indeed, so numerous are they, that I am persuaded, if the writer had only resided a fortnight among the Houghlinhums, he would have compelled that nation to enrich their language. The first of them is, when criticising a note of the Editor's, he calls it,

"A passage from the University press, and the pen of a *distinguished Graduate*, *selected from the whole body*, at an *advanced period of life*, to conduct the greatest work that it had undertaken for more than a century preceding."<sup>3</sup> *Splendide mendax!*<sup>4</sup>

<sup>1</sup> See an ingenious Article in favor of *λύσαιτε*, Class. Journal No. iv. p. 904.

<sup>2</sup> Page 432.

<sup>3</sup> Page 437.

<sup>4</sup> *Splendide*, of the first magnitude. If the reader is not familiar with Horace, he will find a learned commentary on this expression, in Congreve, Love for Love, Act II. Sc. 5.

'The truth is, the Editor *never was a Graduate*, he *was not a member of the University*, when he undertook this work; *he was not then at an advanced period of life*: he resided here a little more than a twelvemonth during the progress of it, chiefly that he might enjoy the society of literary men, and the use of the libraries: he *was not "selected therefore from the whole body,"* nor indeed *was he selected* by the University at all. All this, however, the Reviewer asserts, that he may have an opportunity of calling the Latin, Oxonian Latin; a phrase which he repeats with a degree of assurance, not undeserving of a coarser epithet. Pindar gave good advice to a Prince, which may not be unsuitable to a Reviewer.

ἈΨΕΤΑΕΙ δὲ πρὸς ἄκμονι ΧΑ.1-  
ΚΕΤΕ γλώσσαν.  
Εἴ τι καὶ φλαῦρον παρὰ τοῦς  
σει, μέγα τοι φέρεται  
Πὰρ σέθεν· πολλὰν ταμίας  
Ἔσσι.

Χάλλευε brings up a familiar image, by which a certain moral quality is sometimes indicated, not of the most amiable kind. If the Reviewer meant to comply with this precept when he wrote, he should have taken care to follow it throughout: but he has been as unhappy in the choice of an anvil, as any gentleman of his profession ever was. Let us now examine some more work from the same forge.

"We have nevertheless *perused the whole attentively*, and can again assert, that the printers have done their duty in rendering very accurately that which was put before them. The accuracy is, however, that of the Chinese tailor, who, in making a new coat from an old one, copied all the darns, patches and blemishes, which he found in the pattern. In the same manner here, *every error of the press*, and usual inaccuracy of spelling that had crept into the Amsterdam text, is *religiously retained.*"<sup>i</sup>

Again:

"The text, which has been so servilely copied, is merely a repetition of Casaubon's; who does not appear to have superintended the printing, or to have corrected it at all himself; whence errors have accumulated on errors: *which are all carefully embalm'd and preserved in the splendid edition before us.*" Ibid.

The best answer that can be given to these charges has already appeared in the Gentleman's Magazine for September, 1809. A long list of readings in the Oxford edition, together with those of the Amsterdam edition, of which they are corrections, is there inserted. It is needless to repeat the particulars here: but I cannot do better than copy the remarks with which the writer of that article follows up his list.

"You have here, Mr. Editor, more than *Fifty Corrections* of the Amsterdam edition, within the compass of *fewer than one hundred successive pages* of the Oxford edition. This list does not include any which are merely accentual; and it is confined to the text, though the version and notes would have supplied a still larger number. I have also examined more than 300 of the subsequent

pages, and they bear the same testimony to the *attentive perusal* of which the Reviewer boasts, and afford the same ground for an unqualified reliance on his candor, and his scrupulous love of truth."<sup>1</sup>

Equally undeserving of respect with his assertions are the doctrines and opinions of this unhappy critic. In the first display, indeed, of these, may be observed the same disingenuous spirit as in the former part. He treats the Preface and the Notes, as if they proceeded from the same pen; whereas the writer of the Preface informs him in the first paragraph, that the Editor was his Uncle, and that (he having been dead many years) regard for his memory was one motive which impelled him to this undertaking. The Preface goes on to say, that the Editor never designed a revisal of the Text of Strabo; and that *he was supplied with the new Collations, procured at great expense, by the liberality of the University of Oxford.* This Preface is dated *Bathoniæ*, which too being prefixed to a Book on Geography, one would hardly have expected to see interpreted as it is by this Gentleman, "written in the University of Oxford."<sup>2</sup>

Assuming that this stain belongs to it, he proceeds to handle it very roughly; but, not content with noticing errors, he ventures upon some critical dissertation. The passage of the Preface on which he remarks is this.

Ceterum agam uti potero, et, si nihil aliud afferam, saltem ea recensebo, quæ rationem operis te edoceant, quibus subsidiis instructa est hæc Strabonis editio, vel quæ aliqua ex parte incrementa eam summisisse contigerit.

The phrase, "*edoceant quibus instructa est,*" he says, would not be admitted in any place, "where ignorance is not privileged by degrees of science;" and that to make it Latin we must either write *subsidia quibus* or *sit*, instead of *est*.

I do not defend the phrase; but the fault is common: and this critic has not pointed out what principle it violates: he only says generally, that although the proper and discriminative use of the indicative and subjunctive moods be often a point of extreme nicety, yet in this case the error is gross and obvious—a remark, which is of no benefit to the reader. Indeed, he calls it, when referring to the same passage,<sup>3</sup> the use of the indicative *with the relative pronoun*, subordinate to another verb. Before many pages are read, it will probably be made evident, that this remark proceeded from entire ignorance of the true nature of *quibus*: and the point is one of such frequent occurrence in Latin, that I hope to be excused for treating it at some length.

The difficulty then of determining the proper mood in such cases arises chiefly from the ambiguity of the Latin oblique cases, *cujus, cui, quem, &c.* in the singular number, and all the cases *qui, quibus, quæ, &c.* in the plural: and this ambiguity is caused, by their belonging to different nominatives, *QUIS* and *QUI*. These words are derived, as Perizonius has well shown,<sup>4</sup> from the different Greek roots,

<sup>1</sup> Gent. Mag. 8<sup>to</sup> pt. 1809. page 351.    <sup>2</sup> Page 433. l. 22.    <sup>3</sup> Page 135. l. 16.

<sup>4</sup> Not. ad Senct. lib. iii. c. 14.

Τίς and Κᾶς, and in the old Latin preserved a distinction in their oblique cases, till in process of time the Relative *Qui* in most of those cases became substituted for the interrogative *τίς*.<sup>1</sup> In some instances, indeed, the cases peculiar to *Quis* were incorporated with the declension of *Qui*; as *Quem*, *Quid*, *Qui*, and *Quibus*, for which the original cases of *Qui* were *Quum*, *Quod*, *Quo*, and *Quis*. *Cujus* and *Cui* were common perhaps to both from the first: still the main fact is clear, that the distinction in every case but the Nominative was lost, and sometimes even there, as Plaut. Curcul. I. 2. 51.

• Now it is a common rule, that where the subject of a sentence is known and definite,<sup>2</sup> the *indicative* mood is to be used; where it is unknown and indefinite, the *subjunctive*. This, however, does not hold with *pure Interrogatives*: in them the same mood is used as in the case of assertion; and the reason perhaps is, that the tone of voice, the direct application to another person, sufficiently proves that we are not asserting any thing. But wherever any doubt or indefinite description is intended, which character is denoted by the *pronouns and nouns called indefinite*, the subjunctive is employed. This indefinite, however, if attentively considered, will be found to correspond very closely with the interrogative. It is in fact the same word. Τίς in Greek, and *Quis* in Latin, have both senses. And the reason is manifest: for there is the same state of mind, the *same uncertainty* in each case.

*Quid existimas de hac questione?*

indicates the same state of mind as,

*Quid existimet de hac questione, incertum est.*

And in all cases where a question is asked by *Quis*, the same thing might be expressed with *Quis* and the *subjunctive mood*, in the form of a proposition about which we are doubting. The same holds of *Cur*, which in the interrogative form requires an indicative; in the form of a sentence denoting uncertainty, a subjunctive. And thus the Reviewer's objection to the sentence in note pag. 48. is valid: "*Cur omisit Strabo expeditionem maritimam regnante Necho factam, nescio.*" If it were a *question*, ending at *factam*, *omisit* would be right: but being an assertion with *nescio*, it required *omiserit*; just as in the example above given, where *Quid existimas* is resolved into *Quid existimet, incertum est*. But though he is right in his objection, he is plainly ignorant of every principle on which it rests; as will further appear presently.

It is then by confounding the Indefinite with the Relative, that mistakes are continually made in the use of moods. The Relative, as a Relative, requires no particular mood after it. It refers to some antecedent; and if that antecedent be certain and definite, or if the

<sup>1</sup> Ceterum in obliquis casibus, etiam ad interrogationem, adhibuerunt illa, quæ ab Relative *Qui* descendunt. Nam in obliquis hic rursus in unam voculam confederunt Latini singulæ *relationis* et *interrogationis* vim. Not. ad Sanct. iii. 14.

<sup>2</sup> Unless the sentence be conditional or dependent, or imply some contingency; of which cases we shall soon speak more particularly.

Relative introduce a fact or independent assertion, it will naturally have the Indicative mood: Thus,

Nihil faciam insolenter, neque te tali vel scientia vel natura prædium hortabor, ut ad eas te referas artes, quibus a primis temporibus ætatis studium tuum dedisti; tantum dicam, quod te spero approbaturum, me, posteaquam, illi arti, cui studueram, nihil esse loci, neque in curia, neque in foro viderem, omnem meam curam atque operam ad Philosophiam contulisse.<sup>1</sup>

Ex quo ego veni ad ea, quæ fœcimus ego et tu inter nos de sorore in Tusculano locuti.<sup>2</sup>

Hortemur liberos nostros, ceterosque quorum gloria nobis et dignitas chara est, ut animo rei magnitudinem complectantur, neque iis aut præceptis, aut magistris, aut exercitationibus, quibus utuntur omnes, sed aliis quibusdam, se id, quod expetunt, consequi posse confidant.<sup>3</sup>

When the Antecedent is less certain and definite, or when the assertion is vague and diffident, the indicative is not used.

Hic quæ aguntur, quæque acta sint, ea te et literis multorum et nuntiis cognoscere arbitror: quæ autem posita sunt in conjectura, quæque mihi videntur fore, ea puto tibi a me scribi oportere.<sup>4</sup>

Here, although the latter things are called *conjectural* and *probable*, yet the assertion that they are so is *absolute*; which assertion the writer intending to convey, naturally uses the Indicative mood.

The most frequent cases of error however are where, as in the passage quoted from the Preface, the Relative is supposed to be used, although it is in fact the Indefinite, and an Indicative is made to follow it. In Greek the writer is not liable to this error, because the relative and indefinite are expressed by different words; and perhaps the best *practical* rule for a student acquainted with both languages, is to consider what word would be employed in Greek. If τῆς, ποῖος, οἷος, ὅστις, ὅσπερ, would have presented themselves, instead of the pure relative ὅς, most probably he will decide at once for the Subjunctive. In the Preface, ποῖος perhaps, rather than τισί, would have been used where *quibus* stands; certainly not οἷς. Thus:

Cujus mihi videbar et fidelitatem erga te perspexisse, et nosse locum quem apud te is teneret.<sup>5</sup>

Ἦντινα would have been used in Greek (not ἦν) *after*, or perhaps τινὰ, or οἷαν, *before* τὰξιν.

The full doctrine is of such extent, that I must be cautious how I venture upon it here.<sup>6</sup> There are numerous principles of a subordinate

<sup>1</sup> Cic. Ep. Fam. iv. 3.

<sup>2</sup> Ep. ad Att. v. 1.

<sup>3</sup> De Orat. i. §. 19. See also other examples, ibid. §. 23. 49. 53.

<sup>4</sup> Ep. Fam. i. 5.

<sup>5</sup> Cic. Ep. Fam. iii. 6.

<sup>6</sup> There is indeed no question in grammar more subtle and intricate than the doctrine of the Subjunctive Mood. It would require a much longer discussion than these pages will admit to sift it thoroughly: but as it is a kind of *mort point* among grammarians, a few hints from one, who has often considered the subject, may not be unacceptable. I am far from proposing this as a complete theory, or as one which is very satisfactory even to myself: and I am aware that the principles do not rest upon a sufficiently broad basis of Induction.

To me than it has appeared, that the use of the Subjunctive Mood may be referred to *three general heads*, which I cannot precisely describe without the aid of Logical terms.

1st. When the **SUBJECT** of the sentence is uncertain, vague, or indefinite.

2dly. When the **PREDICATE** is of that kind,

kind; with exceptions to all of them, and many mixed cases. But the single principle just laid down will be found to simplify the matter

3dly. *When the PREDICATION or Sentence itself is not direct, but dependent upon something else.*

Of the first kind, are all those sentences where the verb is connected with *Quis*, or any of its cases, which are more numerous than are commonly imagined, or where the relative is resolvable into *Quoniam*, *Qualis*, *Quicunque*? or where, after the relative *Qui*, we can suppose a parenthesis of this sort, "a however he may be." E. g.

*Quæ de me populi sit opinio, nescio* Clar. Orat. c. 51.

*Neque is sum qui disjunctum.*

*Erant tamen, quibus videretur.* Clar. Orat. 58.

*Qui ita dicat, ut a multis probaretur.* Ib. 50.

*Atque ego præclare intelligo, me in eorum commemoratione versari, qui nec habiti sint oratores, nec fuerint.* Ib. 49.

In the first of these, *Quæ* comes from the Indefinite *Quis*. In all the others, *Qui* means a *sort*, a *class*, a *description* of people. In the same chapter from which the last example is taken, when the writer speaks of *definite persons*, he uses the *Indicative Mood*.

De us autem, quos ipsi vidimus neminem fere præminuimus verum, quos aliquando dicentes vidimus. Clar. Orat. 49.

Of the second kind are those sentences in which the *Predicate* is meant to be taken with some latitude: not in its strictest and most definite sense, and when no stress is laid upon that part of the proposition; as,

*Optimum, quos quidem ego audierim.* Clar. Orat. 55.

*Epistola . . . tum videlicet date, cum ego me non belle haberem.* Cic. Att. 5. 11.

*In Cumano cum essem, venit ad me, quod mihi pergratum fuit, Hortensius.* Cic. Att. 5. 2.

*When I was not quite well; During my stay in the neighbourhood of Cumæ.* Where observe, "*quod mihi pergratum fuit*," has the Indicative.

Nos lætanti quos cum Pompeio dialogos de Republica habuerimus, ad te perscribimus. Cic. Att. 5. 3.

But when something more distinct is intended by the Predicate, the Indicative Mood is preferred.

*Ex quo ego veni ad ea, quæ facramus ego et tu inter nos locuti.* Cic. Att. 5. 1.

*Me posteaquam illi arti, cui studueram, nihil esse loci . . . viderem.* Ep. Fam. 4. 3.

*Quatenus de religione dicebat, cuique rei tantum obsisti non poterat.* Bibulo assensum est. 1 p. Fam. 1. 2.

*Illud quod est, quaecumque est, probat.* Clar. Orat. 52.

*Omnes causæ maximæ quæcumque erant.* Ib. 63.

A remarkable instance of this distinction of Moods founded in the nature of the Predicate occurs in the same passage of *Livy*.

Senatorum omnium, quique magistratus Capuæ, Atellæ, Cataliæ gessissent, bona veniæ Capuæ jusserunt: libera corpora quæ venundari placuerat, Romam mitti, et Romæ venire. Liv. 26. 34. See also a passage from Cic. Ep. Fam. 1. 5. quoted above in page 48.

It is not always easy to distinguish accurately this case from the third; that is, where the whole sentence is dependent upon some word or sentence going before, to which therefore it is said to be *subjoined*. Nothing however is more frequent than a sentence with the subjunctive mood, in which both the Subject and the Predicate are perfectly defined, because there is a dependency of the whole predication on something else.

*Cui quidem ego, me cum rogaret, ut adessem in Senatu, eadem omnia . . . ostendi me esse dicturum.* Ep. Fam. 4. 1.

*Cum* means, "upon his asking me," not simply *when*, or "at the time when, he asked me." If the point of time merely is to be noted, the Indicative will serve; as

*Cum de tuis rebus gestis agebatur, inserviebam honori tuo.* Ep. Fam. 3. 13.

If the preceding clause be in the potential mood, all the subordinate clauses, although merely descriptive (unless intended to introduce some independent fact), must be in the Subjunctive: and this is what is commonly meant by consecutive moods. Thus,

*Jusserunt . . . ne quis eorum, qui Capuæ fuissent, dum portæ clausæ essent, in urbe . . . maneret.* Liv. 26. 34.

*Ne*, which governs the principal clause, extends its power to all the subordinate ones. So, *Ut saltatio quædam nasceretur, cui saltationi Titius nomen esset.* Clar. Orat. 62.

But if the preceding clause be in the indicative, the subordinate descriptive clause is also indicative.

*M. Atilius Regulus, cujus, ex his qui ad Capuam fuerant, maxima auctoritas erat in consilio, inquit, &c.* Liv. 26. 33.

greatly, which it is hoped may be admitted as some excuse for this long digression. It is however in such points as these, that criticism ought to be diffuse; and the study of them is worth much time and labor: for they are the very joints and ligatures of the language:

In the speeches of Livy indeed, or of any Latin historian, may be seen a very striking illustration of the nature of this mood. When the speeches are given in the third person, every sentence proceeds in the Subjunctive mood; because the tenses depend on *dixit*, or some such word preceding. Let any one turn a speech of this kind into the first person, and he will change all the Subjunctive tenses into Indicatives, with the exception of those which, according to the first and second principle, would still be subjunctive.

The same holds of messages, instructions, decrees, &c.

Supplicatio omnibus deis, *quoniam* pulverina Roma essent, *indicta est*. Liv. 21. 10.

If he had been simply relating a *fact*, he would have said *erant*; but he is giving the substance of a decree. And this brings us very near to that character of the Subjunctive, in which it is said to resemble the future tense.

Nuntium nunt, qui diceret.

Ἐμφανὲς ἀγγέλον διζῶντα.

Perizonius indeed reasons against this doctrine, and says all the *futurity* implied in such sentences resides in some words understood. *Mitto qui dicat*, he would resolve into *Mitto aliquem qui erit ut dicat*. But I do not know how he would resolve the sentence above in this manner. *Mittit qui diceret*. And the Latin phrase corresponds so continually with the Greek future participle, that it bears strong testimony to the soundness of Sanctius's doctrine, that all the tenses of the Subjunctive Mood [a grammatical term which he rejects] are but disguised futures. After almost all of them evidently have that force.

It must however be observed, that the force of *qui* in such cases is often called *causal*, and when this force is perceived, every one would expect the Subjunctive to follow it.

Antonium . . . missus ut, *cui* [i. e. ut ei] sibi videretur, cohortes traderet. Cic. Ep. Fam. 3. 6.

In Siciliam duo Praetores profecti: P. Cornelius ad exercitum, Octavius, *que* maritime orae praesecit. Liv. 24. 12.

In Greek this use of the relative is not so frequent: because, besides the future participles, there are a great variety of causal particles in that language, ὅτι, ὥστε, ὥνα, ὥσπερ, ὅτι, as well as the pronoun οὗτος, all of whose places are occasionally supplied in Latin by the influence of *qui*.

It would be well, therefore, if, when doubting what mood should follow *qui*, we were to consider whether *qui* be simply *relative* or not: for if it be resolved into any thing more than a mere link uniting the clause it governs to some antecedent, if it denote the *number* in which the clause stands related to that antecedent— if it declare that it springs from it, is caused by it, or is dependent upon it in any way, the Subjunctive, and not the Indicative, ought to follow.

Mr. Harris supposes the Latin relative to be *merely qui* is; but it frequently has the force of *quia* is, *quoniam* is, *ut* is; in all which cases it contains an element that calls for the Subjunctive Mood.

Such are the remarks which an observation, desultory perhaps, but not superficial, of the best Latin writers, has led me to make. They are offered with much diffidence, on a subject, where each man almost has a right to offer what occurs to himself. For the question has never been pursued through all its windings. There is, I doubt not, a clue to this, as to every other maze of human thought, which we trace in the texture of language. When once unravelled, it appears simple enough: and the more simple it is, the greater is the merit of the discovery. And yet in such matters the world are apt to show ingratitude and contempt, when they ought most to admire, and to be thankful. Of which injustice we have the strongest proof in that immortal Stagyite, who has by a most laborious analysis resolved all the methods of argumentation into one simple principle, only to draw forth this reflection from a modern Philosopher upon his labors:

• O curas hominum! O quantum est in rebus inane!

Such injustice will not, I trust, deter a philosophical critic from attempting to solve the intricate phenomena of language which still remain unexplained. To perform the task well requires, not only extensive erudition, a strong memory, an acute and penetrating mind, but an acquaintance also, either self-taught or methodically acquired, with that true Logic which enables us to sort, to discriminate, and to abstract ideas, to know them again under all the changes of dress and posture, and to keep a steady eye upon them, as they mingle with the confused and shifting crowd. This combination of qualities is indeed rare: but there have been men so variously gifted, though few; and some perhaps there still are. One I know there is, who could not render a more acceptable service to the lovers of ancient learning, than by guiding their footsteps through this perplexing labyrinth.

and to have the right use and play of these, imparts more of a native air and grace, is really a more desirable accomplishment, than an extensive acquaintance with the vocabulary, or a knowledge of singular and rare senses, in which certain words are used.

The critic, whose cavils I am examining, seems possessed of no principle to guide him. The examples he gives of an indicative with *quis*, or *quibus*, are wrongly explained. V. g.

"Dic quibus in terris inscripti nomina regum  
"Nascuntur flores."

Here if the line be understood as a question, the indicative will do; and so perhaps it was understood by those copyists who kept the reading. But the Subjunctive *nascantur*, with *quibus*, as an Indefinite, is preferable, which in Greek would have been *τις*, not *οτι*. In the next example,

"Nescio quis teneros oculus mihi fascinat agnos,"

*Nescio quis* is simply parenthetical. "Some one, I know not who." And again,

"Nescio quid majus nascitur Iliade."

"Some poem (I know not exactly what) is coming forth, which will surpass the Iliad." Every one knows that this was a compliment paid by Propertius to Virgil, when he was writing the *Æneid*. But from the resolution of the line given in the Review, one is led to suspect that the writer understood it as said in honor of Homer. He says, "*Nescio quid (sit quod) nascitur majus Iliade.*" By this mode of resolving it, the *assertion* is lost, "that *something is really* coming forth," which is what the poet meant to express. And so with the other example, to say as the Reviewer does, "*Nescio quis [sit qui] teneros oculus mihi fascinat agnos,*" reduces it to this: that Menalceas *does not know* who has bewitched his lambs: whereas he insists that witchcraft is the cause of their leanness.

His certe neque amor causa est: vix ossibus hærent.

Nescio quis teneros oculus mihi fascinat agnos.

Some *evil eye*, I know not whose, is the cause. *That* is the proposition: *Nescio quis* is merely an adjunct.

It would but ill express the impatience of Horace in that line,

Certe nescio quid secreto velle loqui te

Aiebas mecum. ————— Serm. i. ix. 67.

to translate it,

"I certainly do not know what it was you wished to say to me."

Again, how would the Reviewer explain such passages as these, where the relative is in an oblique case?

Nescio qua præter solitum dulcedine læti

Inter se foliis strepitant. ————— Georg. i. 412.

Terraque nescio quo non placet ipsa modo. — Ov. iii. Trist. iii. 8.

Nisi forte me Paconii nescio cuius, hominis ne Græci quidem, at Mysii, aut Phrygis potius, querelis moveri putes. — — — — — Cic. Ep. ad Quint. Frat. i. 6.

Another decisive objection to his method of resolving such passages is, that he supposes an ellipsis of the *relative*; which I believe one may

venture to affirm is against the idiom both of the Greek and Latin languages. In English it is common. E. g.

The messenger you sent did not arrive.

But neither in Greek or Latin could this be allowed. We might say, οὐκ ἀρῆμεν ὃν ἐπέμψας, or, *Quem misisti non advenit*. We may leave out the Antecedent, especially when it is a demonstrative pronoun, but never the Relative. In English we may leave out the Relative, but never the Antecedent.<sup>1</sup> This contrast is one of the most striking peculiarities which runs through the ancient languages, as compared with our own.<sup>2</sup>

The phrase, *eam sumsisse contigerit*, is perhaps wrong; but it would not be right as the Reviewer mends it, merely by reading *ei* instead of *eam*. The fault is in *sumsisse*, which is superfluous: *ei contigerint* would have been enough. *Contingit* certainly requires a Dative, expressed or understood; and there is no saying why *nobis* might not be understood here. It requires a case after it, both because *tango* is a transitive, and because of the preposition *con*. *Accidit* also, for the last reason, requires a case after it; and so it will be found that the purest writers use it; although afterwards it took the place of the neutral *cecidit*, which word Plautus, Terence, and Cicero prefer, when the event specified is not related to some other event, or to some one particularly affected by it.

Of the Latinity of this Preface, let me be permitted to observe, that, although not faultless, it is as good as most of what is now written in England, and much better than what usually comes from Germany. If the Reviewer himself ever means to challenge the notice of the public in that way, I would advise him to be very cautious: the most prudent plan will be, not to let his lucubrations pass beyond the circle of his private friends, or the secret orgies of some *Dilettanti* society, where they will be praised, no doubt, and admired, and embalmed perhaps among the most precious of their curiosities.

Before I notice his general strictures on the value of the notes, it may be as well to dispatch the remainder of his criticisms upon Oxonian Latin, which, he says, differs most essentially from the old Roman Latin. But, in doing this, I must be forgiven, if a desire to clear up notions which are often indistinct and confused, leads me into some lengthened dissertation. His whole paragraph must be copied.

1 In poetry indeed it is sometimes done, but then the design is to *elevate* the expression, by introducing something *ξενώδης*, something which is out of the common way, and is therefore not the idiom.

2 Mr. Jones, whose philological opinions are always entitled to respect, does, I see, in his Latin Grammar, admit of an ellipsis of the Relative, as in this example; ●

*Urbs antiqua fuit, Tyrii tenuere colon:*

which he explains by *quam* understood, p. 106. Lat. Gram. To me it seems better to consider the latter clause as a parenthesis, which is an expedient we must at times have recourse to, or no one rule of syntax would be unshaken. Examples of this kind are extremely rare; and they may, I believe, when they do occur, always be explained most simply by a parenthesis. I have much to say, but this place will not bear it, upon the peculiarity of the English in omitting the Relative where the Latin and Greek languages omit the Antecedent. It affects *all* the causal particles. ●

"In this Roman Latin, the relative conjunction QUOD usually governs an indicative, when it answers to the English conjunction BECAUSE, unless the sentence be potential or oblique; and a subjunctive, when it stands for UT, and answers to the English THAT. But in Oxonian Latin this is completely reversed; and we have repeatedly such sentences as '*quod vires sint exiguæ, sæpe insidiis circumvenire hostem tentant*;' pag. 210. and '*suspitor quod Strabo Byzantii latitudinem a Massiliensi sumit*;' pag. 172. also, '*hæc relatu digna censui, quod Strabo non satis clarè de hoc bello scripserit*;' pag. 1088. and '*scribit quod clouca—subière tecta*;' pag. 356."<sup>1</sup>

The right use of the conjunction QUOD is a knotty point, which has much exercised the Grammarians.

In this place it is sufficient to observe, that the conjunction *quod* never stands in good writers for *ut*, answering to the English word *that*. It always has, more or less, the force of *because*;<sup>2</sup> except when it means *as to*, *as to which*. The substitution of it for *ut*, and for the accusative case with the infinitive mood, is a barbarism.

Since then it always refers to some cause, if that cause be fixed and certain, or if the assertion be absolute, the Indicative mood will be joined with it; if vague and uncertain, or if the assertion be not absolute, the Subjunctive. In the instance quoted from the note, it ought to have been "*quod vires sunt exiguæ*:" but the Reviewer has not given the reason why it ought. The whole passage is this: *Parvula respUBLICA sunt bellicosæ, et quod vires sint exiguæ, sæpe insidiis circumvenire hostes tentant*. Here, because he is speaking only of *parvula respUBLICA*, the fact assigned as a cause is not doubtful, but certain: "*vires sunt exiguæ*." But in the same note, when the commentator says, "*Artes negliguntur quod inutiles sint*," *sint* is right, because the assertion is not an absolute acknowledged truth. So Cicero,

Ad te minus multa doleo, *quod* et mœrore impediør, et quid expectem magis habeo, quam, &c. Att. iii. 10.

Hic tu me accusas, *quod* me afficim. Att. iii. 12.

*Suspitor quod Strabo . . . sumit*, is bad Latin, not for the reason assigned by the Reviewer, but for one which requires even here a little detail. And if I can at all clear up a matter which has puzzled so many acute and learned men, my prolixity will, I am sure, be forgiven. It involves the old disputed point between Sanctius, who condemns the phrases *dico quod*, *credo quod*, *scio quod*, and his commentator Perizonius, who defends them all. The elder Gronovius espoused the doctrine of Sanctius, and upon that ground altered a line in Plautus, which was almost the only palpable authority in their way.

Scio jam filius quod amet meus. Asin. i. i. 3.

<sup>1</sup> Rev. p. 435.

<sup>2</sup> *Ut* also is causal, but it denotes the final cause, or something which is to follow. *Quod*, because, denotes the efficient cause, or something which has gone before. This distinction is very necessary. It is the key to the right use of these particles in a thousand cases; and the neglect of it may account for many anomalies in the use of the English particles, which have much perplexed Grammarians.

He proposes to read *quum* or *quam* instead of *quod*; and adopts a similar remedy for one passage in Livy, where the same construction is used.

On the side of Perizonius are Manutius, Henry Stephens, Vossius, and Sciooppius. Some of these parties are very warm in the argument, especially Sciooppius, who has betrayed, as people are apt to do, the weakness of his cause, by disingenuous attempts to support it. The sum of their doctrine is this; that *dico quod*, *credo quod*, *scio quod*, are just as good Latin as *miror quod*, *gaudeo quod*, *gratulor quod*, &c. and they exclaim, that it is against all reason to admit the one and reject the other, as Sanctius does.

After a fair statement of the case, Gesner, whose good sense and candor, as well as his learning, every one must admire, points out some mistakes, into which all these disputants had fallen, and gives a perspicuous division of the several senses of this particle, which they seem to have confounded. What he says however of the point more immediately before us is remarkable. He rightly observes, if *quod* can be changed into *quia*, *cum*, or *propterea quod*, it is at our option to express our meaning, either by the Accusative case and the Infinitive mood, or by *quod* and the Indicative, or Subjunctive. And he proposes this as a good practical test in all doubtful cases. Hence, he says, after *miror*, *doleo*, *queror*, *indignor*, *gaudeo*, *glorior*, and perhaps after all verbs denoting similar affections of the mind, *quod* may be used; but he will not go so far as to say it may be used after verbs denoting every affection of the mind; for after *spero*, *confido*, *vercor*, he thinks it improper; "such is the tyranny of custom."<sup>1</sup>

But a little reflection on the reason assigned for the use of *quod* after *miror*, *doleo*, &c. will teach us that it is not the tyranny of custom, but sound sense and consistent principle, which requires this distinction. *Quod* in those cases, as all Grammarians admit, is *causal*; it denotes the *cause* of the thing asserted: and, as the *cause* must needs be prior to the effect, it will be proper only in cases where that priority exists. All the affections of *wonder*, *grief*, *joy*, *anger*, *exultation*, are excited by something which *has* existed. *Hope*, *fear*, *confidence*, *suspicion*, relate to something prospective, something that will perhaps exist, but which we do not *know* will or does exist. If this principle had been kept steadily in view, it would have solved all the cases about which these acute Grammarians are wrangling. It was the gradual loss of this principle which led to the confusion in later writers, who at length employ *quod* equally for things *prospective*, as *retrospective*, and for things which are stated merely *to be*, or *to have happened*, although they are not alledged as the cause of any thing.

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<sup>1</sup> Gesner's own words are, Itaque post *miror*, *doleo*, *queror*, *indignor*, *gaudeo*, *glorior*, et similia forte affectuum, quæ vocant, verba (de omnibus non ausim confirmare, neque enim dici posse puto, *spero*, *confido quod*, neque dici ignoro, *vercor ut* vel *ne*: adeo usus tyrannus est) dubium non est, quin *quod* sequi possit: aequi tamen et potest, et solet Accusativus cum Infinitivo. Thesaur. in voc. QUOD.

It may indeed happen that *quod* should be joined with *timeo* or *metuo*; but it does not then denote the *object* of the fear, but the *cause* which has excited it; an omen perhaps, or some symptom of a coming evil. I cannot recollect at present an example in point. And in such words as *quod*, Indexes give us no help. But this would be correct Latin: *Quod rex irasceretur, metuebat ne quid sibi mali eveniret.* • *Quod lærum intonuisset, speravit &c.*

A curious illustration of the proper use of *quod* occurs when it is joined with the word *adde*. Many passages are quoted from good writers, beginning with *adde quod*; but in all these cases, the thing introduced may be considered as a *cause* or *reason* for something before alledged. The author has been *reasoning*, and the new circumstance is brought in to *support his argument*. E. g.

*Adde quod, ut cupias constans in amore manere,*  
Non potes. ————— Ov. Ep. xvii. 199.  
*Adde quod arcana fieri novus ignis in æde*  
Dicitur. ————— Fast. iii. 143.

So again, Fast. iii. 245. and in many other places. The poet is *arguing* a point, or expostulating, and giving *reasons* for the complaint. Of the same kind is this passage of Cicero:

Videndumque illud est, *quod*, si opulentum fortunatumque defenderis, in illo uno, aut forte in liberis ejus, manet gratia. Cic. Off. ii. 20.

*Videndum quod* has just the same force as *adde quod*, and brings in some reason for what has been before advanced. But in later writers it often serves like the Greek *ὅτι*, in a simple narrative, when the accusative case and infinitive mood ought to have been used.

Perizonius, who speaks sharply of the inconsistency of Sanctius, says, among other things, “ nay, he has himself used this very phrase, *Adde quod multi Græce scripserunt.*” I doubt whether Sanctius would have been ready with an answer; for he certainly has not taken hold of the thing by the right handle. The proper answer is that principle which has been just laid down. He has been *arguing* a point, and *adde quod* introduces a new reason. The point in question was this: the word *Quod*, it seems, occurs frequently in this barbarous sense in the Paudects; the latinity of which is in general very pure. Sanctius answers this objection at length: he says, that the book has been much interpolated; that the Lawyers, in whose hands it has been, are not the purest writers: and *Adde quod multi illorum Græce scripserunt, whence, or from which cause, it was natural that quod* should be substituted by them for the Greek *ὅτι*. To have said, *multos illorum Græce scripsisse* would not have answered his purpose • so well as *quod* does.

A single difficulty still remains; and that is about the word *scio*. *Spero quod, credo quod, dico quod, cupio quod, volo quod*, are easily exploded: but *scio quod* seems to have some authority, and the passages which Gronovius alters in order to reconcile them with his doctrine contain this word. The truth perhaps is, that such authorities are

'genuine:' for *scio* is something of an intermediate kind between the retrospective and the prospective class. It may partake of the nature of each. The thing must *have happened*, in order to be *known* in the strict sense of the word: as in that line of Martial quoted by Sanctius;

Hoc scio, quod scribat nulla puella. ii. 65.

But it is common to say, we *know* many things that *will happen*; and in such cases *quod* would be undoubtedly wrong. In the example from Martial, Sanctius understands *quod* as if it were *propter quod*, or *cur*. Very likely, some *équivoque* was intended; in which case the use of words is apt to be a little strained. And indeed the passages are so few in which *scio quod* is found, compared with the thousands of occasions in which that idea occurs, that we may well consider it offensive to the genius of the language.

Hence it will be seen that *suspicio quod* Strabo . . . *sumsit*, is barbarous, not because *quod* is used with *sumsit*, but because it is used with *suspicio*. So *scribit<sup>2</sup> quod*, is wrong: *quod . . . subière* is not wrong. *Hæc relatu digna censui, quod Strabo non satis clare de hoc bello scripserit*, is defensible, because the assertion implies some diffidence; it is not quite absolute: so in Plautus;

Cur miniter tibi,

Propterea quod me non scientem feceris? Asin. i. i. 34.

and in a hundred other places.

1 Upon a closer examination of this passage in Plautus, I have reason to believe it genuine. If the reader thinks it worth while to turn to the original, he will find that Demetrius, wishing to supply his son with money for his amours through the medium of a slave, Libanus says, for the sake of encouraging his confidant,

Aut cur miniter tibi,

Propterea quod me non scientem feceris?

Aut cur postremo filio succenseam

Patres ut faciant cæteri? LTB. Quid istuc novi est?

DE. Equidem scio jam, filius quod amet meus

Isthuc meretricem e proximo Phulenum.

Asin. I. i. 35.

The words of Libanus are evidently meant to be said *aside*. *Equidem scio jam*, may be considered as parenthetical, referring to *non scientem feceris*, and in that case *filius quod amet meus*, will relate to *succenseam*, which is a legitimate construction. I am confident indeed that this is the true construction. *Cur miniter* has *quod non feceris* after it: and *cur succenseam* would naturally require a similar clause subjoined explanatory of *succenseam*, as *non scientem feceris* is explanatory of *miniter*. But the course of the sentence is interrupted by *Quid istuc novi est?* *Equidem jam scio*: and then, as is very common after a parenthesis, the word which preceded it is repeated after it; as here, *filius* is repeated in *filius*. A long parenthesis indeed is often the cause of a little grammatical incongruity in the oldest writers; it is a kind of *disturbing force*, which affects the course of the sentence, although it does not extinguish its original character: such a sentence therefore is not a good authority for any unusual construction.

The line, *Equidem jam scia, &c.* is repeated v. 70. where Gronovius justly condemns it as spurious. The doctrine which I have maintained about *quod* is a further reason for condemning it: for in that place *quod amet* must depend upon *scio*: there is no such word as *succenseam* going before, with which it can unite.

2 After *scribo* should be the Accusative case and Infinitive mood. Thus Livy, xxiv. 31. *Scriptum erat recte eum fecisse . . . quod nulli pepercisset*; not *scriptum erat quod recte fecisset*

The two first examples of the wrong use of *ut* are correctly quoted; although in the latter the meaning of *ut* probably is, *as, according as*; in which case there is no fault. Of the other I can only say, that in the eye of every candid reader it *must* be deemed an oversight, and not a mark of ignorance. It is impossible that such a mistake could have been deliberately made. The Reviewer indeed says, "this kind of error is systematic."<sup>1</sup> He does not however refer to a single example of the kind besides, although he has evidently perused the notes *solely* with a view to detect the false Latin; and from what I have read of them, I do not believe he could produce another. That the error is *systematic*, is an assertion which will shine conspicuous in that galaxy of falsehood which has nearly dazzled us already. The passage p. 220, where *ut* is said to be omitted, he does not understand. To place *ut* where he proposes, would make nonsense. The meaning of *videatur* is, *may seem*. "*To the eye it may seem* at first not to rise: but, in reality, by degrees it swells into the mountains of Molina," &c.<sup>2</sup>

"Of the Oxonian use of the indicative with the *relative* pronoun subordinate to another verb, we have already treated in our observations on the Preface."<sup>3</sup>

We also have treated of this matter pretty largely, and have shown how the Indefinite is often confounded with the Relative. But we do not often expect to find such a confusion as the Reviewer is here guilty of. For example; of this fault he gives three specimens, selected from the whole body of notes. In the first and third, what he calls the Relative is in fact the Indefinite. In the second, "*cum* sentirent quantum optimates a divitiis potuerunt," he calls *quantum* a Relative. In the next example there is something worse than blundering about a Relative. In order to make room for a pitiful joke, he wilfully perverts the meaning of the passage;

'Observandum est, quo violentior est Solis ardor, eo *citius* fieri pluvias.' "*Citius*," says he, "we presume stands for *crebrius*; for though 'it rains faster' be a common vulgarism in English, we do not believe that it had even that humble station in any idiom of the Latin, that existed prior to the Oxonian."

Who could have believed that in this passage *citius* merely means *sooner*? The rainy season sets in *SOONER*, the hotter the climate is. Even supposing the Editor had meant *faster*, *crebrius*, which the Reviewer recommends, is the last word he should have used. It conveys an idea totally different, *more frequently*: *vehementius*, *effusius*, *gravius*, would have been the proper words for *faster*.<sup>4</sup>

<sup>1</sup> Page 436. l. 13.

<sup>2</sup> Paulo infra Caenum ex Idubeda emissus Orospea mollibus initio juris vix assurgere videatur; sensum tamen sese effrens Molinæ primum montes erigit, &c. p. 220.

<sup>3</sup> Rev. p. 436.

<sup>4</sup> This criticism is very ably refuted in the Gent. Mag. for Oct. 1809. by Mr. Falconer, the writer of the Preface. His passage from Servius proves that *citius* will bear the meaning of *sooner*; but the positive authority of Horace and Virgil, both of whom use it in that sense, is still better. The Poets however are not the best guides. Cicero would have said *maturius*.

The whole of Mr. Falconer's letter is well worth reading. I am obliged to touch upon the same points, some of which I shall treat more fully than he has done.

The next complaint is of the Oxonian use of tenses. Of this fault he produces eight specimens. One of these runs thus;

"Neque hoc memorie lapsu Strabo scripsit; sed cum de Cyri rebus gestis vix aliquid certe constat, eam famam sequitur, &c."

He seems to mean, that the change of tense from *scripsit* to *constat* and *sequitur*, is utterly barbarous. He therefore brings in a Roman, altering *constat* into *constaret*, and *sequitur* into *sequebatur*. The Roman must have been more nice than many of his countrymen to think this necessary: such changes of tense in the same sentence are not unusual in the best writers.

Primo antesignani Pœnorum, deinde signa perturbata, postremo tota impulsa acies; inde haud dubie terga data, ruuntque fugientes in castra; adeo pavidi trepidique... ut ne... quisquam restiterit, ac prope... ediderint. Liv. xxiv. 16.

Itaque Nolam ad Collegam mittit... opus esse, qui opponatur: vel ipse relicto Nolæ præsidio modico veniret: vel si eum Nola tueret, et res essent, &c. Liv. xxiv. 19.

Consules, Marcellus retro, Nolam redit; Fabius in Samnium... processit. Liv. xxiv. 20.

Ad me adire quosdam memini qui dicerent. Cic. Div. iii. 10. 19.

Promittat Gracchus esse nihil quod de libertate sperarent, nisi eo die fusi fugatique hostes essent. Liv. xxiv. 15.

Quoad primus ille sermo haberetur, adest in disputando senex. Cic. Att. iv. 16.

Antiochus Magnus, ut tributa Romanis solveret, nocte templum Elymari Jovis aggressus est, qua re prodita, concursu incolarum cum exercitu toto interficitur. Justin. lib. xxxii. c. 2.

It is needless to multiply examples, for these are enough to show that a fault of this kind in a modern, especially in one whose mind was wholly intent on his matter, and quite regardless of his style, is not very disgraceful. The alteration of *supponeret* into *supposuerit*, has no reason for it, and to my ears makes the sentence less Roman than it was before. Either *supponeret* is used for *supponat*, or *habeat* for *haberet*. In Plautus such inaccuracies are very common. If the Reviewer means to say that the expression "*cum de Cyri rebus vix aliquid certe constat*" is faulty, and that it ought to be *constet*, he takes more upon himself than he has any right to do. The best writers have used *cum* in this sense with the Indicative mood.

Tibi maximas gratias ago, cum tantum meæ literæ potuerunt. Cic. Fam. xiii. 24.

Cum medio excessit, unde hæc suscepta est tibi. Ter. Phorm. V. vii. 77.

Gratulor tibi, cum tantum tales apud Dolabellam, quantum, &c. Cic. Att. 326. b. ap. Nizol. voc. Cum. et Cic. de Orat. 122. b. ibid.

Cum isthæc res male evenit tibi, Gripe, gratulor. Plaut. Rud. IV. iv. 134.

Tu cum eo tempore mecum esse non potuisti, quo operam desideravi tuam, cave festines &c. Cic. Fam. xvi. 12. Facciol.

Quam quidem, cum difficillimo reip. tempore secuti sunt, eos nunquam oportebit &c. Cic. Phil. xiv. 11.

The Subjunctive is certainly most frequent with *cum*, when used for *quandoquidem* or *quoniam*; and writers of Latin should be cautioned against this practice: but as it has the sanction of Cicero, however sparingly, it is to be treated with respect. It cannot be a downright barbarism.

The next critical lash falls upon the following sentence.

"Strabo duodecim civitates in Etruria principes antea dixit: sed harum tantum octo memoravit, scilicet Tarquinii, Cosa, Volaterræ, Arretinum, Perusia, Volsinii, Falerii, Clusium. p. 322."

Upon this the Reviewer observes, that "although in *Homeric Greek* there is a figure of speech somewhat like this," yet "it was unknown to *every period of Latinity*—prior to the Oxonian, which it has thus so happily enriched."

Why in *Homeric Greek* only? Did he ever read this passage in Xenophon? Ἐφ' οἷς γε μὴν ἔργους κείται θάνατος ἢ ζημία, ἱεροσυλία, τοιχωρυγία, ἀνδραποδισίς, πόλεως προδοσία, οὐδ' αὐτοὶ οἱ ἀντίοικισι τούτων πᾶσαι τι κατ' ἐμὴν φασίν. *Apol. Soc.* §. 25.

The same construction occurs often in Herodotus and Thucydides; and I perceive an instance in Strabo, p. 299. l. 25. And as to the facetious remark about *Latinity*, it may be edifying to quote the following passage from the *Edinburgh Review*, when examining an edition of a *Latin classic*.

"There is no form of construction more common, than this resuming the Nominative case after the sentence appears to be proceeding to something else. Nay, there are many instances, in which an object is first introduced, in some of the oblique cases, in the course of construction; and then the Nominative is resumed, without regard to that construction, for the purpose of stating or expounding some circumstance attending it. Thus in the tenth book of the *Æneid* we have

————— "rapiens immania pondera baltei,  
Impressumque nefas,"

all in the accusative; but the farther description of the *nefas* is given, without any interval, in the Nominative,

————— una sub nocte jugali  
Cæsa manus juvenum fude, thulamque cruenti."

I will not go so far with this ingenious critic, as to say "*nothing is more common than this construction*;" but I may at least consign over to him the controversy with his brother critic, who says, "*it is unknown to every period of Latinity*."

The passage however in the note is manifestly an oversight: it never could have arisen from ignorance, and it never could mislead or embarrass any reader.

• The Reviewer proceeds;

"Upon the same principle, the baldness and poverty of the ancient Roman tongue have been embellished in this new modification of it with the *exquisite and RECONDITE phrases of stretching out a sentence or opinion geographically by the mile, from one gate of a great city to another,—*'Donati tamen sententiam intelligo esse a porta Esquilina versus Labicanam'—*and exhibiting Faith or Belief in a tangible or visible form, ascertained by cybical or superficial measure,—*'Major auctori nostro ac Justino adhibenda fides est.'"

. This is meant (si Dis placet) for wit and pleasantry! O! si sic omnia dixisset! little should I dread the mischievous effects of this

Critic. Or if I could believe this to be the tone of sarcasm we are likely to hear from that journal in future; instead of complaining and refuting, I should sing in a note of triumph,

Audivere, Lyce, Di mea vota; Di  
Audivere, Lyce. *Fis anus, et tamen*  
*Vis formosa videri:*  
Ludisque, et bibis impudens.

There is indeed a tottering and toothless decrepitude in this passage, which almost disarms criticism, and, as it affects to be frisky, provokes only laughter. The egregious silliness of mistaking a *gate* for a *road*, and of translating "*versus* Labicanam," "*to the Labican*," as if *versus* denoted the *limit* instead of the *direction* of any movement, has been so well exposed by Mr. Falconer,<sup>1</sup> that it would be useless for me to say more on that subject. "*Major fides*" is objected to, as "exhibiting faith in a tangible or visible form, ascertained by cubical or superficial measure." Cicero is guilty of the same error, with the words *spes*, *virtus*, *indoles*, *vox*, *alacritas*, *admiratio*, *auctoritas*, all of which he absurdly joins with the epithet *major*, for want of this learned Reviewer's advice: and as to this very word *fides*, his ignorance of his own language is inexcusable;

"Si honor is fuit, majorem tibi habere non potui: si fides, majorem pene habui, quam mihi ipsi. Ep. Fam. v. 20.

In the same strain of superannuated tittering, he proceeds,

"which [ac. fidem] this learned body is so generous as to give gratuitously (for they cannot mean it in the Roman sense, of either rendering credible or pledging) to an old Jewish historian, who has been dead seventeen centuries—'*Josepho fidem damus*,'—and make a faithless usurper give to history, what he never had to give to any one—'*Augustus fidem historię dedit*.'" Rev. p. 437.

The wisdom of all this is just as small as the wit. Does he mean to say, that the Roman sense of "*Josepho fidem damus*," is "*we render Josephus credible*?" If so, he is quite in the dark. *Dare fidem*, after a *thing*, a *circumstance*, an *argument*, may mean *to add weight and credit* to any statement. Thus,

Nunc quoque dant verbo plurima signa fidem. Ov. Fast. ii. 20.

Commemoratio antiquitatis . . . . . et auctoritatem orationi affert et fidem. Cic. Orat. 34.

But after a *person*, "*dare fidem*" means to *promise*, to *certify*, to *give one's word*. There is a marked distinction in its use according as it follows a *person*, or a *thing*. *Homo dat fidem*, he promises: *Homo habet fidem*, he believes: *Res dat fidem*, it adds credit: *Res habet fidem*, it is credible. How absurd therefore is his remark about Augustus! We may say of a *faithless* man, as well as of an *upright* man, "*dedit fidem*." It is not in *giving* their word, but in *keeping* it, that they differ.

But we have not done with this unlucky *fidem* yet. He goes on to say,

“ The English phrase, indeed, may suggest another meaning, and make us Britons suspect, that, in this new dialect, ‘ *fidem dare*’ signifies what ‘ *fidem habere*’ did in the old : but no such suspicion will arise on the Continent, where no such indigenous expression exists.” Rev. p. 437.

“ O ! I had lost a sheep, an’ he had not bleated.”

Why will a man force us to expose his vanity and ignorance ? The thing, to be sure, is in itself quite indifferent ; but it may serve to show what stuff this Reviewer is made of, who would fain have us to think he understands German.

But let us hear the words of Noltenius.

Sed quæ est occasio, quod Germani mei locutione *fidem dare* etiam tunc utuntur, quum utendum esset locutione *fidem habere*, aut verbo singulo, *credere* vel *accredere* ? Hæc nimirum, quod in vernaculâ linguâ habemus locutionem *Glauben geben, beymessen, zustellen*, putamusque, quomodo Latinum *dare* nostro *Geben* alias respondet, ita respondere eidem et heic posse, dicique adeo *fidem dare*. Nolten. Antibarb. Wichmanni, p. 1121.

Few of my readers will be disposed to hesitate between this authority and that of the Reviewer. Many of them also may have heard the French phrase *ajouter foi* not used as the Roman *adjungere fidem*, but in the sense of *credere*. From a Spanish Dictionary by Gattel, I learn that *Dar fé* means *croire* ; from a Castilian Dictionary, that *Dar credito, dar fé*, is the same as *alicui fidem habere* ; and from Baretti’s Italian Dictionary, that the English of *Dare fede* is to *believe*. And yet no such indigenous phrase exists on the Continent ! Well did Cicero observe ;

Qui semel verecundiæ fines transierit, cum bene et naviter oportet esse impudentem.

Some other little matters of this sort must now be dispatched, and then we shall come to the *flos et medulla*, the pink and cream of criticism, the DEUS LUNUS.

“ Tigranes post reges subditos rex regum appellatur.” Strabo, p. 772.

Upon this he exclaims,

“ Is it possible that the writer could mean ‘ *Tigranes, postquam reges supradictos imperio subjecerat, rex regum appellatus est*’ ?”

Here he supposes the construction *post reges subditos* to be wrong : whereas it is much more correct and elegant than his own. E. g.

Paucis annis post reges exactos. Clar. Orat. XIV.

And again :

Sexennio post Veios captos. Cic. Div. i. 14.

Such modes of construction abound in Eivy. *Subditos*, though not the right word, has a sort of authority even in Ovid. The Reviewer’s own word, *supradictos*, never saw the light till long after the Augustan age. *Supradictis*, which occurs two or three times in Quintilian, ought to be divided, as it is in Horace ; *Adde suprâ dictis*, Serm. II. vii. 78. In these places it always means *the things which have been before said*. As an adjective prefixed to a substantive, like the *προειρημένος ἀνὴρ* of Polybius, it was never employed till a much later age. There is no need of saying *appellatus est*, because

of the past time *subditos*: nothing is more common than this irregularity in the narrative style. Indeed *appellatur* is the right tense, if a *practice* or *habit* is meant to be expressed.

The next paragraph of the Review contains a gross fabrication. A passage from the notes is produced to this effect.

"Platæenses noster author affirmat esse olim prope paludem, sitos; remotis tamen incolis ad meliorem locum a palude distantem, urbs nova nomen priscum servavit, quod nomen non eorum situi ab aquis remoto proprie competeret." To which, says the Reviewer, *the writer adds with self-complacent confidence*, "nihil absurdi in his, ut mihi videtur, apparet. p. 390." And, to prove that *there is absurdity*, he proceeds to correct the Editor's Latin.

By this method of quoting, an author may be made to say any thing. The truth is this. Palmerius had objected to the etymology of Platæa given by Strabo. He cannot reconcile it with the inland situation of that city, that its name should be derived from a word signifying an *oar*; he says, "*Quid absurdius hoc etymo?*" The object of Falconer's note is to account for this paradox; which having done, he vindicates Strabo from the reproach of Palmerius, alledging "*nihil absurdi in his, ut mihi videtur, apparet.*"

Now for the Latinity, which this Reviewer, forsooth, thinks proper to correct. I hope the reader will have patience to examine it carefully, and he will find that, for one fault he mends, he makes two. The Editor of Strabo he somewhere compares to a Chinese tailor. But there is a homely English proverb, according to which, it seems, he would not rank very high himself in the scale of handicraft employments. Thus then he would correct the note.

"Platæenses ad paludem olim habitasse, noster affirmat: in locum autem meliorem translatos novæ urbi nomen priscum continuasse, *situi* licet, ab aquis remoto, *haud diutius* competisset."

Will he tell us where he ever met with the word *situi*, and from what author he borrowed the phrase *haud diutius*? *Haud diutius*? no longer. Is this the critic who has no mercy for bald Latin? and who thinks it not beneath the business of a scholar to hunt for mistakes in the posthumous works of one long since dead? of one, who never aspired to the credit of a pure writer, and whose habit it was to pour forth the various information, with which his mind was stored, in the language that first presented itself to his pen. Oh miserable misuse of time, even when learning is so employed! The concluding part of the Editor's note might have been better expressed thus; *Urbem novam priscum nomen servasse, quinquam ei, situ ab aquis remoto, jam id non competeret. Competeret* is right, not *competisset*: the idea requires continued time, or the imperfect tense, not the preterperfect, much less the preterpluperfect. *Conveniret* would be better still.

One step more, and then we are out of the mire. The following he proposes as a piece of faultless Latin, not without his accustomed sneer at Oxonian Latin.

"Nonne vult Pausanias Melanthum Andropompi filium e Nelei progenie primum fuisse, qui in Artica sedem habuisset; atque ideo eundem qui Xanthum occidisset." Rev. p. 434.

In this sentence there are no less than four faults; two of them rank barbarisms—*primum qui*—*eundem qui*. The two other faults are, *habuisset*—*occidisset*.

First then of *primum qui*. Any reader of Cicero, one would think, must have observed that he invariably avoids this phrase, although he has a hundred occasions for using it, if it were Latin. In the treatise de Claris Oratoribus, this idea occurs continually; and the phrase employed is either *primus* alone, or *qui primus*, or the adverb *primo*. E. g.

Cum cetera melius, quam superiores, tum *primus* intellexit. c. viii.

Hic *primus* inflexit orationem, et eam mollem, tencramque reddidit. c. ix.

Sed tum fere Pericles... *primus* adhibuit doctrinam. c. xi.

Et eum *primum* ob eam ipsam causam Maximum esse appellatum. c. xiv.

*Æsculapius, qui primus* vulnus obligavisse dicitur. Cic. De Nat. 71. a. Nizol. voc. *Primus*.

Peripatetici *primi* ex omnibus philosophis docuerunt. Cic. Fin. 110. a. Nizol. voc. *Primus*.

So Horace :

Illi robur et æs triplex  
Circa pectus erat, qui fragilem truci  
Commisit pelago ratem  
*Primus*. Od. i. 3.

Such a phrase as *primus fuit qui habuit*, would have grated in the ears of any Roman. The reason is manifest. *Qui* being a relative refers properly to a *person* or *thing*, or a *quality in the abstract*, not (if one may be allowed to use a logical term) to a *quality in concreto*. Now *primus* is an adjective in the superlative degree: but who would think of saying, *pulcherrimus qui venit ad Trojam*, for *pulcherrimus eorum qui venerunt*? The Relative might refer to *pulchritudo* in the abstract, but not to *pulchritudo* implied in *pulcherrimus*. The same principle holds in Greek. There we say, ὁς πρῶτος, ὁς κάλλιστος, not πρῶτος ὁς, κάλλιστος ὁς.

The other barbarism is *eundem qui*; which will require a little more discussion, because it appears to derive more countenance from the practice of good writers, and neither Vossius nor Tursellinus seem aware of the true principle. Is it however credible, that if this mode of speaking were correct, it should not be met with ten times in all the purest writers? The idea is so common, and enters inadvertently into so many sentences, that we must pursue a very different rule of criticism, when examining this, from what is usually adopted when the genuineness of a single word is suspected. In the present case I should not admit three or four instances, out of the whole body of Latin authors, to justify the use of it: but the fact, I believe, is, that in the way here employed it does not occur *once*. Cicero's ordinary way of speaking is, *eum qui*, *is qui*, when he wishes to identify a person with some fact or story. Vid. Clar. Orat. c. xix. and twice c. xxi. c. xlvii.

A thousand other passages of the same sort might be produced from him and Livy, in which a modern would say *the same who*. Vid. Liv. xxi. 40.

On-looking over the examples in Gesner and Facciolati, I do not find one which supports the Reviewer's phrase. There are none where *qui* is used after *idem*, when *idem* means a *person*, or *substance*.

The reason for this may be, that *is qui* identifies an individual as well as *idem qui*. If it be *he* at all, it must be *the same he*: for *substance* does not admit of *more* and *less*.<sup>1</sup> But when *idem qui* is used with reference to a *quality*, it denotes *the same degree*, and *idem* may generally be converted into *par*.

And not only does *quality* vary in degree in the *same thing*, but the *same quality* may be in *different things*. And again, one thing may have the *same relation* to many others. Hence, both in denoting *quality* and *relation*, *idem qui* is a common mode of speaking.

The examples in Vossius and Tursellinus of *idem qui*, so far from opposing, really support the principle I am maintaining.

Verres *idem* est, qui fuit semper. Cic. Verr. i. ap. Tursell.

Here *idem* means character, not *person*. The same may be said of these:

Est *idem* qui semper in republica fuit. Cic. Att. ix. 11. Gesn.

Nihil commutatur animo, et *idem* abeunt, qui venerant. Cic. Fin. iv. 3.

Peripateticis vestris, qui quondam *idem* erant, qui Academici. Cic. Off. iii. 4.

If the phrase is never used, as I believe it never is, of *persons* but in this figurative way, when by *person* is meant *character* or *quality*, there cannot be a stronger proof that it is improper in any other. For it should be observed, that *absolute sameness* or *identity* is then predicated: which *sameness* is the proper antecedent to *qui*.

In the New Testament, what is translated *the same who*, is seldom, if ever, ὁ αὐτός οὗς. In Luk. vi. 38. τῷ αὐτῷ means *quality*. In 1 Cor. xii. 6. ὁ αὐτός signifies ONE; and in other places, *relation*. When a reference is made to ὁ αὐτός, it is generally by a word denoting *quality*: as,

ΤΟΝ ΑΥΤΟΝ ἀγῶνα ἔχοντες ΟΙΟΝ ἴδετε ἐν ἐμοί. Phil. i. 30. 'Having the same conflict which ye saw in me.'

When the *relative* is used in Greek, the antecedent is not ὁ αὐτός, but οὗτος.

Another fault in the Reviewer's phrase *eundem qui* is, that the relative is not in the *same case* with the antecedent, which it ought to be, as, I hope, the following analysis will prove. The argument requires a little steady attention; and it seems to me deserving of it.

When *idem* is in the *nominative* case with *qui* following it, mere *identity* is predicated. *Idem est qui fecit*, as we have already shown, is barbarous: *idem est qui fuit* is Latin. The rules of grammar may indeed require an *accusative* case, but *identity* is the idea that is

<sup>1</sup> Δοκίμῃ δὲ ἡ ἑστία μὴ ἐπιδύχασθαι τὸ μᾶλλον καὶ τὸ ἥττον . . . οἷον εἰ ἔστιν ἡ αὐτὴ ἑστία ἀνθρώπων, οὐκ ἔστιν μᾶλλον καὶ ἥττον ἀνθρώπου, ὅτι αὐτὸς ἑαυτοῦ, ὅτι ἕτερος ἑτέρου. Aristot. Categor. περὶ οὐσίας. Ἐπιδύχεται δὲ τὸ μᾶλλον καὶ τὸ ἥττον τὰ ποικίλα. Ibid. περὶ Ποικίλων.

expressed: nothing is predicated of the thing mentioned but that it is the same. Thus,

Apud bonos *idem* sumus quos reliquisti. Cic. Att. i. 13. Tursellin.

Here *quos reliquisti* means no more than '*qui fuimus cum nos reliquisti.*' So,

*Eodem* esse oratorios numeros, qui sunt poetici. Cic. in Orat. c. lvi.

The variation of *case* does not affect the meaning of the proposition: *identity* is all that is predicated.

But when *idem* in any of its *oblique cases* is followed by *qui*, the meaning of the passage is, not that the thing which *idem* denoted is the same with any thing else, but that it bears the same relation to two other things. Now the inflexions or *cases* of nouns are expressive of *relation*. The case of *idem* denotes the relation it bears to one of the two things, and the case of *qui* denotes the relation it bears to the other. Hence the case of *idem* and the case of *qui* ought to be the same, otherwise they do not mark the same relation. And thus, I believe, it will be found that the best writers invariably use the words. *Eadem ratione qua, eodem pacto quo, eandem potestatem quam, eodem loco quo*, are among the most ordinary phrases. The last phrase is from Livy, xlii. 37. where *loco* means *rank, estimation*, which is a *quality* or *abstract idea*: if it had meant simply *place*, *ipso* probably, and not *eodem*, would have been the word: as in this passage of Cicero;

Castra paucos dies habuimus, ea ipsa, quæ contra Darium habuerat apud Issum Alexander. Ep. Att. v. 20.

There are various ways indeed of expressing the *same relation*, and sometimes this happens with *idem qui*. As, "Vovit in *eadem* verba Consul, quibus antea quinquennalia vota suscipi solita erant." Liv. xxxi. 9. Where the change of expression is easily accounted for, by the use of *suscipi* instead of repeating the verb *voveo*: but the *relation* is not changed: and the rule, that sameness of *relation* is marked by sameness of *case*, is liable only to those exceptions which we must expect to meet with under every grammatical rule.

A remarkable instance of the observance of it just occurs to me in Livy, xxvi. 33.

Ceterorum omnium Campanorum *eundem* erga vos animum, quem Carthaginensibus, fuisse—not '*qui* Carthaginensibus.'

And thus too we may use all words denoting *relation*, although they include a *person* under them. *Eodem rege quo, eodem duce quo, &c.* But to say, *eodem ducere, qui*, or, as this writer says, *eundem case qui occidisset*, is against the genius of the language, and argues an ignorance of the principle which governs this phraseology.

But to return from this digression to the Reviewer's Latin. Both the tenses *habuisset* and *occidisset* are wrong. *Haberet* might do, as relating to continued time: but *habuerit* is the more usual form. Instead of *occidisset* he should have said *occiderit*: for *occiderit* has

nothing subordinate to it, or connected with it, whose time cannot begin till the time of *occiderit* is past; which is the proper test for the use of the *preterperfect subjunctive*.

I will produce an exact parallel, in point of tenses, from Cicero.

Publium etiam Scipionem Nasicam....habitu eloquentem aiunt, illius qui sacra acceperit, filium. Clar. Orat. c. xx.

Which this Reviewer might have expressed thus,

Publium etiam Scipionem Nasicam fuisse aiunt qui eloquens habitus fuisset, ejusque patrem eundem esse, qui sacra accepisset.

Such is the advantage of not having one's Latin style spoilt at Oxford. His own sentence I shall beg leave to cast quite in a new mould.

Nonne vult Pausanias, primum ex Nelei nepotibus Melanthum in Attica sedem habuisse, ac proinde eum esse qui Xanthum occiderit?

When preparing to introduce the *DEUS LUNUS*, he clothes the Editor's remark in a new Roman dress, which he fancies is perfectly *in costume*; "Romanis enim Græcisque juxta ignorantibus quisnam deorum esset iste Menes, pro alio quam Luna, *sub deæ persona*<sup>1</sup> ab iis culta, Straboni vix haberi potuerit." *Straboni vix haberi*, is one of those faults which may grace the fourth form at Eton, but seldom, I imagine, rises higher in the school. What *potuerit* has to do here I will not attempt to explain. We will however suppose it to be *potuit*. And what then? "*Is it possible*," he exclaims, "that even the pressmen at Oxford should be ignorant that there was at Rome a *Deus Lunus*, as well as a *Dea Luna*?"

This is one of those scraps of nauseous pedantry which bring a reproach upon the study of ancient learning—exalting an insignificant trifle into an affair of importance—a solitary and obscure fact, of which every one may well be ignorant, into a *criterion* of sound erudition. This too I should say, if his mythology were correct. But the ignorance is as palpable as the affectation is disgusting. In order to expose it, it is impossible to avoid a longer detail than the God and all his worshippers together are worth. But so it is with puny cavils: they generally take more trouble and more time in refuting, than strong objections.

The first thing then that strikes us is the uniform silence on the subject of this deity in all popular compendiums of Roman antiquities. Cicero, Ovid, Livy, and other writers about that time, from whom we collect incidentally most of what we know respecting the Roman religion, never mention him. And in fact the earliest writer who speaks of him as connected with that religion, is Tertullian. In his *Apologeticus*, written in the third century, he boldly attacks

<sup>1</sup> *Sub deæ persona*—This is as bald a phrase as he could have used; and I doubt its purity. He might have said, *tanquam Dea, tanquam femina, femineæ formæ*—any thing better than "*sub deæ persona*." For the strict meaning of the phrase is, *under the assumed appearance, or character, of a Goddess*.

the pagan superstitions and follies. Having spoken of the disgraceful stories which the best poets relate of their own deities, he proceeds to notice low and vulgar farces, in which they are exposed to the derision of the populace. "Mæchum Anubim, et masculum Lunam, et Dianam flagellatam, et Jovis mortui testamentum recitatum, et tres Hercules famelicos irrisos." c. 15. The epithets to the other deities are *mæchum*, *flagellatam*, *mortui*, *famelicos*, all denoting something absurd or ludicrous; from whence we must in reason infer that the epithet *masculus* was of the same kind. If so, could it even at that time be a part of the religion of Rome, when Tertullian himself produces it as a burlesque of their religion?

There is no arguing from the capricious manner in which the poets and artists diversified the form, the sex, and the office of their deities. At this rate, we shall have a *Female Bacchus*, a *Venus Masculus*, a *Fortuna Barbata*, and every other preposterous absurdity. Even Jupiter would hardly know himself in the Orphic verse,

Ζεὺς ἄρσεν γένητο, Ζεὺς ἄμβροτος ἔπλετο ΝΥΜΦΗ.

And as, according to Spon, there were many who held all the deities to be of both sexes, so the philosophers held them to be of none. Vid. Spon in Polen. Supplem. vol. iv. p. 678.

A little before the time of Tertullian indeed we are told by Spartianus, that Caracalla, when in the East, visited Carre in Mesopotamia for the sake of the God Lunus, *Luni Dei gratia*. Vit. Caracall. p. 87. fol. ed. And immediately he tells of a foolish superstition prevalent among the Greeks and Egyptians respecting this deity, in a way that shows he thought him unknown to the Romans.

The following are the words of Spon upon the subject. "Deus iste Lunus, seu Luna, habitu virili sæpe in nummis *Græcorum* exprimitur." Polen. Supplem. vol. iv. p. 678. But in all these coins he is represented with the Phrygian tiara.

The disgusting story of Elagabalus, who assumed that name from the Syrian deity of the Sun, and introduced his worship into Rome, is well known; but even this story affords no foundation for a *Deus Lunus at Rome*.

As far as it goes, it makes against it. The new deity brought in by him, to match with the Syrian Elagabalus, was a female called *Οὐρανία*, from Carthage, the same with the Phœnician Astarte or Luna; and, as the foolish story goes, it was the *feminine character of this deity* which directed his choice; for he took it into his head that his Syrian God was not pleased with the bride he had before given him, Pallas, because of *her warlike character*. All this trash may be seen in Herodian, lib. v. c. 15. Now the votive tablet at Palmyra exhibits the Lunar Deity as a *male in armour*; and if any inference is to be drawn from these data, it is that *he* never found his way to Rome. The Syrian worship even of the Sun was, we know, expelled from Rome, after the death of the monster who introduced it. And it is worth remarking, that Sperlingius, in one of his letters published by Polenus, says, "all the Northern and Eastern nations worshipped the Moon as a male—the Greeks and Romans

only (with those nations who wished to imitate them) esteemed that deity a female." Polen. Supplem. vol. iv. p. 294.

Now Strabo, as Casaubon well observes,<sup>1</sup> when giving this Asiatic deity a Greek name, instead of coining a new word, Σεληνός, prefers Μην, which is masculine, and is properly expressive of his character: and, as far as appears, even the *Latin name* LUNUS was not coined till long after Strabo's time.

But such inquiries, instead of indicating a classical taste and ardor, are pretty sure tests of a depraved appetite, which is incapable of relishing wholesome native flavors, and seeks its gratification in every thing that is fetid and disagreeable to an uncorrupted palate. Never can I believe this writer to have imbibed the generous love of ancient learning. His delight is not to launch his vessel on the broad current, and spread his sails to the wind; but to dabble in some muddy back-water, and fish up with ignoble pains a few filthy shreds and remnants, which might well have been allowed to perish where they sunk, in the dark silent pool of oblivion.

"The seventeen maps, with which the seventeen books are illustrated and adorned, are said, in the preface, to have been formed on the best authorities, and carefully adapted to the geography of Strabo. We have examined only that of the central states of Greece: and in that we find neither Erythræ in Bœotia, nor Ægæ, Histiaæ, or Orabiæ in Eubœa—though they are all described as cities of importance in the text of the author—are duly placed in the map of M. D'Anville—and the three first, moreover, distinguished as independent states by their coins still extant." Rev. p. 440.

In this single paragraph there are three false propositions, one misrepresentation, and one blunder. The blunder is Orabiæ for Orobiæ. The misrepresentation is, that *Histiaæ is not in the map. Oreus*, which in Strabo's time was the name of Histiaæ, *is in the map*; and it is difficult to conceive that he did not know it, because in D'Anville's map it is called *Oreus, prius Istica*. As for the three false propositions: Erythræ in Bœotia *had no coinage* of its own: Ægæ in Eubœa *had none* of its own: and the maps are *not said* in the Preface to have been formed on the best authorities. All that is said of them is, that *care was taken to adapt the last fourteen to the text of Strabo as closely as the three first*. The adoption of the name *Oreus* instead of *Histiaæ* is one proof of this.

Having now nearly disposed of the long string of *false assertions, misrepresentations and blunders*, which go to the composition of this article, it only remains to say a few words concerning the Edition itself of Strabo, which has been made the vehicle of so much coarse invective. In the account given of it, the public are as much wronged as we are abused: for no view whatever is laid before them of its nature or its merits. Neither can I afford much room for that purpose; it being my design not to vindicate the book, but to vindicate the University from false aspersions.

It contains, however, collations of almost all the known manuscripts. It has every thing that was valuable in Casaubon's edition: of which

<sup>1</sup> Ad Spartiani Cœsar. p. 88. Ed. Par. 1650.

edition numberless typographical errors are corrected. The excellence of Tyrwhitt's conjectural emendations is acknowledged by the Reviewer; although he asks, why they were not published in one small supplementary volume. The answer is, they have been printed in a small volume, as every pretender to exact Greek criticism ought to know, twice already: once at London in 1783, which edition is quoted by Schweighäuser in his notes to Polybius, and once by Harles in 1788, from which the French translators have taken his conjectures as far as they have gone, and in general adopted them with acknowledgments of their ingenuity.

The Reviewer praises these emendations highly, and, out of near two hundred, selects six, as being particularly ingenious, and as *having been confirmed by manuscripts* collated since his death. The first and the last of these six *have had no confirmation whatever* from manuscripts; the first is not so much a *conjecture*, as an adoption of the sense given in the old Latin translation: the third is only *partially confirmed*: and the second and fourth have no pretensions to superior sagacity, as I will leave it to any one conversant in these matters to determine. How unaccountable all this! when, in the imperfect reading which I have myself given to the notes, I have found *above twelve* very ingenious ones positively confirmed, as *many* partially confirmed, and at least *twenty*, far exceeding those selected by him in acuteness and ingenuity, not yet confirmed, but bearing the strongest marks of probability.<sup>1</sup>

He goes on to say,

"Almost the whole of the Editor's own notes are *historical* and *geographical* commentaries; which may be of use to the reader, in saving him the trouble of reference."

And yet all this is called *alloy*, p. 419. l. 32. Besides, what is meant by *saving him the trouble of reference*? Many of them, nay, most of them, will *give* him the trouble of reference, if he has an inquisitive turn: for they point out the passages in ancient and modern books, which tend to throw any light upon the text, or which contain matter intimately connected with it. In many of them, disputed points of chronology and geography are discussed, and frequently explained by diagrams—incidental elucidations of other authors are given—the ancient and modern names are appropriated, often beyond what D'Anville and other geographers have done—the etymology of many is traced to Oriental words—a concise history of remarkable towns is given—the productions, natural history, trade, population, &c. are compared with the accounts of the best modern travellers—a vast

<sup>1</sup> It may not be unacceptable to those who take an interest in this department of criticism, if I specify some of these out of a much longer list of each kind. The first number denotes the page, the second the line. 166, 4. 235, 37. 330, 20. 337, 6. 401, 19. 682, 21. 695, 32. 700, 10. 874, 19. 1051, 17. 1179, 22. entirely confirmed. 287, 10. 353, 31. 384, 15. 408, 22. 430, 33. 677, 43. 695, 1. 699, 31. 799, 35. partially confirmed. 166, 34. 290, 20. 308, 24. 354, 29. 378, 25. 423, 6. 459, 6. 493, 14. 602, 8. 732, 7. 734, 10. with a multitude besides, ingenious, although not confirmed.

variety of curious information is scattered through them, of a rambling and miscellaneous kind, but always connected with the text—and, notwithstanding the faulty Latin, sound sense and considerable force of reasoning are always perceptible.

The Reviewer indeed says, that,

"In *History and Geography* the Editor displays the same sort of accuracy as in *Grammar*:" and he supports his charge by one specimen. "Philip the son of Demetrius, and father of Persena, is called repeatedly Philip the Second, though he was the fourth regularly acknowledged King of Macedonia of that name."

This calumny has been completely refuted by Mr. Falconer. There is but one place in which the word *secundus* is applied to the son of Demetrius: and in that place it possibly meant not the *second Philip* but the *next* person who destroyed the cities Sciathus and Peparethus, after the war between Philip and the Athenians. I am myself inclined to think it a mistake of the Editor's: nor do I fear that this concession will raise any other feeling but that of contempt or indignation against the critic, who founds a sweeping charge of historical inaccuracy in the whole two folio volumes upon this single mistake.

## CRITICAL NOTICE OF PROFESSOR MONK'S HIPPOLYTUS.

NO. II.

V. 188. *Χαρίν τι πάρος*. Ita M. e conjectura Porsoni: qui ad v. 182. emendat Aristoph. Thesm. 283. legendo διῦρο τὸ πάλιν οἰκᾷ. Hic vulgatur *χαρίν*.

V. 208. apud Sophoclem uno tantum loco extare Πῶς ἂν optandi sensu, monuit Valck. nempe in Philoct. 794. Citat quidem M. CEd. T. 765. et Ajac. 388. sed in duobus hisce locis nihil impedit, quo minus ὡς ἂν more Sophocleo legatur: in Philoctete vero versus est manifeste spurius; ut alio tempore docebitur.

V. 209. Ad h. v. M. longiorem Porsoni notam protulit: qua confirmatur canon de voce πῶμα non πῖμα Atticis usitata, et corriguntur Bacch. 279. (275 Br.) Hec. 392. (396.) Alexis apud Athen. i. p. 28. E. Emendantur quoque Nonnus in Gregor. Nazianzen. Stelit, p. 136. Eton. legendo χαρισμαί pro χαρισμαι, et Longus bis, scilicet, lib. ii. p. 61. ed. Villosion. "Τρίτος δὲ γερὺν οὗτος (lege οὗτος ut supra οὗτος εὐχαριμῶνς ἀρχήματο) εὐδοκίμησαι: et p. 33. ἄριστος Φωνὴν οἶαν· πάντες ὅμοιος ἡμῶ γερὺν γινόμενος: frustra cl. Editor ὅμοιος: legendum ὁμοίως quod cum dativo construitur Alcest. 1019. Erecthei Fragm. 1. Aristoph. Lysistr. 557. Demosth. ii. Στιφ. p. 582. Longin. ii. γ. §. 10. Procop. Hist. Arcan. 7. Suid. v. Ἀγρόν. Hierocl. p. 206. ed. Needham. Eustath. OA. A. p. 1397. 34."

V. 216. Post h. v. inseri voluit Porsonus Κάτων ἱεμαί καὶ δι γινόμεναι servatum ab Aristophane: ejus Schol. in Vesp. 748. monuit eas voces esse ex Hippolyto desumptas. M. quidem credit illas in editione priori scripsisse Euripidem, postea rejecisse. Sed longe præstat sententia Valckenaerii: judice quo legi debent in v. 230. Κάτων ἱεμαί

αὐτῇ γινώμεαν vice vulgatae lectionis αὐτὴ γινώμεαν: ubi tamen vestigia prioris lectionis etiam nunc restant.

V. 219. Porsonus, teste M. emendavit Aristoph. Anagyro apud Athen. iv. p. 133. B. Πρὸς θεῶν ἔρμαι τίτινγα φαγῶν. vice ἐρᾶς: sed MS. ibi ἐρᾶ.

V. 224. Τί κυνηγίστων καὶ σοὶ μελίτη. Ita M. ad Porsoni mentem. Vulgo μελῆτης. Brunck. post Valck. μελίτη. Alter MS. Paris. teste Musgr. μελίτη et alter teste Valck. μελίτη. Vera lectio est Τί κυνηγίστων μελίτη καὶ σοὶ. Anacreontea citat Valck. Τί γὰρ μάχισσι κάμοι et Τί Πλειάδισσι κάμοι.

V. 227. Κλιτύς ultimam corripit. Hoc monuit Brunck. et post eum M. cujus emendationem Hesychii VV. DD. dudum praezipiunt. Utinam M. in nota sequenti vidisset Hesychii gl. Ἐπιτίδας πάλους στιφανηφόρους ἀπὸ τῆς περὶ τὴν Ἀδρίαν Ἐπιτίδας διαφέρουσι γὰρ καὶ, sic legi deberet partim ope Codicis Marciani. Ἐπίτας πάλους. Ἐν Στιφανηφόρῳ ἀπὸ τῆς περὶ τὴν Ἀδρίαν Ἐπιτίδας διαφέρει γὰρ ἐκείνη. MS. habet Στιφανῶν ἐπιφόρῳ et διαφέρει. Ne quis dubitet de Στιφανηφόρῳ sine voce Εὐεπιτίδας, is adeat notam Alheriti ad v. Ἀγνίσαι.

V. 232. Παράφρων olim ediderat Musgravius: postea cum Valck. repudiat, nec Brunckio nec Porsono probante.

V. 233. Νῦν δὲ μὲν ὅρος βᾶσ' ἐπὶ θήρας  
πόθεν ἐστίλλου· νῦν δ' αὖ ψαμάβοις  
ἐπ' ἀκυμάντοις πάλων ἔρσσαι.

Ita M. qui ἀκυμάντοις reddit fluctibus multum perousis: sed potior est sententia Blomfieldi interpretantis non agitatibus fluctibus. Etenim gymnastis equestribus melius convenit littus placidum quam vexarum procellis. Nobis tamen displicet ἀκύμαντος, vox apud Tragicos rarissima vel prorsus insolens. Praestat igitur huc referre gl. Hesychianam Ἀγυμάντοις, πολυγυμνάστοις, quae vox ad arenam certantium apprime convenit: et extat, alio licet sensu, quater in Euripideis. Verum neque sic integer est locus. Collato v. 1126. κυνῶν ἀκυμάντων ἔΠΕΒΑ μετὰ ΘΗΡΑΣ ἰκνίσαν hic legi debet ὅρος βᾶσ' ἐπὶ θήρας πόθεν ἐστίλλου: ut constructio sit ὅρος ἐστίλλου πόθεν cf. Med. 668. ἄμφω λον—ἐστίλλης) βᾶσ' ἐπὶ θήρας. Illud πόθεν servant MS. Flor. et Phot. non Suidas: nisi libri MSS. in eo dant diversum ab edit. Mediol. ubi legitur πόθεν. Hesych. Πόθεν, ἀπὸ τίνος μέρου. Ironiz inservit πόθεν: Redde scilicet.

V. 266. Φαίδρες, ὡρῶ μὲν τάδε δυστήνους τύχας. Ita M. Sed legi debet Φαίδρες, ὡρῶ μὲν τῆδε δυστήνου τύχας cum Luzacio: et profecto τῆδε vult Marklandus collato v. 283.

V. 273. Εἰς ταῦτόν ἦκεις· πάντα γὰρ σὺ γὰρ ταῦδε. Ita M. qui cum Schol. et Valck. intelligit quasi Latine dictum "Convenit inter nos ut æque ignorem ac tu." Sed non intellexit V. D. pravam esse scripturam versus praeuntis, sic legendi, Οὐδ', ὅτις ἀρχὴ τῶνδε πημάτων, ἦν; vice ὅρου. quo bene perspecto, patet veritas lectionis, quam memorat Schol. et servat MS. unus, ἦκεις. modo sic distinguas ἦκεις, πάντα γὰρ σὺ γὰρ ταῦδε. Eodem recidit hæc quoque questio: illa etenim cuncta silentio premit.

V. 275. Πότερον ὑπ' αἵτης ἢ ταυτὶ περιεμμένη. Sic M. qui bene monuit post Valck. vocem αἵτης apud Tragicos dici de calamitate qualibet sed praesertim de ea, quae divinitus immissa est. At Chorus nullo jure Nutricem percontatur utrum Phædra corpus matris contabuerit ex ira

deum. Qui enim Nutrix hoc sciverit? Ad hoc, plane ab ingenio Euripidis abhorret ellipsis ista κατέζανται δίμας ante ὑπ' αὐτῆς. Noli igitur dubitare quin versus sit mendosus, et, si fors faveat, e Codicibus, sin aliter, ex ingenio emendandus. Πότερον ὑπ' αὐτῆς σφ' αὐανὴν πειραμένη; Nonnunquam πότερον per se est interrogantibus: vid. Pers. 237. In Philoct. 954. libri variant inter αὐ βανοῦμαι et αὐανοῦμαι: quod verbum aptissime huic loco convenit, cum modo præcesserat κατέζανται δίμας. In aliam quoque conjecturam incidimus. Πότερον ὑπ' αὐτῆς οἰσθ' αὖν πειραμένην—cui respondet Nutrix Θανῶν, orationem scilicet Cheri intermissam ipsa plenam reddens.

V. 280. Statuit M\* articulum præpositivum ὁ vel sine particulis μὲν, δὲ et γὰρ apud Tragicos occurrere loco demonstrativi, rarius quidem, sed in exemplis indubiæ fidei. At exempla ista rariora, si de Euripide loquitur M., frustra quæsierit, et quæsitā frustra tuitus fuerit.

V. 301. Τοῦσδε μοχθοῦμεν πόνοις. "Sic Ion. 134. legendum est εὐφάμοις πόνοις μοχθεῖν οὐκ ἀποκάμνω: non εὐφάμοις πόνοις;" R. P.

V. 304. Ἄλλ', ἴσθι, μίντοι (πρὸς τὰδ' αὐθαδιστέρᾳ γίγνου θαλάσσης) εἰ θανῇ, προδοῦσα σοὺς παῖδας πατέρων μὴ μεθεζοντας δόμον μὰ τὴν ἀνάσσαν, κ. τ. λ.

Hæc, tanquam expedita omnia essent, VV. DD. sunt prætergressi. Atqui ex illa particula μὰ patet sententiam negativam esse debere: idem quoque patet ex vocibus πρὸς τὰδ' αὐθαδιστέρᾳ γίγνου θαλάσσης: quæ magis sermoni aut negantis aut minantis quam suadentis conveniunt. Cf. omnino CEd. T. 343. Οὐκ ἂν πέρα φράσαιμι· πρὸς τὰδ', εἰ θέλεις, θυμοῦ δι' ὀργῆς, ἥτις ἀγριωτάτη. Lege igitur Ἄλλ', ἴσθ', ἂν οὔτοι, πρὸς τὰδ' αὐθαδιστέρᾳ γίγνου θαλάσσης, οὐ φθάνοις προδοῦσα σοὺς κ. τ. λ. Constructio paulo intricatior librariorum scellit; etenim ἂν οὔτοι cum οὐ φθάνοις jungenda sunt, alterutra particula negativa abundante, vel, ut rectius dicam, sine qua Græcismus corruat necesse est, interposita parentheti κῶς sententia: vid. Hermann. Viger. p. 803. Mox ἂν sæpe ἴσθι sequitur et sæpe sequi debet: ex. gr. in 1327. pro σάφ' ἴσθι Ζῆνα μὴ φοβουμένη Οὐκ ἂν ποτ' ἦλθον præbet Lasc. σάφ' οἰσθ': lege σάφ' ἴσθ', ἂν: necnon in Prometh. 513. τίς φέσκει ἂν—Οὐδέ τις, σάφ' οἶδα, μὴ μάτην φλῦσαι θέλων bene restituit Brunckius σάφ' οἶδ', ἂν: nisi quis partim cum Blomfieldo ἴσθ' ἂν prætulerit; dein ei et σὺ permutantur in Troas. 364. juxta libros MSS. denique οὐκ ἂν φθάνοις προδοῦσα est purus putus Atticismus (Vid. Pierson ad Herodian. p. 452. et H. Steph. V. φθάνω) pro οὐκ ἂν προδοίης. In Soph. Aj. 110. φθάνη pro θάνη pulcherrime restituit Botheus.

V. 324. Οὐ δῶθ' ἐκαστά γ' ἐν δὲ σοι λαλίσφομαι. Ita M. cui sensus esse videtur, Vincar igitur si modo necesse est vincar, non volens sed tua opera. At nihil hic habet δὲ, quod Græce loquentibus omitti debuit. Scaliger et alii corrigunt οὐδὲ σοὺ λαλίσφομαι. paulo rectius correxissent ὦδ': etenim Phædra modo elocuta voces ἐὰ μ' ἀμαρτυρῶν Nutricem a se amovebat: ad hæc actionem vocula ὦδ' referenda est; quæ dictâ, Nutrix manu Phædræm prehendebat, ut patet e versu sequenti Τί δρᾷς; βιάζει χερὲς ἐκασταμένη.

V. 327. et sqq. Gravis in his inesse labes videtur, quam vel Codices Itali a Matthia mox conferendi, spero, diluent, vel sine Codicibus

quis diluere poterit, Græcis literis versatus. Sed conjecturis satis indulisimus.

V. 347. Τί τοῦτ' ὃ δὴ λήγουσιν ἀνθρώπους ἐρᾶν. Hæc reddit M. *Quid est illud tandem quod vocant amare*. Nec male reddit, quoad sensus, quoad ad linguamsecus; quæ postulat ut reddas *quid est illud, quod sane ferunt homines amare*, sententiam scilicet plane a mente Phædræ alienam. Hoc quidem Reiskius perspectum habuit, dum voluit, metro quanquam renitente, ὃ δὴ λήγουσιν ἐν ἀνθρώποις ἐρᾶν: sed facilis est et certa correctio λέγουσιν ἐν ἀνθρώποις ἐρᾶν. Similiter in Aristoph. Acharn. 645. "Ὅστις παρεκινδύνυσεν Ἀθηναίους εἰπὴν τὰ δίκαια corrigat Porsonus "Ὅστις γ' εἰπὴν παρεκινδύνυσεν" ἐν Ἀθηναίοις τὰ δίκαια; ubi tamen legi potest "Ὅστις παρεκινδύνυσεν εἰπὴν ἐν Ἀθηναίοις. et in Pherecratis Fragmento apud Schol. Aristoph. Ran. 748. "Ὅστις παρίδωκε τέρησιν αὐτός" cf. Prometh. 469. et 496. ubi simili errato legitur Ἐξέδωκε αὐτοῖς et Ἐγνώρισ' αὐτοῖς vice αὐτός in utroque loco.

359. "Vocis μόνον ellipseos exempla suppeditabant Scaliger ad Varron. de R. R. iii. p. 244. Dan. Fessel Advers. Sacr. iv. 3. Davis. ad Tuscul. v. 6. et ad Natur. Deor. ii. 64. et Bos in v." R. P.

365. Ὀλοίμην ἔγωγε πρὶν σὺν φίλῳ καταλῦσαι φρένα. Ita M. quidem edidit, sed locum utpote mendosum et vires suas effugientem aliorum sagacitati commendavit. Atqui habuit præ manibus, quo nihil melius queri potuit, inter MSSorum lectiones καταλῦσαι vel, ut rectius scribas cum Hermianno, καταλύσαι. Verbum καταλύσει usurpat Noster Orest. 89. in sensu *interfecit*; adeo ut καταλύσαι φρένα hic commune quoddam habeat cum ψυχὴν οὐκίς infir. 412.

371. Τί σέ παναμίριος; οὐδὲ χρόνος μένει. Hæc plane absona frustra quis explicare fuerit conatus, nisi correxerit prius Τί σέ γ' ἂν ἄμμορος χρόνος; οὐδ' ἂν νιοι. Vocem ἄμμορος habet Noster Hec. 425. Soph. Phil. 182.

373. Οἱ φθίμει τέρησιν Κυπρίδος. Intelligit M. φθίμει hic cadit, metaphorice scilicet dictum a Sole in occasum vergente: at lingua postulat vel futurum vel subiectivum post οἱ quid: cf. Med. 1117. Alcest. 788.

377. Ἦδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ θιατῶν ἐφροντο: "Hæc ridet Aristophanes in Equit. 1287. apertius vero in Ran. 962. Ἦδη ποτ' ἐν μακρῷ χρόνῳ νυκτὸς οὐκ ἐφροντο Τὸν ζοῦδον ἱππαδικτέρων ζήτων τίς ἴστιν ἕρης: sic scripsi pro vulgato ἱππαδικτέρων, quod metri leges violat; ex emendatione Porsoni, cuius notitiam debemus Dobræo." E notis M.

381. Notare neglexit M. lectionem, quam præbet MS. Paris. teste Valck. τοῖς πᾶσιν vice πολλοῖσιν; unde erui potest Euripidea scriptura αὐτὶ γὰρ τό γ' εὖ φρονεῖν τοῖς πᾶσιν. Vulgo ἴστι. Sed fortius est alterum. "Etenim non omnibus sapere conceditur."

383. E ruderibus lectionum, quas MSS. hic et in 404. præbent, vera scriptura in utroque loco potest erui facillime: necnon in 444. 448 et 490. facilis conjectura manum Euripideam poterit restituere. Sed paucorum ingenia hujusmodi minutis se dedere nunc temporis probe intelligimus.

409. - 414. Hi versus, utcumque Euripidei, ex priori forsitan editione perperam appositi nullum hic locum habere possunt. Iis rejectis, intellige Græca. Γυνὴ τι πρὸς τοῖς οὐς ἡγήνασκον καλῶς, quasi Latine scripta. Ad hoc probe noveram me uxorem fuisse; ideoque nihil in virum admissuram.

434. Καὶ δίδαν ἰσθλὴν ἐν βροτοῖς καρπίζονται. Ita M. cum MSS. 4. "rejecto κομίζεται, quod habet Lasc. Ald. Stob. et X. II. Atqui κομίζεται est unice verum: nam καρπίζονται non nisi apud Thucydidem et Theopompum reperias; Tragicis usurpant vel καρποῦσθαι vel κομίζεσθαι. Cf. Prometh. 876. et CEd. T. 580. Habet quidem Æschylus ἑκαρπίζονται in S. C. Th. 601. sed verum pro spurio lineis uncinatis circumdedit Porsonus; rectius inter 589 et 590. interposuisset leviter correctum ἄτης ἄρουραν θάνατος εὖ καρπίζονται. Nam Καρπίζουσι Hesychius exponit ὠκαρπα ποιεῖσι et Euripides Bacch. 406. confirmat. Unde legi quodque debet in Pers. 823. Ἵβρις γὰρ ἐξανθοῦ ἐκάρπισε σταχὶν ἄτης ὅθεν παγκλαυτὸν ἐκαμῶ θίρος.

443. Οὐ τ' ἄρα λίαι. Ita M. e conjectura Valckenaerii leviter mutata. Vulgo οὐκ ἄρα γ' οὐ δῦ. Monet quidem M. crases illas τὰρα (i. e. τοὶ ἄρα) τὰν (i. e. et τοὶ αὖν) sæpe librarios corrumpere. Hoc perspecto corrige, ut id obiter notemus, S. C. Th. 580. Ἡ τὰρ' αὖ ἔργον ἦν θιῶσι προσφιλὲς vice Ἡ τοῖον ἔργον καί' quæ jure Porsonus obelo damnavit.

459. καὶ φεύγουσιν ἐκποδὸν θιούς. Feliciter Markl. θεί.

461. χεῖν σ' ἐπὶ ἥτοις. Hanc occasionem nactus M. impugnare vult Dawesii regulam, quæ statuit brevem vocalem ad finem præeuntis vocis a litera ρ sequentem inchoante semper esse productam. Et motus locis, quæ Gaisfordus ad Hephæst. p. 219. conguessit, veriorum esse regulam censet M. quam Censor Anglus (*Quarterly Rev.* Vol. v. p. 225.) post Jacobum Tate ad Collectanea Græca Majora ed. Dalzel. promulgavit, quod syllaba finalis scilicet in iis tantum locis producat, in quibus ictus metricus vini suam ἰσχυρὰν habeat. At nullibi apud Tragicos ictus metricus syllabam brevem longam efficit, et omnia loca quæ Gaisfordus aliique conguesserunt, aut dudum emendantur, aut emendatu sunt facillima. Verum de his alio fortasse tempore disceptabitur.

470. Οὐδὲ στίγαν—ἀκριβώσιαι. Haud male M. edidit οὐδ' αὖν sed majus adhuc latet vitium quod facile medebimur, si Codices Itali hic nullam lucem præbeant.

473. Ἄλλ' εἰ—ἔχεις—κάστα γ' εὖ πράξεις αὖν. Ita M. cum MSS. contra VV. DD. quorum auctoritas in hac re potior est, ἔχεις propter πράξεις scribentium. Citat quidem M. ex Hecub. 782. εἰ μὴν ἴσῃ σοὶ παθῆν δοκῶ Στίγαν αὖν, et infr. 483. ἄνδρες ἐξέρεται αὖν, Εἰ μὴ—εὐρήσομεν. Sed non intelligere videtur M. quid sit in v. ἔχεις incommodi. Nimirum obijcitur, non quia in altero sententiæ membro εἰ cum indicativo conjunctum in altero aut sequitur αὖν cum optativo junctum aut præcedit, sed quia ἔχεις tempus non incertum æque ac πράξεις αὖν significat. In Hecuba παθῆν suam vim vere indefinitam habet: nam reddi debet εἰ δοκῶ παθῆν (quasi scriptum εἰ δοκῶ παθῆν) Anglice *If I shall appear to have justly suffered, I will submit*: similiter in v. 482, 3. tempus aliquod incertum significatur in ἄνδρες ἐξέρεται αὖν et εἰ μὴ—εὐρήσομεν: quæ voces sonant Anglice *Men shall discover whether we will not find.* Horum uterque locus distat ab oratione Nutricis εἰ—ἔχεις—εὖ πράξεις αὖν *if you enjoy—you will have done well*: nam sensus manifesto postulat *if you have enjoyed—you will have done well*: i. e. Græce εἰ—ἔχεις—εὖ πράξεις αὖν.

493. αἱ σάχες διότιον. Ita MSS. omnes: quos sequitur M. conjectura tamen Porsoni, quam ab amico ejus accepit, commemorata,

scilicet διοπτρίων. Nobis quidem Aldinum διοπτρίων veræ lectionis vestigia videtur conservare.

505. Καὶ μὴ σι πρὸς θεῶν. Ita M. ex emendatione Porsoni, cujus notula MSta in Addendis sic exhibetur. "Aristoph. Vesp. 1441. (1450.) pro γι λέγε σι ut recte Schol. et Suid. v. Ζηλώ: γι et σι sæpe permittantur, ut Med. 870. ubi pro ἰκέας γ' recte ex MSS. edidit Brunck. \*ἰκέας σ'. Emenda obiter Hippol. 508. Καὶ μὴ ΣΕ πρὸς θεῶν: cf. Valck. ad Phœn. 1659. Markl. ad Suppl. 277 et ad Iph. A. 1233. Brunck. ad Med. 326. et Apoll. Rhod. iii. 985. (adde Alcest. 1119.) σ' pro γ' in eadem fabula 118. ex MS. repositus Musgr.".

515. Δεῖ δ' ἐξ ἐκείνου δὴ τι τοῦ ποθοῦμένου σημείον ἢ λόγον τιν' ἢ πῖπλον ἀπο λαβεῖν ξυνάψαι τ' ἐκ δυοῦν μίαν χεῖριν. Ita M. edidit, et Reiskii conjecturam, si quæ alia, certissimam, nullo cum judicio rejecit. Corrigebat quidem Reiskius Σημεῖον ἢ πλόκον τιν' ἢ πῖπλον λάκας, et partim feliciter corrigebat, partim secus: feliciter, quod λόγον in πλόκον, perperam, quod ἀπὸ in λάκας mutaverit. Hoc sensit et Brunckii's, qui, πλόκον adsumto, ἀπὸ non deturbavit. Et profecto πλόκον quam vocem Hesychius exponit per πλόκαμον, voluit quoque Marklandus citans Luciani locum διδῶναι δὲ τι αὐτοῦ τοῦ ἀνδρὸς ἵνα ἴσιν ἱματία ἢ κρηπίδας ἢ ὈΛΙΓΑΣ ΤΩΝ ΤΡΙΧΩΝ: quorum postrema verba ad πλόκον τιν' alludere fortasse videtur: verum utcunque de hoc statuas, noli tamen dubitare quin ἱματία ἢ κρηπίδας mutari debeant in ἱματίου κρέσπιδα propter verba Theocriti similia in simili re Τοῦτ' ἀπὸ τῆς χλαῖνας τὸ κρέσπιδον. Atqui Euripidis locus, ne sic quidem perpurgatus, aliam medicinam efflagitat. Quid velim mox indicabo. Interim verba Scholiastæ apponere libet, a quibus maxime corruptis licet editor noster vulgatum tueri conatus sit, ex iis tamen Euripideam scripturam ipse M. uti spero, revocatam confitebitur. En locum. Δεῖ, φησιν, αὐτῇ Φαρμάξῃ σημεῖον ἐκ τοῦ Ἰππολύτου τι λαβεῖν ἢ λόγον μνημόνυμα-ἢ κρέσπιδος ἀπόσπασμα· καὶ τῷ μὲν λόγῳ αὐτοῦ τὸν λόγον τῆς Φαιδρας συνάψαντας ἐπαδῖν τὸ δὲ ἀπόσπασμα κ. τ. λ. Verum ipse nihil video quomodo Phædra potuerit λόγον τινὰ Hippolyti λαβεῖν καὶ συνάψαι τῷ λόγῳ αὐτῆς. Nec facile quis dixerit unde Scholiastes suum μνημόνυμα hausierit, nisi prius viderit σημεῖον in μνημεῖον esse mutandum; eodem errore quo legitur σημεῖα vice μνημεῖα a Stobæo Tit. vii. p. 86. citante Æschylum in S. C. Th. 49. Μνημεῖον igitur et πλόκον in textum admissis, lege in Scholiis Δεῖ, φησιν, ἐν τῇ Φαρμάξῃ μνημεῖον ἐκ τοῦ Ἰππολύτου τι λαβεῖν ἢ πλόκου ἢ κρέσπιδος ἀπόσπασμα· καὶ τῷ μὲν πλόκῳ αὐτοῦ τὸν πλόκον τῆς Φαιδρας συνάψαντας ἐπαδῖν κ. τ. λ. Quod ad μνημεῖον (Anglice a remembrance) hic usurpatum, confer ob vocem Iph. A. 1240. Τοῦτ' ἔχω σῖδον μνημεῖον et ob sententiam Aristoph. Plut. 992. Ἴνα, τοῦμιν ἱματίου φορῶν, μεμνητό μου.

527. Ἐως ὅ κατ' ἱματίων: Negat Valck. ὁ pro ὁς esse Atticorum: affirmat Monk. in eo tamen leviter errans, quod Euripideis senariis hunc morem intrudere voluit. E duobus locis, quæ protulit M. fabulæ, iudice Porsono, corruptissimæ, scilicet Baccharum 712. 468. prior in MSto. emendate legitur, posteriorem ipse M. sua emendatione corrumpit. Ald. exhibet Οὐκ ἀλλ' ὅς Σμεῖλην ὑδάτ' ἔξυξεν γάμοις. Tu lege Σμεῖλην ὅς ἔξυξ' ὑδάτ' οὐ καλοῖς γάμοις. De usu loquendi ὁ καλοῖς pro κακοῖς adi Monkium ad v. 196: et cf. Hom. Il. 2. 326. Οὐ μὲν καλὰ χόλον τόνδ' ἔθεο θυμῷ. Eadem formula Sophocli restituta locum quendam egregie potest emendare.

537. Ἔρως ὁ Διὸς παῖς. "Negat Valckenaerius alibi apud veteres Græcos Jovem dictum esse patrem Cupidinis: sed Ἔρως ὁ Διὸς παῖς in suo Hippolyti exemplari certe legerat Eumathius de Ismen. Amor. ix. p. 342. et x. p. 393. Nec minori jure παῖς Διὸς vocatur Amor quam παῖς Διώνης in fragmento Antigona Euripideæ (vid. Valck. Diatr. p. 154. c.) quippe Dione mater fuisse Veneris perhibetur." Hæc M. Atqui Eumathii auctoritas vix tanti habenda est, ut contra receptum Euripidi usum quidquam definiat. Etenim scriptor iste, quem et Eustathium vocant, codices habere potuit non antiquos nec diligenter exaratōs. Et quod ad alteram Monki objectionem spectat, ea pro levi haberi debet, quippe Venus, æque ac mater ejus, Διώνη sæpe nominatur. Hoc monuit et Valck. cujus conjecturam ὀλίγος vice ὁ Διὸς bene M. rejectit, non quia vulgata lectio est sana, sed quia ipsa conjectura talo nititur infirmo. Non Euripideo mori convenit ὀλίγος παῖς pro παιδάριον usurpatum: nec sensui hujus loci vox ὀλίγος maximè accommodatur. Chorus etenim hic loquitur de Cupidinis potentia, non statu corporeo. Pro ΟΔΙΟΣ igitur dudum emendatur ΟΛΟΟΣ: nisi quis prætulit ΔΟΛΙΟΣ ut αἰμύλος Ἔρως in Sophocle et Platone teste Lex. MS. Sangerm. apud Brunck. Lex. Soph. V. Cyrill. Lex. MS. Αἰμύλος, dolios.

549. Οἴκα· Ζεύξας ἀπειρισίαν δερμάδα τὰν. Hæc corruptissima emendare voluit M. legendo ἀπ' Εὐρυτίων vel Εὐρυτιδῶν δερμάδα: ut Εὐρυτίων esset scriptum pro Εὐρυτίων (vid. Soph. Trach. 260 et 1221.) eodem modo ac Βάκχιος pro Βακχίος. "Sed verisimilior est Blomfieldi emendatio ζεύξας ἀπ' αἰρισία hoc est remigio. Hercules enim vastata Cæchia Iolam ad Trachina deportandam navibus commisit." Hæc M. At in Sophoclea fabula nihil reperias quod huic suspicioni faveat.

558. Συνίποισ' ἂν ἁ Κύπρις οἶον ἔρπει. Ita M. Vulgo Συνίποισ' ἂν οἶον ἁ Κύπρις ἔρπει: Hoc metrum non patitur, nec lingua scripturam Monki. Ne Græcum quidem est οἶον ἔρπει. Id sensit, opinor, et Valck. ideoque ἔρπει Scaligeri conjecturam comprobavit: sed cui non displicet ἁ? lege hic ἂν οἶα Κύπρις ἔρπει, et in antistropho κάλυμνον.

567. Αἰδὴν τῶν ἑταῶν ἐκμάθω. Ita M. perperam Valckenaerii judicium secutus, qui αἰς μάθω e MS. E. edere debuit. Nihil ad rem facit locus quem adhibuit M. In 868. ἰδω subjunctivi modi pendet de φέρε. Hic ἐκμάθω per se ponitur, contra linguæ Græcæ usum.

571. et sqq. Versus, quos Chorus in hac scena cecinit, melius disponi possunt, Heathio faciem præferente. Verum ea res non hujus temporis est.

604. Μηδαμῶς μ' ἐξεργάσει. "Hesychius, nostrum versum fortasse spectans, exponit ἐξεργάσει per διαφθερίει, ubi notandum est servasse eum Atticam terminationem u." Hæc M. Sed proculdubio conniventibus oculis Hesychium inspexit: ibi manifesto legitur Ἐξεργάσει, διαφθερίει, at Kusterus vult διαφθερίει, sed præstat Ἐξεργάσει, διαφθερίει, cum Alberto: quomodo et in Euripide olim lectum perperam mutavit M. qui rectius mutasset ἂν in μὴ ad versus initium. Cf. Philoct. 1337. πρὸς τοῦ μὴ μηδαμῶς μηδὲς βίλος. Teste quidem Valck. habet x. π. in v. præcedenti μὴ μὴ προοίσιος χεῖρα: cum duplici negandi particula: verum ibi præstat οὐ μὴ προοίσιος. Hæc tandem scriptis, video nunc Hesychium non esse inspectum a M., Valckenaerium, cæco cæcurni sequente, et ejus verba, pro more suo, exscribente, in gratiam scilicet lectorum, quibus copia libri Valckenaerii non conceditur.

618. et sqq. Hic locus a Codicibus, quorum ope plurimum indiget, fortasse sanabitur : quod si non evenierit, ad conjecturas confugiendum erit. Interim silere præstat.

622. ἔλβον δαίμωντων ἐκδοῦσαν. Ita M. edidit conjecturam speciosam quidem, utpote ductam e verbis Scholiastæ τὴν Θυσίαν ὑπὲρ κακοῦ διδοµεν, sed revera falsam, utpote de mendosa scriptura θυσίαν pendentem. Etenim. scripsit Schol. τὴν οὐσίαν, ut ab eâ voce exponeretur ἔλβον δαίμωντων.

638. Τὸ γὰρ πανοῦργον μᾶλλον ἐνίκηται Κύπρις. Cum MSS. 4. edere debuisset M. κακοῦργον. Ipsa etenim Venus probe dici potest, ut dicitur in v. 1398. πανοῦργος, utpote Dea, sed mulieres non eandem potestatem sortiuntur, utpote mortales, quibus τὸ κακοῦργον Dea ἢ πανοῦργος concedit.

643. Ad h. v. disputat M. de syntaxi ἴνα, ὥς, ὅπως, ὅφρα cum indicativi temporibus præteritis conjungendi : et, inter alia hujus constructionis exempla citata, Hippolyti prioris fragment. 1x. emendatum exhibet a Porsono in Notula MSta. qui voluit ἔνν δ' εὐτρίχοις στόμασι τὰ ληίστατα Κλειττοῦσιν : conferri jubens γλῶτταν εὐτρίχον, in Bacch. 268. et Plutarch. Vit. Pericl. 1. p. 155. C. Verum hæc Porsoni conjectura cedat necesse est nostræ ab Hesychio haustæ. In Lexico optimo legitur Εὐθρόοισιν, εὐήχοις, quæ gl. apprime cum στόματι convenit, nec longe distat ΕΥΘΡΟΟΙΣΙ ab ΕΥΡΟΟΙΣΙ quod præbet Clemens propius ad veram lectionem quam Stobæus εὐρύθμοισι.

668. ἡ λόγον Σφαλίσσαι κάθαμμα λύειν λόγον. Ita M. non male λέειν eruit e λύειν et λύειν, nec male vocem λόγος repetitam defendit. Quoniam autem MSS. 2. dant ἡ λόγους, legere possumus ἡ, ἢ λόγοις Σφαλίσσαι, κάθαμμα λύειν λόγον.

678,9). Hos duo versus perite adniodum Nutrici tribuit Reiskius : ut manifesto patet ex initio orationis Phædræ ad Nutricem conversæ.

682. Περὶρίζον ἐκτρέψειν οὐτάσας πυρί. At locutio οὐτάσας πυρί, licet apud scriptores probatos reperiretur, (quod non puto) hic frigida foret, præeunte phrasi fortissima Περὶρίζον ἐκτρέψειν : lege igitur ἐκτρέψει' αἰστώσας πυρί. et cf. Prometh. 240. αἰστώσας γένος, 689. Κίραυνὸν ὃς πᾶν ἐξαίστώσει γένος. Hesych. 'Αιστώσας, διακίχας καὶ τήξας Σοφοκλῆς Ῥιζοτόμοις. Κόρον ιστώσας πυρί. Ita MS. An legendum Κῆρον εἰ αἰστώσας πυρί.

721. Εὐφημος ἴσθι. Exemplum hujusce formulæ apud Ammon. p. 76. Sophoclis Palamedî vindicat MS. Regius teste Kiddio, *Critical Review*.

725. Ad h. v. notam MStam Porsoni dedit M. "In Danae 16. vulgo 'Ος τῷδ' ἡ γ' ἀρετὴ θατίρας πολλῆς χθονὸς χάτιρας recte Heathius probante Valckenaerio ad Hipp. 728. Sed neuter vidit γ' in τ' mutandum. Vid. Hec. 365. Τὴν ἑκτορὸς τε χάτιραν πολλῶν κᾶσιν. Eurip. Electr. 434. 'Ο πλούσιός τε χῶ πένης ἴσον φέρι."

Haectenus de locis extra Choricos disceptatur. In commentariis, alio tempore vulgandis, de versibus Melicis anquiretur : ubi, nisi multum fallamur, nova et vera profereamus.

## INQUIRY

*into the Causes of the Diversity of Human Character in various  
Ages, Nations, and Individuals.*

By the Late PROFESSOR SCOTT, of King's College, Aberdeen.

NO.

"THE science of man," says Helvetius, "taken in its utmost extent, is immense: its study is long and painful. Man is a model exposed to the view of various artists: each has contemplated him under certain aspects; none comprehended him as a whole."<sup>1</sup> To develop the various hidden springs of human conduct, to unfold the laws of human thought, and to trace to their source those errors, prejudices, or peculiar bents of mind, which fix a particular stamp upon the human character, is indeed an undertaking of much difficulty, as it will likewise be allowed to be of very great importance. Man has been a subject of inquiry to the speculative, from the remotest periods of antiquity to the present day. The sages of Babylonia, of Persia, and of India, entertained a variety of opinions concerning the human soul, its original production, its peculiar substance, and the changes of condition to which it may be liable. The same subject engaged much of the attention of the various philosophical schools of Greece. Pythagoras, Plato, Aristotle, Zeno, had each their peculiar doctrines concerning the essence of the human soul, its various attributes, origin, and future destination. The philosophers of modern times have not been less eager in their inquiries into this subject, perhaps the most interesting of all to man. Metaphysical speculations were the favorite employment of the dark ages. On the revival of letters, divested of their scholastic absurdity, they continued to engage the attention of the most enlightened philosophers; and in these later ages they have many ardent votaries among the learned and ingenious; notwithstanding the numerous attractions which physical science, in its present highly improved state, can boast.

It is, however, humbling to reflect, that notwithstanding the succession of ages, during which man has been an object of study; notwithstanding the eagerness with which his faculties and energies have been explored, and the ingenuity which has been employed in scrutinising his nature—man remains yet little better than a riddle!

If we consult that school of philosophy which derives itself from Aristippus and Epicurus among the ancients, and which has been so strenuously supported by Hobbes, Mandeville, Hume, Helvetius, and a host of his countrymen among the moderns, we shall be told that

<sup>1</sup> For a Biographical sketch of the Professor, See No. V. p. 79. also No. VII. p. 191.

<sup>2</sup> La science de l'homme, prise dans toute son étendue, est immense: son étude longue et pénible. L'homme est un modèle exposé à la vue des différents artistes: chacun en considère quelques faces, aucun n'en a fait le tour. (De l'homme, ch. 1.)

man is a being actuated by motives purely selfish; whose sole delight and chief pursuit is the gratification of his own passions, and who never seeks the good of others, but in order to accomplish some private ends of his own. If again we take for our instructors the followers of Zeno, and those more amiable modern stoics, who endeavour to excite in mankind the practice of a pure benevolence, we shall learn that self-interest is a motive that ought never to be listened to by a virtuous man; and that we only accomplish the ends of nature, by promoting, as far as in our power, and from the most disinterested considerations, the good of our fellow men. One philosopher will teach us, that the noble faculty of reason, by which man is pre-eminently distinguished from the brutes, is, of itself alone, competent to discover not only the various relations of abstract or scientific truth; but also to discern intuitively the qualities of good and evil, virtuous and vicious; and at once to decide our moral conduct in the various difficult cases of right and wrong. Another philosopher will be found to maintain that the evidence of reason, even upon the plainest subjects, is a mere fallacy; and no more to be credited than the visions of a heated imagination; that right and wrong, virtue and vice, are mere terms of convention; to which very different acceptations are assigned in different parts of the world; and that private or public emolument are the only objects which a wise man will steadily keep in view.

Here is indeed a mortifying picture of the fruitless application of ingenuity to a subject so highly interesting to man as the development of human nature. Conclusions so widely at variance with one another, and frequently so repugnant to the common sense of mankind, tend but too much to justify the contempt with which speculations of this kind have frequently been treated; and to discourage the wiser part of the world from wasting their time in such fruitless pursuits. But the errors, which have been introduced into a speculative subject, ought not to be admitted as proofs of the absurdity of the speculation itself: they ought only to prompt us to a more cautious procedure in conducting our inquiry, in order that we may avoid the rocks which have produced the shipwreck of former adventurers.

Happily, the principal causes of the absurd and erroneous doctrines, which have so long disfigured the science of human nature, are now pretty well ascertained; and the method, by which conclusions so repugnant to common understandings may be avoided, has been clearly pointed out, and even exemplified by various eminent laborers in this field of inquiry. It has been clearly shown, that ingenious men, impatient at once to establish the ultimate principles of the subject of their research, have disdained the humbler task of collecting those facts, and multiplying those observations, by a careful examination of which alone the principles of the science of human nature, and of every other science, can be firmly established. That in most cases the true order of scientific inquiry has been inverted—that philosophers have first formed their systems, and laid down their principles,

and afterwards endeavoured to accommodate to those principles the various phenomena of human nature that fell under their observation; instead of gradually arising from the examination and comparison of facts and phenomena, to the establishment of the ultimate elements of their science. In too many cases also, it appears that an hypothesis, once formed, cannot be relinquished by its author without a struggle; and that the love of truth is often too feeble to counteract the desire of establishing an ingenious system, where, upon a few simple principles, a variety of conclusions are reared, and a multitude of particulars connected together, by reasonings rather refined than solid. The love of paradox is by no means confined to the framers of enigmas, but has produced more than one philosophical system. It appears indeed to be the principal source of those singular doctrines which have in ancient, as well as in modern times, appropriated to themselves the title of scepticism, and which, however adverse they may be to the progress of real knowledge, and the promotion of the true interests of mankind, seem less to have arisen from the iniquitous wish to disseminate pernicious principles, than from the latent gratification accompanying the display of superior ingenuity, and the pleasure of connecting together a system of conclusions apparently irreconcilable with each other.<sup>1</sup>

To avoid deductions of so preposterous and even dangerous a tendency, as well as to show those errors which more involuntarily arise in the course of such an inquiry, the only safe course appears to be, to found our conclusions upon the broad basis of observed facts, and ascertained phenomena alone. The true mode of investigating the science of human nature, as well as of ascertaining the physical laws of the universe, is by an analytical or inductive process, and not by the gratuitous assumption of general doctrines, or first principles, which have not been cautiously investigated. Facts must be collected—man must be contemplated in every variety of aspect—the great springs of his conduct must be ascertained—the modifications to which these are liable, from a variety of circumstances, must be estimated, before we can venture to decide on the causes of the diversity of human character.<sup>2</sup>

What a complicated being does man appear, when we first make his faculties the subject of our contemplation! At one time actively engaged in the bustle of life, in the pursuit of honors, or acquisition of riches: at another, diving into the mysteries of nature, and scrutinising the laws of the universe, by his intellectual exertions—now hurried on by the headlong impulse of passion, and sacrificing his future peace to the momentary gratification of inordinate desire, or ungovernable resentment. Again busied in the exercise of the benevolent affections,

<sup>1</sup> "Il n'est point de philosophe," says Rousseau, "qui venant à connaître le vrai et le faux, ne préférât le mensonge qu'il a trouvé à la vérité découverte par un autre. Quel est le philosophe qui pour sa gloire ne tromperoit pas volontiers le genre humain?" (*Emile*, tom. 3. p. 30.)

<sup>2</sup> "C'est au fond de l'examen," says Helvetius, "que se trouve la science et la vérité. L'or se ramasse au fond des creusets." (*De l'homme*, sect. 6. ch. 18.)

and enjoying the pure gratification which arises from the practice of charity, friendship, and compassion. At one time attaining to the rank of a demi-god, at another more nearly resembling the malevolence of a demon.

How different too is man, viewed as the member of a civilised society, from the savage, who exercises his solitary dominion over the beasts of the forest? What a wide interval between the man of a cultivated mind, whose principles of action and contemplation have been fostered by education, and tutored by example, from the rude mechanic, whose ideas have no greater range than the manipulations of his art, and who acts and thinks rather by an instinctive imitation, than from the suggestions of his rational nature? In contemplating human nature in so low a state, we can with difficulty trace the germs of those principles which, when properly unfolded, are calculated to form the statesman, the hero, or the philosopher; and can scarcely refrain from ascribing every thing excellent in the human character to education, and the fortunate influence of accidental circumstances.

To ascertain, as far as may be, what is due to external circumstances in the formation of human character, and how much of its peculiarities must be ascribed to original constitution, is the chief object of the following work; and if the task were well executed, little doubt could be entertained of its high utility; for a knowledge of the causes by which the human character is determined would naturally lead to the prevention of many of its defects, and to such a culture of the infant mind as might be best calculated to form it for useful contemplation and meritorious exertion.

At the same time, I am well aware of the great difficulty of the task I have chosen for myself; and of my incompetency to do it complete justice. On no subject, perhaps, have philosophers been more at variance with each other, than concerning the causes of the great diversity of human character. The most prevailing opinion has been, that original organisation has the principal share in this effect - and that certain regions of the world are so happily situated, and possessed of climates of so genial a nature, as to be peculiarly adapted to the production of great men. Aristotle, among the ancients, ascribes the superiority of his countrymen to the happy influence of the climate of Greece; and Vitruvius assigns a similar reason for the superiority of the Romans over the nations which they denominated barbarous. The same doctrine has been strenuously espoused by Montesquieu and other celebrated modern philosophers, who are inclined to ascribe to original constitution or *temperament* all the observed diversity of human talent. "Pour changer les caractères," says Rousseau, "il faudroit pouvoir changer les tempéramens; vouloir pareillement changer les esprits, et d'un sot faire un homme de talens, c'est d'un blond vouloir faire un brun. Comment feroit on les cœurs et les esprits sur un modèle commun? Nos talens, nos vices, nos vertus, et, par conséquent, nos caractères, ne dépendent-ils pas entièrement de notre organisation?" (Heloise, tom. 5. p. 116.)

Other writers have been inclined to ascribe the diversity of human character to moral, rather than to physical causes; to the state of society in which a man is placed; to the nature of the civil govern-

ment under which he lives, the progress of the arts and sciences, and the encouragement given to intellectual exertion ; the security of property and personal liberty, and a variety of other circumstances. In these, they think, are to be sought the causes of the degraded condition of certain races of men, and the great intellectual superiority of other more fortunate nations ; and by the application of similar incitements may the character of one individual be greatly exalted over that of another.

No writer has maintained the influence of moral causes, in forming the human character, to a greater extent, than the ingenious, but too often sophistical, Helvetius. He asserts that there is in fact no original or natural diversity in the abilities or characters of men, but that all the varieties of talent are the fruit of the accidental concurrence of circumstances, and the happy application of the proper stimulants. " L'homme de génie," says he (at the conclusion of the 3d discourse, " de l'esprit,") " n'est donc que le produit des circonstances dans lesquelles cet homme s'est trouvé."

There are few persons, it is presumed, who will be inclined to subscribe to this doctrine in its full extent. At the same time it will, probably, be generally allowed that the influence of external circumstances, especially of the moral kind, in forming the human character, is very considerable. To ascertain what is the extent of this influence, and how its effects may be most beneficially directed, will form the principal object of the following inquiry. But previous to the examination of this important question, it appears necessary to form an estimate of the leading principles by which all men are prompted to action, and which, therefore, must always enter into the composition of human character. The first part, therefore, of the following work shall consist of an Analysis of the great active principles of man ; of those original impulses with which nature seems to have gifted him, in order to lead him to fulfil the important ends of his existence here upon earth.

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## PART I.

### OF THE GREAT PRINCIPLES OF ACTION AMONG MEN.

#### SECT. I.

#### *General Analysis of Man's active principles.*

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Man, in a state of infancy, is undoubtedly the most helpless of all beings. The young of the various tribes of animals are in a single season generally sufficiently able to shift for themselves ; but a course of years must elapse, and the utmost attention and care of the parents must be exercised before the infant man can at all provide for the exigencies of his situation.

During this period, and even for some considerable time afterwards, man is actuated chiefly by the blind impulse of certain appetites and desires, which spontaneously prompt him to take the necessary steps for his comfort and security ; and it is not till his mind has attained

to a certain state of maturity, that he can be said to be governed by any principles of action which deserve the name of rational. It is man in this mature, and more perfect condition, that constitutes the object of our present inquiry; and it will be proper to consider him as he is usually subjected to our observation; neither advanced to the very highest pitch of civilised refinement, nor sunk to the lowest degradation of the savage state.

If we consult our experience, we shall find that man in such a situation as this is busied in a great variety of pursuits, and has his attention occupied by many very important objects and employments. He is generally chiefly employed in some of the active pursuits of life; in the exercise of some of those professions which are found necessary to answer the demands of civilised life; or in the pursuit of riches, power, or fame, in some of the more exalted walks of society. Such are the objects on which his mind will principally be bent, because from these he is to derive his personal independence and comfort, as well as a great part of the consideration and rank which he is to possess among other men.

But the instances of men devoting themselves entirely to the business of a profession, or the acquisition of riches and honors, are extremely uncommon, or rather not at all to be met with. Men ardently desire the intercourse of other men, and are incapable of enjoying the benefits of fortune, if deprived of the soothing intercourse of society. They form intimate connexions of friendship or affection with those whose dispositions are found congenial to their own; the passion between the sexes exerts its influence, and man finds himself in the endearing relations of husband, parent, and friend, from which he derives by far the greatest portion of his social enjoyment. Avocations of a yet more interesting and important nature are found to occupy the attention of man in his improved condition. There are certain lines of conduct in his dealings with other men, which he feels to be his *duty*, and which he cannot neglect without incurring the censure of the world, and the reproach of his own mind. He feels himself, in addition to the calls of interest, and the ties of society, to be a *moral* agent, and a creature responsible for the uprightness of his conduct, and the purity of his intentions to a superior over-ruling power.

To explain the motives by which all men are led to this variety of pursuit, and to place their happiness in objects of so great a diversity; or, in other words, to reduce to a few general principles the complicated phenomena of human conduct, has been an object of research with the contemplative part of mankind from the earliest ages of philosophy. There has, however, been a much greater diversity of sentiment than might have been expected, concerning a matter which seems at first sight to be subjected to the experience of all; and to decide upon which, a man apparently has only to consult the evidence of his own consciousness.

In conducting such an investigation into the leading principles of human conduct, there is a tendency in the mind of man which is very fruitful of erroneous conclusions. This is the extreme love of simplicity, in consequence of which we are led to endeavour to

reduce complicated phenomena to a few simple principles, or, if possible, to some one predominating, or generally pervading cause. The same tendency has been very productive of error in physical inquiries; and we can trace its influence in the philosophical system of Aristotle, where every phenomenon is explained by matter and form; in the Cartesian system of physics, where matter, endowed originally with a certain quantity of motion, plays an equally conspicuous part; in the monads and pre-established harmony of Leibnitz; and in many other philosophical theories, which have in quick succession attracted the attention, and commanded the applause of mankind.

"Men," says Dr. Reid, "are often led into error by the love of simplicity, which disposes us to reduce things to few principles, and single causes. There is without doubt, in every work of nature, all the beautiful simplicity that is consistent with the end for which it was made. But in analysing the means by which Nature brings about its ends, we must not forget that the wisdom of Nature is more above the wisdom of man, than man's wisdom is above that of a child." (Essays on the Intell. Powers of Man.)

In analysing the principles of the human constitution, the danger of falling into this mistake is peculiarly great, on account of the remarkable harmony and consistency of its several parts, which all combine in promoting the general good of the individual; and which, when properly cultivated and duly exercised, appear to have no tendency to counteract each other, or to distract man's exertions, by prompting him to opposite and irreconcilable lines of conduct.

So completely are the principles of human nature calculated to promote the good of the individual, that many philosophers, both ancient and modern, have been found to maintain that *self-interest* is the universally predominating motive of conduct, that it is the principle by which a wise man is always actuated, and that which invariably governs our decisions concerning the conduct of others; insomuch that we never pronounce an action to be meritorious, unless we conceive it to have some immediate or remote tendency to our own advantage. Hence what we call a virtuous man, is only a man that we think may be useful to ourselves; or, if we are capable of taking a somewhat more enlarged view of the subject, he is a man whose conduct and dispositions have a tendency to promote the interests of the public at large.

This selfish system of human nature has, under various forms, been supported by the school of Epicurus among the ancients, and

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<sup>1</sup> The celebrated Dr. Hartley seems to have been strongly imbued with the love of simplicity, when with a sanguine imagination he looks forward to an æra "when future generations shall put all kinds of evidence and inquiries into mathematical forms; reducing Aristotle's ten categories, and Bishop Willins's forty summa genera to the head of quantity alone, so as to make mathematics, and logic, natural history, and civil history, natural philosophy, and philosophy of all other kinds, coincide *omni ex parte*." (Hartley on Man, p. 207.)

"Intellectus humanus," says Bacon, "ex proprietate sua facillè supponit majorem ordinem et æqualitatem, in rebus quàm invenit: et cùm multa sũt in natura, monodica et plura imparitatis, amen affingit parallela, et correspondentia, et relativa, quæ non sunt." (Nov. Org. 1. 45.)

by Hobbes, Hume, Helvetius, and others of the moderns, some of whose names have been already mentioned. To give it plausibility, much ingenuity, wit, and learning have been displayed, and the advocates for this system have appeared as solicitous to sink the dignity of man, and to exhibit degrading pictures of the dispositions and tendencies of human nature, as if they themselves had belonged to another and superior class of beings. Like Swift, when he wrote the satire of the Houyhnhnms, in which he endeavours to sink the dignity of the human character below the qualifications of a horse, they seem to have forgotten that they themselves were men.

According to the system of Epicurus, all the happiness or misery of man results from mere sensation. Bodily pleasure is the ultimate source of enjoyment, and, of consequence, the only rational object of pursuit, while bodily pain, as the great source of misery, is by every means to be avoided. To secure a series of pleasurable sensations, is therefore the chief duty of a wise man; who ought to think of nothing so much as to provide for his personal comfort in that short space of time to which his existence is limited, and which, according to this system, extends no farther than the present life.<sup>1</sup>

The Epicurean system has been espoused and strenuously defended by Helvetius, who endeavours to prove that the true interests of mankind can in no other way be promoted, than by enabling all the members of a political society to procure the greatest possible share of bodily enjoyment. The passions are the great springs of action to which this author ascribes all the observed diversity of human character; and he endeavours to prove (*de l'Esprit dis.* 3d. ch. 15.) “que la crainte des peines, ou le désir des plaisirs physiques peuvent allumer en nous toutes sortes de passions.” He even seems much less inclined to refine and spiritualise upon this sensual system, than was done by Epicurus and his followers. According to the ancient sect, the anticipation and recollection of bodily enjoyment or suffering, had a larger share in producing our happiness or misery, than the mere sensations themselves; from which they inferred, that though pleasure was originally derived from the body, its principal seat was actually in the mind. In the system of Helvetius we find no such refinement; gross sensual pleasure is continually held up to our view, and decked in the most alluring colors, as the only true source of gratification; and every object of human pursuit, and every desire of the human breast, even the affection of friendship itself, is resolved into the selfish wish of individual emolument. “*Aimer,*” says this writer (*de l'Esprit dis.* 3d. ch. 11.) “*c'est avoir besoin. Nulle amitié sans besoin: ce seroit un effet sans cause.*”

The selfish system of human nature appears in a form somewhat different in the writings of Mr. Hobbes. According to this author, man is an animal naturally prone to violence, injury, and injustice; who respects not the rights or interests of his fellow men, when they stand in the way of his own gratification. It is therefore necessary to control him by laws well organised and vigorously executed; in

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<sup>1</sup> See Cicero.

a strict obedience to which his chief merit depends; and according to our author, we are evidently led to approve of this obedience of the laws in others, from the conviction we have of its direct tendency to our own advantage. The enforcement of the laws seems, with Hobbes, to have been paramount to every other consideration. "If," says he, "the fear of spirits were taken away, men would be much more fitted than they are for civil obedience. Neither ought men to suffer themselves to be abused by the doctrine of separated essences, and incorporeal substances, built upon the vain philosophy of Aristotle, that would fright men from obeying the laws of their country with empty-names (as of hell, damnation, fire, and brimstone,) as men fright birds from the corn, with an empty hat, doublet, and a crooked stick."<sup>1</sup>

The doctrine of Mr. Hume, concerning the origin of the passions, or the leading principles of action in man, is not very different from that of Helvetius; and the reasoning, by which he ascribes our approbation of virtuous or meritorious conduct, to a perception of its utility, evidently proceeds upon the assumption, that man is chiefly guided in his actions and opinions by views of self-interest. The same may be said of the systems of Mandeville, and others, who have chosen to dwell upon this partial and least favorable view of the character of man.

That a reasonable regard to self-interest is a very powerful principle of action in the human mind, cannot well be denied, when we give a fair examination to the facts which are daily presented to us, and has been allowed by the advocates of the best and purest morality; but that this is the only principle by which men are guided in their dealings with one another, is a doctrine which the unprejudiced mind admits with the greatest repugnance, and which, I think, is irreconcilable with many of the phenomena of human conduct. Ask a man of a benevolent and humane disposition, who delights in acts of munificence, and in relieving the distressed, whether he believes that self-interest alone is the principle by which men are prompted to act, and he will reject the supposition with indignation. Put a like question to the tender parent, the affectionate husband, or the ardent friend, and a like indignant answer will undoubtedly be received. The man of unperverted mind is conscious that he possesses principles of action which are disinterested and benevolent, as well as those that are selfish; that he takes pleasure in doing good to others, as well as in advancing his own personal interest. And in such a question as this, the testimony of consciousness is of great importance, as the inquiry is, what are, and what are not, the original principles by which the mind is prompted to act?

The indignation which is excited in a virtuous mind by such pictures of human nature as are exhibited in the writings of such authors as Hobbes, Mandeville, and Hume, is itself a proof of the falsity of the resemblance. If there is not in the mind of man a principle of generosity, as well as of selfishness, whence, it may be asked, can this indignation arise; and whence our unwillingness to admit, as true, a

<sup>1</sup> See Hobbes's *Leviathan* and *Treatise de Cive*.

system of doctrines, which seem so much calculated to promote the interested views of every individual. These very authors themselves tacitly allow a principle of virtuous indignation to exist within us, when they hold up certain traits of human character, as objects of our censure and contempt.

But the system of selfishness cannot by any perversion be made to explain many facts of human conduct which are of the most familiar observation. It is surely not selfishness that actuates those inconsiderately generous men who dissipate their substance in the endeavour to relieve the distresses of others; it cannot be selfishness by which those patriots have been prompted, who, like Curtius of old, voluntarily sacrifice their lives for the preservation of their country: or by which a friend such as Pytheas was actuated, when he rejoiced in the opportunity of saving the life of his Damon by his own voluntary death. Nay, the system of selfishness will by no means account for many of the reprehensible and unamiable traits of human character, where, by a blind and almost irresistible impulse, men are led to actions which are as hostile to their own welfare, as to the happiness of their neighbours. "If," says Dr. Ferguson, "men be not allowed to have disinterested benevolence, they will not be denied to have disinterested passions of another kind. Hatred, indignation, and rage, frequently urge them to act in opposition to their known interest, and even to hazard their lives, without any hopes of compensation in any future return of preferment or profit." (*Essay on Civil Society*, p. 23.)

This truth appears to be admirably illustrated by Dr. Butler, in the following passage of the Preface to his Sermons. "Every caprice of the imagination, every curiosity of the understanding, every affection of the heart, is perpetually showing the weakness of self-love, by prevailing over it. Men daily, hourly, sacrifice the greatest known interest, to fancy, inquisitiveness, love, or hatred, any vagrant inclination. The thing to be lamented is, not that men have so great a regard to their own good or interest in the present world, for they have not enough, but that they have so little to the good of others. And this seems plainly owing to their being so much engaged in the gratification of particular passions, unfriendly to benevolence, and which happen to be most prevalent in them, much more than to self-love. As a proof of this may be observed, that there is no character more void of friendship, gratitude, natural affection, love to their country, common justice, or more equally and uniformly hard-hearted, than the *abandoned*, in what is called, the way of pleasure; hard-hearted, and totally without feeling in behalf of others; except where they cannot escape the sight of distress, and so are interrupted by it in their pleasures. And yet 'tis ridiculous to call such an abandoned course of pleasure interested, when the person engaged in it knows before-hand, and goes on under the feeling and apprehension, that 'twill be as ruinous to himself, as to those who depend upon him."

As there have been philosophers, both ancient and modern, who have represented self-interest as the most prevailing, as well as the most rational motive of human conduct; so there have been others who seem to have gone into an opposite extreme, who condemn this

principle of action as reprehensible in every form, and wish to substitute in its place a pure and disinterested regard to the good of the whole human race.<sup>1</sup> Such was the doctrine of the ancient Stoic schools, though inculcated in a form rather austere, and uninviting; and such nearly was the doctrine of Plato, and of his more modern followers, who assumed to themselves the name of Eclectics.

According to the Stoical doctrine, the selfish desires and passions of the human mind ought never, on any account, to be yielded to by a wise man; for happiness, according to the tenets of this school, consists in a perfect exemption from that perturbation of mind, which is inseparable from passion; or in that state which they denominated *apatheia*. Man, said the Stoics, ought not to be actuated by any regard to his own convenience, but ought to consider himself as a constituent part of a great whole, the good of which ought to be the object which he constantly keeps in view. "When," says Epictetus, "we consider the foot, as a foot, and something disjoined from the rest of the body, it may be better for that foot always to be clean: but when we view it as a member of the body, it behoves it sometimes to tread in the mire, sometimes to trample upon thorns, and sometimes to be cut off, for the well-being of the rest of the body. What are you?—A man.—If we consider you as made only for yourself, it would be better for you always to be rich, to live to a good old age, and to enjoy health: but when we view you as a constituent member of society, it will frequently behave you, for its advantage, to be poor, to be sick, to encounter danger, and perhaps to suffer premature death. Why then do you complain? only remember, that if, by refusing to suffer for the advantage of the body, the foot ceases to be a foot, so do you, by refusing to suffer for the good of society, cease to be a man."

The doctrine of the rejection of every selfish motive of conduct assumed a more amiable and inviting form, in the hands of the Eclectics, more especially as it has been taught by those modern philosophers who may be said to have revived and improved the Eclectic system. In the seventeenth century, many of the tenets of the Platonic philosophy were ably sustained by the learning and ingenuity of the celebrated Dr. Cudworth, the great opponent of Hobbes, and all the infidel writers. It was the doctrine of Cudworth, that the only praiseworthy motive of conduct in man is a pure benevolence, or steady regard to the interests and well-being of his fellow-creatures, and he rested the proofs of his doctrine upon the truths of natural religion, or the contemplation of the divine attributes. Benevolence, said he, appears to be the governing attribute of the Deity, since he has thereby been led to the formation of a universe of animated and rational beings, capable of enjoying happiness themselves, but of imparting none to their maker, whose happiness is perfect, and incapable of increase. It becomes us, therefore, as far as in our

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<sup>1</sup> "C'est la source des combats des philosophes, dont les uns ont pris à tâche d'élever l'homme en découvrant ses grandeurs, et les autres de l'abaisser en représentant ses misères." (Pascal.)

power, to imitate this divine attribute, and co-operate as much as may be with the beneficent views of our creator,

The system of benevolence has found two very able advocates in Lord Shaftesbury and Mr. Hutcheson, who have rested its foundation upon less abstract speculations, and have appealed to facts, and what we observe in the world of the moral estimates of mankind. There, say they, we find that a virtuous action is approved of in exact proportion to the degree of benevolence which has produced it; and when we discover any degree of self-love to have had a share in its motive, this we uniformly consider as an abatement of its merit. "In short," says Hutcheson, "we always see actions, which flow from *public love*, accompanied with generous boldness and openness; and not only *malicious*, but even *selfish ones*, the matter of shame and confusion; and that men study to conceal them. The love of *private pleasure* is the ordinary occasion of *vice*; and when men have got any lively notions of *virtue*, they generally begin to be ashamed of every thing which betrays *selfishness*, even in instances where it is innocent. We are apt to imagine, that others, observing us in such pursuits, form mean opinions of us, as too much set on *private pleasure*; and hence we shall find such enjoyments in most polite nations, concealed from those who do not partake with us." (Inquiry concerning moral good and evil, sect. 5.) These authors have likewise exhibited in glowing colors the pleasure which arises from the performance of benevolent actions; a pleasure which they justly represent as far superior to the gratifications of sense; and in this way they have very meritoriously endeavoured to excite mankind to that line of conduct which promises most fairly to promote the welfare of the species.

This view of the principal duties of human nature is doubtless far more pleasing than that contained in the selfish system, and much more calculated to produce conviction on the unperverted mind. Yet pleasing and amiable as it is, it cannot be considered as unexceptionable, and is indeed fraught with consequences by no means favorable to true virtue. By representing actions as meritorious solely in proportion to the good which they confer upon our fellow-creatures, it authorises the dangerous doctrine, that the means are sanctioned by the end. On such a principle, theft, robbery, and every kind of violence, might be justified, as they may be made the means of benefiting certain individuals; and to take away the superfluities of the rich and bestow them on the poor, would certainly be a benevolent action, even though accomplished by unlawful means. According to this system, too, there would neither be merit nor demerit in those actions which did not directly affect the interests of our neighbours; so that we might tell the truth or not, as it suited us, if the lie did no harm to any one; or in conferring a favor, we might bestow it on an indifferent person, as well as upon one who had obliged us, since the good produced, in both cases, would be precisely the same. Thus it appears that the system of benevolence makes no provision for such virtues as veracity, honesty, or gratitude. The same inordinate love of simplicity, which we perceive in the selfish theory of duty, is also manifest in the system of benevolence; like the selfish system, it exhi-

hits a partial and incomplete, though doubtless a far more amiable and attractive, view of human nature.

Many writers upon morality, who have evinced the strongest interest in the welfare of the human race, have been inclined to deduce man's perception of duty, or of that line of conduct which he ought to pursue, from the principle of piety, or an obedience to the will of God; such is the foundation on which a late eminent writer on morals, Archdeacon Paley, chooses to rest the obligations of moral sanction: but though it be granted that the divine will is paramount to every other consideration, it is difficult to conceive how unassisted reason can attain to the knowledge of the divine will, unless we suppose certain principles of moral discrimination to be inherent in man, by means of which he is enabled to infer what may be the will of the Divinity in particular cases of conduct.

All of these systems of duty seem alike to err from an undue regard to simplicity, and a desire to reduce to some one principle the various motives by which men are prompted to act, when they duly perform their part in the great drama of life. The truth appears to be, that the motives of human conduct are of a nature by far too complicated to admit of being reduced to any one generally pervading principle, and the relations in which man is placed are such as to subject him to the obligation of more than one general class of duties. His duties, however, or leading principles of action, may be reduced to a few general classes, without much difficulty; and if these classes seem to be essentially distinct from each other, or not included the one within the other, this is certainly a much safer way of treating of many duties, or active principles, than the attempt to derive them all from one source.

Under one or other of the three following heads, the active principles of man seem naturally to arrange themselves—1st. Those active principles which are selfish, or which tend chiefly to promote the advantage of the individual. 2d. Those which are social, or which have other men for their object. 3d. Those which are moral, or which seem to have a higher sanction than either our own advantage, or the interest of society. On each of these classes of active principles, I shall make a few observations.

*The Scholiast on Hephæstion, and an Ode of Anacreon mutually illustrated.*

THE Scholiast, in chapter 7. περὶ τοῦ Ἀνακρεοντίου, (see Gaisford's Hephæstion, p. 172.) describes the ancient Anacreontic verse, as composed of an iambic dimeter acatalectic.

In this metre we have a fragment, preserved in Hephæstion,

Ἐγὼ τὲ δῆρα καὶ οὐκ ἔγω,  
καὶ παύομαι καὶ οὐ παύομαι.

But Hephæstion informs us also, (p. 29; Gaisford's Heph.) that Anacreon composed whole Odes in it.

The Scholiast then proceeds as follows :

Οἱ δὲ πῶτιροι διαίρουσιν αὐτὸ εἰς τε κῶλα ἕξ, καὶ εἰς δύο. καὶ τὰ μὲν ἕξ κῶλά φασιν οἴκους, τὰ δὲ δύο κουκούλιον· καὶ ἐπιδίχονται οἱ μὲν οἴκοι ἀνάπαιστον, καὶ δύο ἰάμβους, καὶ περιττὴν συλλαβὴν, οἶον,

ἀπὸ τοῦ λίθου τὸ μῦθρον.

Τὸ δὲ τούτῳ κουκούλιον σύγκειται ἐκ τε τοῦ ἰλᾶσσοιο τῶν δισυλλάβων παθόν, ταυτίσσι τοῦ πυρρίχιου, καὶ ἐκ τοῦ μείζοιο, ἥτοι τοῦ σπονδίου. καὶ ἔχει ἐν μέσῳ περιτταῖς ἡμέραις τὸν ἰλᾶσσοιο, ἐν δὲ ταῖς ἀρτίοις τὸν μείζονα, οἶον, ἀρετῆς εὐστροφάνου ἀνθια δρύϊας.

Ἔστι δὲ ὅτι καὶ ἀπὸ χοριάμβου ἀρχεται ὁ τοιοῦτος στίχος, κ. τ. λ. οἶον, Χριστιανῶν μακάρων ἔλθετε παῖδες.

As the learned Editor of Hephæstion has left the word *κουκούλιον* unexplained, I will hazard a conjecture as to its meaning. I believe it to be a Greek, or rather Romaic, word, formed from the barbarous Latin cucullum, a diminutive from cucullus. It is then the cowl or cupola to the house, or stanza of six lines.

The Anacreontic Ode, which is composed after the preceding rule, is 62 in Barnes's edition. I will transcribe the whole by way of illustration.

Θιάων ἀνασσα, Κύπρι,	οἶκος
Ἰμερι, κράτος χθονίων,	
Γάμι, βιότοιο φύλαξ,	
Ἰμίας λόγοις λιγαίνω,	
Ἰμίας στίχοις κυθαίνω,	
Ἰμερον, γάμον, Παφίην.	
Δίεπιο τὴν νῆνιν, Δίεπιο, κοῦρε·	κουκούλιον
Ἐγρει, μὴ σε φύγῃ Πιερδικος ἄγρεα.	

Στρατόκλεις, φίλος Κυθήρας,	οἶκος
Στρατόκλεις, ἀνε Μυρίλλης,	
Ἴδε τὴν φίλην γυναῖκα.	
Κομάει, τίθηλι, λάμπει.	
Ῥῖδον ἀνθῶν ἀνάσσει·	
Ῥῖδον ἐν κόραις Μυρίλλα.	
Ἥλιος τὰ σῖθιν δέμνια φαίνει·	κουκούλιον
Κυτάρητος δὲ πεφύκοι, σὺ ἐν κήπῳ.	

Barnes, with sagacity enough to suspect that the preceding Ode is not genuine, nevertheless wastes his time in reducing each line to some supposed metre, and does not seem to have perceived, that the whole is to be measured not by the quantity of time, but by the mere number of syllables. I have observed in my essay on the Lyric Metre of Anacreon, that, as the language declined, rhythm became neglected, and was superseded by syllabic versification, without the smallest regard to rhythm, or musical proportion, or what is more commonly called quantity.

The Ode just cited is not a rhythmical, but a syllabic versification, conformable to the preceding rule of the Scholiast, and consists of a house of six lines, resembling in number of syllables, *Μισογοντία* πρὸς ὤραις and of a cowl or cap of two lines, with a hepthegnimereal caesure, resembling in number and division of syllables,

Metuentes patrū | verbera linguæ.



NOTICE OF  
Q. MORATII FLACCI OPERA.

*Cum variis Lectionibus, Notis Variorum, et Indice Locupletissimo.*  
Tom. II. Londini.

Extracted from the British Critic, of February, 1794.  
With Alterations and Additions.

NO. III.

WE now proceed to support our assertion, that the notes produced in the Variorum Edition of Horace, do not correspond to the Catalogue of Authors, with which Dr. Combe has favored his readers. We there find,

"Bowyer.—Explicationes veterum aliquot auctorum ad finem Εὑριπίδου Ιουστιδης, 4to. 1763."

"Markl.—Jer. Markland, Epistola Critica, 8vo. 1723."

We discharge the duty we owe to our readers, when we assure them, that Bowyer never wrote any such work as the Explicationes veterum aliquot Auctorum; and that out of the Epistola Critica, which Markland did write, not one observation, nor emendation is immediately selected, from the first page of the first volume, to the last page of the last volume of the Variorum edition. Dr. Combe must have seen the Explicationes veterum aliquot Auctorum, yet through the Epodes, and the whole of the second volume, he has ascribed to Bowyer, what Bowyer never wrote, nor was supposed to have written; what Markland did write, and is *known* by every scholar to have written: and this error is the more strange, because the very book which was used in the Variorum edition, was lent in the name of Markland; and because the very observations selected from that book in the first, second, third, and fourth book of the Odes, are properly and uniformly ascribed to Mr. Markland.

To an editor, who professes to have consulted every passage, quoted from every writer, by every commentator, great attention is due. We pay it cheerfully, and yet we must state the difficulties, which have occurred to us, and doubtless to some of our readers.

Epod. ii. v. 27. Fontesque lymphis obstrepuunt manantibus.

The Variorum produces a note upon this line, to which the name of Bowyer is subjoined: but in page 253. of the quarto work, which Markland published in London, 1763, the very same conjectural reading of frondes for fontes is made by Markland in the very words which Dr. C. ascribes to Bowyer.

Odes. Lib. i. Carm. 35. v. 5.

Te pauper ambit sollicita prece  
Ruris colonus.

Markland says, Colonus ruris est quasi diceret nauta maris. He puts a stop at prece, and another at ruris; and he says that dominam must be understood before ruris, as well as æquoris. All this

matter occurs in the 254th page of Markland. It is found in p. 135. Vol. I. of the Variorum edition; and *there* we read, as we *ought* to read, the name of Markland. We shall now point out an omission in the Epodes; and prob. bly such an omission, as the deceased editor would have avoided, for reasons which we know to be solid.

A. P. v. 439 and 440.

— Melius te posse negares,  
Bis terque expertum frustra.

Markland, in the very page, where he corrects the punctuation of Ode xxxv. Book I. proposes a semicolon at expertum, and a colon at frustra. Dr. C. passes over this in silence; and his silence is the more remarkable, because on the 5th line of the A. P. he quotes from the very same page of Markland a new punctuation, and erroneously assigns it to Bowyer.

Epist. vii. Lib. i. l. 80.

— mutua septem  
Promittit, persuadet uti mercetur agellum.  
Mercatur: ne te longis, &c.

Markland, in p. 255. would read mercutus; and Dr. C. again puts Bowyer's name to Markland's words.

Epist. vii. Lib. i. l. 92.—Pol, me miserum, patrone, vocares, &c.

Markland, in p. 255. says that Horace, in the 93d line of this epistle, alluded to v. 499. of Iphigen. in Tauris; and here again the Variorum edition, Vol. II. p. 337. confounds Markland with Bowyer.

Epist. i. Lib. i. l. 55.

— hæc recinunt juvenes dictata senesque,  
Lævo suspensi loculos tabulamque lacerto.

Markland, in p. 255. puts *et* after senesque, and in p. 287. of the Variorum we meet Bowyer. We must here remark a second omission; for in the very paragraph, part of which the Variorum edition quotes upon the 55th line of the first epistle, Markland proposes a similar addition of *et*, in the 100th line of Sat. ii. Lib. 2.

Ego vectigalia magna et  
Divitias habeo,

Instead of *e. v. m. Divitiasque habeo.*

We ascribe this omission not to choice, but to inadvertence, unless some reason be assigned for admitting it in one of the above-mentioned places, and rejecting *et* in the other.

Odes. B. iii. Carm. 3. v. 54.—visere gestiens.

Markland conjectures, in p. 256. vincere for visere; and in p. 276. Vol. I. of the Variorum, we have Markland's conjecture, and Markland's name. He reads also, debacchantur, for debacchentur.

A. P. v. 431. Ut qui conducti, &c.

Markland, in p. 256. would read quæ, for qui; and in p. 527. of the Var. Vol. II. Bowyer appears vice Markland.

Odes. Lib. iii. Carm. 2. v. 14.—Mors et fugacem, &c.

Markland, in p. 257. would read efficacem, and for this he is rightly quoted in p. 260. of the 1st Vol. of the Var.

We now produce a third, perhaps justifiable, omission; for in A. P. 214th line, Markland, in p. 257. instead of *Sylvius deducti*, proposes *educti*, i. e. *educati*. But this conjecture is left unnoticed in the Variorum edition, and was unmarked in the book sent to Mr. H.

Sat. i. Lib. i. v. 19. — Atqui licet esse beatis,  
Quid causæ est, &c.

• Markland, in p. 258. would read “at queis” (*pro quibus*) and would substitute a comma for the full stop at *beatis*. But in p. 3. Vol. II. of the Variorum, we again meet with Mr. Bowyer.

Odes. Lib. iii. Carm. 29. v. 5. — Eripe te moræ;  
Nec semper udum—

Markland, in p. 258. produces a noble emendation of this passage, made by his learned friend Nicholas Hardinge, and the same reading is also mentioned by Dr. Taylor in his *Elements of Civil Law*, p. 37. *ut semper-udum Tibur*. In the notes on the Odes of the Variorum are produced Taylor's words, and Hardinge's emendation, to which, however, is improperly affixed the name of Markland only, though Markland expressly acknowledges Hardinge to be the author.

Epodes iii. v. 20. Jocosæ Mæcenas, precor  
Manum puella suavio opponat tuo.

Markland, p. 258. reads *jocosa* for *jocose*, and joins it with *puella*, and Dr. C. brings forward Bowyer.

Epod. xvi. v. 51. Nec vespertinus circumgemit ursus ovile.

Markland, p. 258. would substitute *vespertinum* for *vespertinus*; and in p. 611. Vol. I. of the Variorum, the editor falls into the same error as before.

Odes. Lib. iv. Carm. 10. v. 2.  
Insuperata tuæ cum veniet pluma superbiæ.

Markland reads *pœna*, and to Markland the reading is assigned in p. 490. Vol. I. of the Variorum.

Epist. 12. Lib. i. l. 22. — et si quid petet, ultro.  
Defer:

Markland, p. 260. would transfer the comma from *petet* to *ultro*, which he separates from *defer*, and joins with *petet*. But in p. 356. Vol. II. of the Variorum, Bowyer is represented as the author of this punctuation.

We now state a fourth instance of omission: for in

Epist. xiv. Lib. i. v. 19. Nam quæ deserta et inhospita tesqua,

Markland, p. 260. would read *tu* for *nam*, and of this conjecture, though marked, no mention is made in the Variorum.

Epist. 10. Lib. i. v. 14. Novistine locum potiorum rure beato?

Markland, p. 260. reads *Sabino* for *beato*; and in p. 345. Vol. II. of the Variorum, Bowyer is produced.

A. P. v. 65. Sterilisque diu palus, aptaque remis.

Markland, p. 263. conjectures *sterilisve palus pulsataque remis* and in p. 481. Vol. II. of the Variorum, the name of Bowyer recurs.

Sat. ii. Lib. i. v. 130.

Miseram se conscia clamet;  
 Cruribus hæc metuat, doti deprensa; egomet mi;  
 Discincta tunica fugiendum est, ac pede nudo,  
 Ne nummi peçant, aut pyga, aut denique fama.

Markland, p. 263. would substitute commas for semicolons after *deprensa* & *mi*. He throws out the line *discincta tunica*,<sup>1</sup> &c. and in the close of the next line he would transpose *pyga* and *fama*, for all which changes the *Variorum*, p. 35. Vol. 11. gives the name of Bowyer.

We have laid before our readers four (we do not say improper) instances of omission in the *Variorum*, twelve instances of error in the *Epodes*, *Satires*, and *Epistles*, where Bowyer is put for Markland, four instances of right quotation from Markland in the *Odes*, and one instance in which Markland's name is by mere oversight, subjoined to an emendation, which M. himself ascribes to N. Hardinge. We formerly stated, that Mr. H. to the best of our recollection, lived till part of the fourth book of the *Odes* was advanced in the press. After his death, Dr. C. may, in many respects, be considered as the sole editor, and by him the name of Bowyer is first introduced into the *Epodes*, and continued to the close of the second volume. But why then did he overlook the name of Markland when it so often occurs in the *Odes*, and when it there relates to the very book which contains the very emendations produced by Dr. C. himself in the works of Horace, which follow the *Odes*? Neither the title-page of the quarto volume, which Dr. C. ascribes to Bowyer, contains the name of Markland, nor the dedication which follows the title-page, nor Dr. Heberden's Address to the Reader, which follows the dedication, nor the *explicationes veterum aliquot auctorum*, which follow the tract upon the third Latin declension. But every learned reader must know that Markland was the author. The joint editor of the *Odes* had again and again produced the name of Markland,<sup>1</sup> and surely when Dr. Combe perused the first volume of the *Variorum*, to the dedication of which his own name is subjoined, he must again and again have met with Markland's notes, and Markland's name. Did he then suspect any error in his coadjutor? We believe not. Has he given any reason why the *Odes* speak of Markland, and the *Epodes*, *Satire*, and *Epistles* of Bowyer? No. How then can he account for the inconsistency between Mr. Homer and Dr. C.? We know that Mr. Homer considered Markland as the author of these emendations. We imagine that Dr. C. by some means or other, was not well informed about the author, and we further imagine that he might ascribe the *explicationes veterum aliquot auctorum* to Mr. Bowyer, because he found the name of Mr. Bowyer at the bottom of the title-page to Markland's work. We certainly wish the mistake about the name had not been committed at all; and if committed earlier, it might have deprived Markland of all praise; though, by the insertion of the matter, the instruction of readers is provided for. It is scarcely necessary for us to state that Mr. Markland's conjectures, &c. are contained in a work subjoined to his edition of the

<sup>1</sup> He only produces the name, without referring explicitly to the observations.

Supplices, and dedicated to his friend William Hall. Of the grammatical treatises de imparisyllab. declin. Gr. et Lat. forty copies were printed in 1761, and in 1763 the whole was reprinted and annexed to the Supplices Mulieres. As we have never seen the first book of 1761, we are left to infer, from a passage at the beginning of the explanations, that they were not originally published with the above-mentioned treatises, "ut argumentum præcedens, inamœnum per se, lætiore aliquâ materiâ distinguatur, admittente simul vel poscente talem additionem libelli mole, visum est explicanda sumere et adiciere pauca veterum auctorum loca." Markland, page 244.

We shall now see how far the Var. Editor has availed himself of Markland's *Epistola Critica*, which he mentions in the catalogue, and which we suppose him to have seen, because he is correct in saying that it was printed in 1763. We shall follow the order in which Mr. Markland has written his emendations upon Horace. We shall produce all of them for the purpose of proving that the Editor has produced none, and as the letter to Bishop Hare is referred to in the catalogue, we, in quoting from it, shall consider ourselves as furnishing supplemental matter to the Variorum edition.

Sat. i. Lib. i. v. 29. *Perfidus hic caupo.*

For which Markland, p. 7. reads *Causidicus vaser hic.*

Sat. i. Lib. ii. v. 63.

*Primus in hunc operis componere carmina morem.*

M. p. 11. reads *hanc formam* for *hunc morem.*

Sat. iii. L. xi. v. 154. *Ingens accedit stomacho fultura ruenti.*

M. reads in p. 69. *Ingesta* for *ingens.*

Ibidem. v. 182. *In cicere atque faba bona tu perdasque lupinis,*  
*Latus ut in circo spatiere, et æneus ut stes.*

(We follow Bentley's reading *et æneus* for *aut æneus.*)

M. p. 81. reads *largus* for *latus.*

Ep. i. l. 2. 207. *lana Tarentino violas imitata veneno.*

M. p. 91. reads *læna* for *lana.*

In p. 91. M. resumes the passage in which he had before proposed *largus* for *latus.*

V. 184. Sat. iii. Lib. ii.

*Nudus agris, nudus nummis, insane, paternis?*

*Scilicet ut plansus, quos fert Agrippa, feras tu.*

Mutatione distinctionis, says M. in p. 92. *et additione literæ unius, et sensum Horatio, et partem suam Tiberio restituisse me confido*

*In cicere atque faba bona tu (Aule) perdasque lupinis,*

*Largus ut in circo spatiere, et æneus ut stes*

*Nudus agris, nudus nummis, insane, paternis,*

*Scilicet? aut plansus quos fert Agrippa, feras tu.*

(i. e. Tiberii.)

Whatever may be the merit of Mr. Markland's conjectures on the foregoing passage, the Var. edit. silet.

Sat. vi. B. ii. v. 20.

*tu pulses omne quod obstat,*

*Ad Mæcenateum memori si mente recurras.*

Markland, in p 93. would take away the comma at *obstat*, and place a mark of interrogation at *recurrat*.

Epist. ii. Lib. i. v. 25. Sub domina meretrice fuisset turpis et excors.

M. 100. proposes for *excors*, *excors*.

Od. vi. Lib. i. Scriberis Vario fortis, et hostium  
Victor, Mæonii carminis aliti.

M. p. 107. proposes *alteri* for *aliti*.

Sat. 10. Lib. i. v. 63. — librisque  
Ambustum propriis.

M. p. 141. reads *combustum*.

Epist. vi. Lib. i. v. 11. Improvisa simul species exterret utrumque.

M. p. 115. for *exterret* reads *exercet*.

Epist. vii. Lib. i. v. 40. — proles patientis Ulyssei.

M. p. 134. reads *sapientis* for *patientis*.

Epist. xvii. Lib. i. v. 62. Quare peregrinum, vicinia *rauca* reclamationat.

M. p. 138. reads *cauta*.

Epist. ii. Lib. ii. v. 28. — post hoc vehemens lupus, et sibi et hosti  
Iratus pariter.

M. p. 166. reads—post hoc (vehemens lupus ut) sibi et hosti  
Iratus.

Epist. i. Lib. i. v. 85. — Cui si vitiosa libido  
Fecerit auspicium.

M. p. 169. would substitute *ventosa* for *vitiosa*.

We will now balance accounts between the *Epistola Critica*, and the *Variorum Catalogue*. Markland's *Epistola Critica* contains fifteen conjectural emendations. The catalogue of the *Variorum* refers to the *Epistola Critica*, and in the notes of the *Variorum*, we find of these fifteen emendations, not one. Though Dr. C. may have seen the *Critica Epistola*, he does not appear to have used it, and therefore we may be forgiven for expressing our wish that he had not mentioned it in the catalogue of books from which the notes of the *Variorum* are taken. We imagine that in the course of the work Mr. H. intended, or was advised, to consult the *Epistola Critica*, that it was procured by him, or for him, and perhaps put down in some list, and that the successor, forgetting to inspect the *Epistola Critica*, and finding in the notes of the *Variorum* Edition, that Markland's name had been several times quoted, inferred that the passages, under which his name appeared, were taken from the *Epistola Critica*, and we have already stated that the word *observationes*, is not joined with the word *Markland*, even where they are cited in the *Odes*.

Of Bp. Hare we find the following account in the catalogue :

Hare.—Jo. Hare *Epistola Critica*, 4to. 1726.

Bp Hare is quoted three times in the first volume of the *Variorum*, and in the second he is not quoted once.

Od. i. Lib. i. v. 35. Quod si me Lyricis vatibus inseres.

The editor's note tells us, that Hare proposed to read *te* for *mc*, and very properly refers us to the 263d page of Bishop Hare's work, called the "*Scripture Vindicated*."

Ibidem. v. 5.

palmaque nobilis  
Terrarum dominos evexit ad deos.

Here again the joint editor of the Odes, with becoming accuracy and perspicuity, informs his readers that Bishop Hare accedes to the opinion of those learned men, who would remove the point from deos in the sixth verse, to nobilis in the fifth; and for this, he properly refers to the 264th page of *Scripture vindicated*.

Od. xxvii. Lib. iii. v. 39.

An vitis carentem  
Ludit imago  
Vana, quæ portâ lugens cburnâ  
Somnium ducit.

The editor of the Odes, p. 405. quotes in Hare's words an emendation which a friend of Hare's suggested to him, and which Hare improved. The friend proposed *quam* for *quæ*, and Hare would add *è* before *porta*. Upon this occasion, the editor very justly refers to the *Epistola Critica* of Hare, but without mentioning the page. (It is the 423d, in the 2d volume of Hare's works.) Let us compare the different treatment which Markland and Hare have experienced. Markland's *Epistola Critica* is referred to in the catalogue, but never quoted in the *Variorum* edition. Hare's *Scripture vindicated* is twice quoted in the edition, but never mentioned in the catalogue. As to the *Epistola Critica* of Hare, it is used and quoted once by the editor of the Odes, and in all probability, if he had lived, it would have been used and quoted again. We, however, shall supply the emendation which the sole editor of the *Satires* has omitted.

Sat. iii. Lib. ii. v. 316.

— illa rogare,  
Quantane? num tantum, sufflans se, magna fuisset

Dr. Hare, after rejecting the opinions of Bentley and Cuningham would read

— Illa rogare  
Quantane? num tantum sufflans se, magna fuit? tum  
Major dimidio, num tantum?

Vid. 328 p. Vol. ii. Hare's Works.

Our learned readers will thank us for digressing a little from Dr. C., and stating the words of Waddelus, who accuses Bishop Hare of plagiarism. "Sic," says Waddelus, "distinguendus est locus."

Illa rogare  
Quantane? num tantum, sufflans se, magna fuisset?  
Major dimidio, num tantum.

In quibusdam codd. extat, *num tantum se inflans, sic magna fuisset*.

• Quæ lectio maxime perspicuum habet sensum, scilicet *ranam*, primum, ubi se leviter tantum inflasset, rogasse; deinde cum perstitisset se inflare donec dimidio major facta esset, tunc iterum rogasse. Waddelus goes on:

Anno 1722 ineunte, cum jam ab omnibus tereretur Cuningamii editio Horatiana quæ nuperrime in lucem prodierat, ego banc meam de hoc loco opinionem, cum celeberrimo Snapio, et eruditissimis collegii Etonensis rectoribus et magistris, atque plerisque aliis viris doctis communicavi, illi omnes eam novam judicabant, et plerique tanquam verissimam probabant. Hoc ideo monendum

putavi quia vidi nuper (si probe memini in Epistola Critica in Phædrum Bent-  
leyi), locum hunc eodem modo explicatum. Vid. Waddeli Animadversiones, p. 68.

Wishing so far as we can to rescue so learned and illustrious a prelate as Bishop Hare, from the imputation of gross plagiarism, we shall first produce the Bishop's words in his letter to Dr. Bland, and afterwards state our own opinion upon the complaints of Waddelus.

"Nihil mirum, tantæ eruditionis tantque acuminis viros in hoc loco restituendo frustra insudasse, cum toti animum eò intenderent, ubi nihil erat vitii; id enim in versu præcedente latet, et levi mutatione omne tollitur, si pro *fuisse* legamus *fuit*? tum. Et huc ipsa constructionis ratio eos ducere debebat, cum *num fuisset*, nisi plurimum fallor, dici nequeat, sed, num fuit? jam autem vide, quam recte omnia faciant

— Illa rogare

Quantane? num tantum, sufflans se, magna fuit? tum (cum ex pulli silentio mentem ejus satis intelligeret) se iterum vehementer sufflans, et jam *major dimidio* facta, iterum interrogat, *num tantum*? pullus etiam-num tacet; quod cum toties repetitis vicibus frustra fecisset, tum demum pullus,

Non si te ruperis, inquit,

Par eris—Vides facili emendatione Horatium liberari ab infami illa macula, quam nec librariis iudicari, nec ipsi condonari posse noster credidit." Vid. p. 328. Vol. ii. of Hare's Works.

Upon comparing the words of Hare with those of Waddelus, we think that the memory of the latter was defective, or that his judgment was confused. About the 318th line they agree entirely, but about the preceding line they differ widely. Hare rejects Cuningham's conjecture, *fuisse*, which Waddelus approves, and he proposes *fuit tum*, which did not occur to Waddelus, nor to Cuningham. Whether the Bishop was led by his own sagacity in the reading of line 318, or had heard from his Eton friends the opinion which Waddelus had communicated to Dr. Snape, we cannot determine. We certainly accede to the opinion of Hare and Waddelus, who would read *major dimidio, num tantum*: But we think that Bishop Hare's chief merit is in correcting the foregoing line, and the merit of that correction surely is quite his own.

We return to Dr. Combe's Catalogue of the articles which he has admitted. Waddeli Animadversiones criticæ in Loca quædam Virgilii, Horatii, Ovidii, Lucani, et super illis emendandis Conjecturæ. Having long ago read Waddelus, we were anxious to know how much information he had supplied for the Variorum edition; we shall place then the general result of our inquiries before our readers, and we shall produce, with all possible conciseness; the matter which our editor has neglected to use.

Waddelus considers forty passages of Horace. Upon thirty-four he offers conjectural emendations of the text, in two he would alter the punctuation, in three he suggests interpretations of the sense, and in one he would transpose the words.

Nine emendations relate to such parts of Horace as are found in the first volume of the Variorum, and of these nine, one only is omitted. In the second volume of the Variorum, Dr. C. out of 25 emendations has noticed only one, and as to the interpretations, the punctuations, and the transposition, they are passed by entirely. Now, if so much use was made of Waddelus in the first volume, we are naturally led to

inquire why so little was made of him in the second. We are at a loss to determine whether the absence of so many articles is to be imputed to deliberate rejection, or accidental inadvertency, to the disapprobation, or the forgetfulness of Dr. C. If to disapprobation, we ask how a Critic, who had deserved attention through the first volume, had forfeited his claim to it in the second; if to inadvertency, we lament the relaxation of diligence in the editor of the second volume, after so laudable an example of perseverance in the use made of Waddelus through the first. Again, if Dr. C.'s copy of Waddelus was marked, why did he not, like his coadjutor, avail himself of this advantage? and if it was not marked, why had he greater reluctance to select from Waddelus, through the whole of the second volume, than from Bentley, Lambin, Torrentius, Wakefield, Bp. Hurd, and Jason de Nores? we do not extend this question to Cunningham, and the explicationes of Bowyer, (i. e. Markland), because the Editor, perhaps, had a chart to guide him in the whole of his voyage through these little bays and shallows of criticism.

As we do not find any great disparity of excellence between the articles omitted in the Variorum by Dr. C. and those which are contained in it, we shall do Waddelus the same justice, which we have already done to Markland, and we trust that our readers will not be displeased with us for extracting so much matter from a book, which perhaps it is not very easy for many scholars to procure.

Od. xii. Lib. i. v. 19. Occupavit Pallas honores.

W. would read occupabit. In vol. i. of the Var. this is the only emendation omitted, and it is (by mistake doubtless) unmarked, so as to leave no blame with Mr. H.

Sat. ii. B. i. v. 81. Hoc Cerinthe tuum tenerum est femur.

W. would read O Cerinthe tuæ tenerum est femur.

Sat. v. B. i. v. 6. — Minus est gravis Appia tardis.

W. would read nimis for minus, and he found his conjecture supported by a Vatican manuscript.

Sat. vi. B. i. v. 53. Quo pueri magnis è centurionibus orti.

W. interprets the passage thus: "Quidam, per magnos pueros ortos è magnis centurionibus, intelligunt filios natalibus claros. An autem centuriones ita eminebant in Republica \*? Flavius docebat artem numerandi et ratiocinandi. Minime dubium quin poeta, hic, genus quoddam hominum sordidorum, nummos inprimis sectantium, taxet, qui, ut ipsi lucro tantum intenti sunt, liberos suas etiam discere volebant artes, quibus pecuniam coacervare possent \*\*. Itaque mihi videtur respicere feneratores, quos ideo forsitan appellat *centuriones*, quia usura est centesima pars sortis."

• Sat. vi. B. i. v. 116. Cæna ministratur pueris tribus.

W. supposing Horace not to have ordinarily employed three slaves at table, once thought of reading pueris scabris, and afterwards he conjectured putris tripus, to which he gives the preference, and quotes the old commentator on the place, who speaks of a mean marble table, or τρισκελὴς τράπεζα, called a Delphie table.

Sat. ix. B. i. v. 45. Nemo dexterius fortuna est usus.

W. would read *deterius*, and part of his interpretation runs thus —  
*miror te nescire uti fortuna : adjutor aliquis tibi assumendus.*

Sat. ix. B. i. v. 55. ————et est qui vincit; coque  
 Difficiles aditus primos habet. Haud mihi deo.

W. would put a comma at *habet*, instead of a full stop, and for *eoque* he would read *eo quòd*. By an error of his memory or his printer, he puts non instead of *haud* after *habet*.

Sat. x. B. i. v. 48. Neque ego illi detrahare ausim, &c.

For *ego illi detrahare*, W. p. 62. would read, *Lucili abstrahere*.

Sat. x. B. i. v. 50. ————sæpe ferentem  
 Plura quidem tollenda relinquentis.

We give the substance of W.'s interpretation: De sensu horum verborum non convenit inter interpretes. Quidam dicta putant in favorem Lucilii, alii e contra in ejus vituperium \* \* \* Culpabatur Horatius quòd dixisset, Sat. iv. Lucilium fluere lutulentum, verum etiam tunc addidit fuisse "quod tollere posses;" Sat. iv. v. 11. quod hic fusius repetit, "sæpe ferentem plura relinquentis." Nisi autem hæc in bonam partem accipiantur, nullatenus diluit objecta.

B. ii. Sat. ii. v. 75. ————at simul assis  
 Miscueris elixa, simul conchyliis turdis;  
 Dulcia se in bilem vertent.

Male distinctus, says W. videtur locus, et dulcia jungendum cum conchyliis in hunc modum.

—————simul conchyliis turdis.

Dulcia.

Sat. iii. B. ii. v. 220. ————ergo ubi prava  
 Stultitia, hic summa est insania.

W. would read *ibi parva*, and reasons thus. Si quis agnam gestet lectica, eamque tractet pro filia, illi destinando maritum, ab omnibus tenebitur pro mente capto: Sed hujus levis et tolerabilis est stultitia, si cum scelere illius conferatur, qui gnatam suam devovet pro agna, "hæc summa erit insania."

Sat. iii. B. ii. v. 318. Major dimidio num tanto? We have already given W.'s reading *num tantum*.

Sat. vi. B. ii. v. 29. Quid vis insane, et quas res agis?

W. after rejecting the opinions of Bentley and Cuninghame, would read *quid tibi vis? isne? ec-quas res agis?*

Sat. vii. B. ii. v. 10.

Vixit inæqualis, clavum ut mutaret in horas:  
 Edibus ex magnis subito se conderet,

W. after the punctuation thus:

Vixit inæqualis: clavum ut mutaret in horas  
 Edibus ex magnis:—

Lib. i. Epist. i. v. 84. Si dixit dives.

W. would read *Davus*. Ad nomen heri quærebam, says he, an aliquid dictum esset de servis, idque mihi videor deprehendisse, exigua mutatione pro *Dives* legendo *Davus*, quod nomen vulgo ponitur pro servo subdolo et callido, qui semper se immiscet negotiis domini. Saltem sensus non repugnabit; si servus præsesti domino Baias laudaverit, ille statim illuc commigrabit.

Epist. x. v. 47. Imperat aut servit collecta pecunia cuique; Pro aut, says W. vix dubitem reponere *hand*. Per pecuniam collectam hic intelligit eam quæ non in usum comparatur, sed in arcam asservanda reponitur.

Epist. xiii. v. 12. Sic positum servabis onus.

W. would read si for sic.

Epist. xv. v. 11. — Non mihi Cuma

Est iter aut Baias, læva stomachosus habena,

Dicit eques.

Cur equo succenseat Horatius, says W. qui suetum iter prosequitur? Majori cum ratione quereretur equus se verberari, cum rectam insisteret viam—Quare forte pro *eques* legendum *equus*: Quamvis et *eques* etiam pro jumento usurpatur.

Though we approve not of Waddelus's conjecture, we will give an instance or two of the use of *eques* for *equus*.

Denique vi magna quadrupes eques, atque elephantæ

Proieciunt sese. Ennius.

At non quadrupedes equites. Idem.

—— Equitem docere sub armis

Insultare solo. Virg. Georg. iii. v. 116.

Where Servius says, Hic *equitem* sine dubio *equum* dicit, maxime cum *inlerat*, *insultare solo*.

Epist. xv. v. 29. Impransus qui non civem dignosceret hoste

W. interprets impransus by bene pransus.<sup>1</sup>

Epist. xviii. v. 3. Ut matrona meretrici dispar erit atque

Discolor, infido scurræ distabit amicus.

W. reads

Ut matrona meretrici dispar erit, æque

Discolor infido scurræ, &c.

Upon the last line of this epistle, the Editor has honored a less probable conjecture than the foregoing with a place in the Variorum Edition. For *det vitam det opes*, W. reads, *det vel non det opes*.

Epist. xix. v. 13. Exiguæque togæ simulet textore Catonem.

Quidam codices, says W. habent exiguae togæ. Quid si forte scriptum,

—Si quis vultu torvo ferus, ac pede nudo

Exiguæque togæ, simulctque ex ore Catonem;

vel admittendo Casuram,

Exiguæque togæ simulet, exque ore Catonem.

Hinc lectioni favet, quod Lambinus dicit quosdam viros doctos affirmare scriptum in quodam cod. *tesquore*.

Lib. ii. Epist. i. v. 31.

Nil intra est oleam, nil extra est in nuce duri.

W. proposes *nil intra est olea in*, and for the position of *in he quotes*, among other instances, the following:

—Quibus e corpus nobis et viscera consent, Lucret. iii. 376.

injiciunt ipsis ex vincula sertis. Virg. Ecl. vi. 19.

Sed fugam in se tamen nemo convertitur. Plaut. Amph. A. i. S. v. v. 83.

Nec quo ab caveas. Plaut. Asin. i. i. 106.

Epist. i. B. ii. v. 70. Memini quæ plagosum mihi parvo

Orbillum dictare.

For quæ Wad proposes quia, and assigns a reason more likely, we fear, to have weight with school-boys, than their masters.

<sup>1</sup> Marcellius interpretatur *impransum bene suburratum*, et inde *petulantem*—sed destituitur, ut puto, ab exemplo—Gesner's note in h. l.

Epist. i. B. 2. 143. ————Sylvanum lacte piabant,  
Floribus et vino genium memorem brevis ævi.

W. would read *memores*, referring to *Agricolæ*, v. 139.

Mr. Wakefield, as will be hereafter seen, has the same conjecture.

Epist. i. B. ii. v. 158. ————et grave virus  
Munditiæ pepulere.

W. long doubted the genuineness of this reading, but suppressed his doubts in obedience to the authority of consenting manuscripts. Upon reading the notes of Rutgersius he found that critic proposing *vi rus*, and then he modestly offers his own, *raris*. We, upon casting our eye into the *Variorum*, were forcibly struck with the following words among the vv. LL. *grave virus conj. Rutgersius*.<sup>1</sup> First, we saw that *virus* was not a various reading: and secondly, we had read in Waddelus that Rutgersius separated the words into *vi rus*; we turned to Bentley's note and there we found that Waddelus is right, and that the *Var. Edit.* is wrong.—Bentley's words are these: *Infelix sane acumen Aurati et Rutgersii qui pro virus divisissyllabis vi rus substituere voluerunt*. We have produced Bentley's words, because Dr. C. has not produced them, and because we are under the necessity of observing an instance, in which the *division* of syllables is, perhaps, confounded with their *union*. As the Editor consults original writers in order to correct the annotators, the readers of the *Var. Edit.* must now and then consult the annotators in order to adjust the text.

Epist. i. B. ii. v. 164. Tentavit quoque rem si digne vertere posse

W. for *rem*, would read *dein*.

Lib. ii. Epist. ii. v. 80.

———Cunctata, or as the *Var.* reads, contracta sequi vestigia vatum.

W. after noticing Bentley's reading *non tacta*, proposes *non cuncta*.

A. P. v. 63. ————Sive receptus

Terra Neptunus, classes aquilonibus arcet  
Regis opus.

W. found in a Turin manuscript *receptos*, with the letters in different ink. In a Vatican manuscript he observed that the original writing had been changed, and that different ink had been employed to write *receptus Neptunus*. He thus proceeds—*Forte ergo legendum,*

Sive recepto

Terra Neptuno, classes aquilonibus arcet  
Regis opus.

*Id est, sive agger ab Augusto extractus, opus vere Regium, immisso mari navæ tueret contra ventos.*

A. P. 114. ————Davusne loquatur an heros,

W. would read *herusne*.

A. P. 248. Offenduntur enim quibus est equus et pater et res.

Verba, says W. videntur transposita, et unius vocis in suum locum reductionem forsan vera restituetur lectio; ita scil.

Offenduntur enim pater, et quibus est equus et res

Sic planus erit sensus, offenditur pater, sive per hanc vocem intelligas senatores, sive eos qui liberos habent; illi enim cum maxime conspici sint in rep. exemplo

<sup>1</sup> Query, does *conj.* in the *Var. Edit.* mean *conjungit* or *conjecit*?

modestiae aliis praeire debent; hi quia metuant filios, ne ipsorum mores corrumpantur, dum obscenis assuescant. Offenduntur etiam quibus est equus et res, id est, equites et locupletes, qui honestiorem locum obtinent inter cives.

A. P. v. 161. Si curet quis opem ferre et dimittere funem.

W. found curat in some manuscripts, and therefore he would read currat, which approaches to curret, quoted by Dr. C. in vv. LL. from Zeunius.

Upon the merit of the preceding emendations we shall neither attempt to direct the judgment of our readers, nor in detail insist upon our own. But we contend generally, that they are not more improbable than those which are admitted into the first volume of the Variorum, and if Dr. C. selected one in the second volume, he might, without any impeachment of his sagacity, have selected more.

In the Catalogue Dr. C. mentions Taylor's Elements of Civil Law. Upon the 6th line of Od. xxix. B. iii. Taylor is very properly introduced to illustrate and defend semper-udum. But in the second volume of the Var. the learned critic totally disappears, and as the Var. Editor has omitted the only two remaining conjectures which occur in Taylor's book, we shall produce them, especially as we have no hesitation in acknowledging that we think both ingenious.

Sat. i. Lib. i. v. 29. Perfidus hic caupo.

Taylor in p. 220. gives the conjecture of a learned lawyer, Perfidus hic Cautior.\* He decides not upon the reading, but produces a number of passages to illustrate the technical words responderi and cavere in the Roman Law, and as we have mentioned the conjecture, we will subjoin, from Taylor, a few instances of the use of cavere to support it.

Cicero, in his letter to Appius Pulcher.

L. Valerium Juris consultum valde tibi commendo; sed ita etiam, si non est Juris consultus. Melius enim ei cavere volo, quam ipse aliis solet. Fam. Epist. iii. 1.

He writes thus in a letter to Trebatius, the great lawyer:

Tu qui ceteris cavere didicisti, in Britannia ne ab essedariis decipiaris, caute. Fam. Epist. vii. 5.

Ovid de Arte amandi. B. i. 83.

capitur consultus amore,

Quique aliis cavit, non cavit ipse sibi.

Plautus in Captiv. 1 A. ii. S. ii. 5.

Etiam cum cavisse ratus est, saepe is cautior cautus est.

Taylor, p. 421. writes thus:

"Slaves in the Greek and Roman comedies, are often very distinct characters. Nay, they have been so well contrasted upon the stage, that some critics have ventured to restore this passage in Horace, in conformity to that opposition of character. A. P. v. 114. Intererit multum Davusne loquatur, Erosne. Every one that looks into inscriptions, or reads the Digest, will find, that Eros was a very common name for a servant, as well as Davus. And this is also, I apprehend, more con-

\* Schrader, p. 71. of the emendations, reads providus hic cautior, and seems not to have known that part of his conjecture was anticipated.

formable to the MSS. Davus was a crafty knave, and Eros a plain servant."

Whether Dr. C. knew of these passages in Taylor, we decide not; why he omitted them we conjecture not. But we mean to give no offence by saying, that Dr. C.'s coadjutor was apprised of their existence.

Dr. C. in his Catalogue, has given a place to the *Sylva Critica* of Mr. Wakefield, and we, upon comparing Wakefield's *Sylva* with the *Variorum* Edition, find new reason for bringing forward supplemental matter. The first volume of Wakefield contains eight emendations, and of these eight Dr. C. produces not one. The second volume of Wakefield contains three emendations and three changes of punctuation. The three emendations are omitted in the Var. Two of those changes of punctuation are omitted also, and one of them is produced, not from the *Sylva Critica*, where it occurs, p. 99. but from the *Observationes* in Horatium, where it may also be found, 79th page; and this we affirm the more positively, because the *Variorum* exhibits every word contained in the *Observationes*, and omits every word contained in the *Sylva Critica*. From these premises we infer, without any hesitation, that the Var. Editor has not very carefully consulted the two books of the *Sylva Critica*, though in the catalogue he professes to have employed them in his selections for the Var. Edit. In justice to Mr. Wakefield, and for the conviction of our readers, we enter upon the following detail—*Sylva Critica*, p. 1st.

Epist. ii. B. ii. v. 103. Obturem patulas impune legentibus aures.

Mr. Wakefield, p. 19. proposes obtundem (which we consider as a mere typographical error for obtundam) instead of obturem.

Horat. B. 2. Od. 3. v. 13. Huc vina, et unguenta, et nimium breves  
Flores amœnæ ferre jube rosæ.

For amœnæ, Mr. Wakefield, p. 149. would read Amyntæ.

His words are, Puerum scilicet ejus pro more alloquitur Horatius, cujus nomen infelicem immutationem passum est.—He then quotes, Serta mihi Phyllis legeret, cantaret Amyntas.—VIRG.

This emendation reminds us of a note in the *Notitia Poetarum Anthologicorum*, p. 66. which we will bring forward, as it contains a verbal emendation of Horace. Maxime frequens in pueris Meleagri, Muisi nomen. Quod frequens in vernarum nominibus, præsertim nondum adultorum, fuisse constat ex Polybio, page 424. l. 9. edit. Wechel. et Horatii, B. 2. 9, 10., ubi vulgo prave editum circumfertur Mystem, sed Muiscum restituendum est.

Tu semper urges flebilibus modis  
Muiscum adeptum.

Od. 38. v. 5. b. 1. Simplici myrto nihil allabores  
Sedulus, curo.

Mr. Wakefield, p. 150. would read curæ; after making this conjecture, he turned to Bentley's Horace, and found it confirmed, a

<sup>1</sup> Subjoined to *Anthologiæ Græcæ à Constant. Cephalæ Conditiæ libri tres*. Oxford, 1766.

quodam codice manuscripto, quem miror, says he, summum criticum suæ correctioni posthabuisse, cum ipsissimum dederit Atticum leporem, ejus potissimum, fuit studiosus noster. It is curious to observe the opinions of great critics on the reading of this line. Even Baxter upon this place praises Bentley, and reads *cura*. Cuninghame, like Wakefield, would read *cure*. Gesner is contented with *curo*, and Klotzius says, illud *curo* exercuit interpretum ingenium, et exercabit.

Lib. ii. Od. xi. v. 15. Canos odorati capillos.

Wakefield, p. 51. proposes coronati.

Lib. iii. Od. iv. ——— vester in arduos  
Tollor Sabinos.

Wakefield, p. 151. reads arduum et Sabinus.

Od. xiv. L. iii. v. 11. Jam virum expertæ.

Wakefield, p. 152. reads jam virum expertes. The Var. mentions not Wakefield, though it gives the same reading from Cuninghame and Sanadon.

Od. ix. L. ii. v. 11. ——— decedunt anores.

Wakefield, in p. 152. reads labores for amores.

Od. x. L. iii. v. 16. ——— supplicibus tuis  
Parcas.

Wakefield, p. 153. reads suppliciis.

Od. iv. L. iv. v. 29. Fortes creantur fortibus et bonis :  
Est in juvenis, est in equis vigor  
Patrum.

Wakefield, p. 154. puts a comma at fortibus, and joins bonis with juvenis. In the Variorum not the least notice is taken of Mr. Wakefield; in the notes, however, we have the same reading from Bentley, Cuninghame, and Janus.

Epist. ii. L. ii. v. 144. ——— memorem brevis ævi.

Wakefield, p. 155. would read memores to be joined with agricolæ, and we have before produced the same emendation from Waddelus. But the Var. is silent about both these critics.

Sylva Critica; Part 2.

L. iii. Od. 27. v. 26. ——— et scatentem  
Bellis pontum, mediasque fraudes  
Palluit audax.

Mr. Wakefield, p. 17. reads thus :

———— at scatentem  
Bellis pontum *media*, *aque* fraudes  
Palluit audax. ———

• Od. xxxv. L. i. v. 5. Te pauper ambit sollicita prece  
Ruris colonus; te dominam æquoris,  
Quicumque Bithyna lacessit  
Carpathium pelagus carina. ———

Wakefield, p. 41. thus alters the punctuation :

Te pauper ambit sollicita prece  
Ruris colonus; te dominam, æquoris  
Quicumque Bithynâ lacessit  
Carpathium pelagus Carina.

He illustrates pelagus æquoris by *πελαγος θαλασσης*, from Apollonius Rhodius, L. ii. v. 610.

Sat. vii. L. ii. v. 85.

contemnere honores  
Fortis; et in seipso totus teres atque rotundus,  
Externi ne quid valeat per læve morari.

Wakefield, p. 57. points the passage thus:

contemnere honores  
Fortis, et in seipso totus; teres atque rotundus,  
Externi ne quid valeat per læve morari.

Mr. W. ingenuously confesses, that before he thought of this punctuation, he had not read Bentley's note which proposes it, and we add that Dr. C. has judiciously inserted that note in the Variorum Edition.

Epod. 14.

Inceptos, olim promissum carmen, Iambos.

Wakefield, p. 99. would transfer the comma from *inceptos* to *olim*, and he does not take notice of having proposed the same change in his observations. We have already stated that Dr. C. has admitted Mr. Wakefield's conjecture into the notes upon the Epodes, and that he took it not from the *Sylva Critica*, published in 1790, but from the observations, published in 1776. We read with care and with pleasure three parts of the *Sylva Critica* soon after their respective appearance. From the fourth part we have lately derived much instruction, and, in due time, shall bear a fuller testimony to its merits in the *British Critic*.

As Dr. C. has not inserted the third part of the *Sylva Critica*, published at Cambridge, 1792, in his catalogue, he is not responsible for its contents. We shall however extend our principle of introducing supplemental matter, and for this purpose, we shall enable our readers to enrich the margin of the Variorum edition with such emendations as we have collected from the third part of Mr. Wakefield's *Sylva Critica*, and from his edition of Virgil's *Georgics*, published at Cambridge 1788.

Ars Poet. v. 99.

Non satis est pulchra esse poemata, dulcia suntu.

Satis multa, si bene memini, de voce pulchra noster Hurdus, sed vir ingeniosus nihil extricat.

We could wish that Mr. Wakefield, in speaking of so illustrious a prelate as Dr. Hurd, would have employed his eyes instead of trusting to his memory. Whatever may be the merits of the explanation, with which Mr. Wakefield is dissatisfied, the Bishop<sup>1</sup> is answerable only for approving it, and if it was written, as we have heard, by an excellent and celebrated member of the established church, who lives at Winchester, we agree with the general opinion of Dr. Hurd, when he pronounces "him an ingenious person who knows how to unite philoso-

<sup>1</sup> However rough in appearance may be the foregoing words, which we have cited from Mr. Wakefield, he speaks with great and just respect of the Bishop in a note, on line 46. of the third *Georgic*. We will quote his words, to efface any bad impression that may be made on the mind of the reader, by Mr. W's language, when he speaks of the word *pulchra*: "Quæ de his tribus versibus (i. e. Virgilii), disseruit Ricardus Hurd, Episcopus Wigorniensis, doctrina viri istius exquisita; atque ingenio eleganti prorsus digna sunt."

phy with criticism, and, to all that is elegant in taste, to add what is most just and accurate in science." See Hurd's note.

As to the sense of *pulcher*, we shall lay before our readers Mr. Wakefield's words,—“Non satis est, inquit summus artifex, secundum artem et regulas mox præscriptas, poemata perfici; non sufficit pulchra esse scilicet, et sine culpa: necesse est etiam, ut sint tenera, mollia, dulcia, ad affectus excitandos suavi artificio concinnata.” Hæc est mens auctoris, quam verbis luculentissimis aperit nobis Ascensius et Acron.

Od. iii. L. ii. v. 2.

Obliquo laborat  
Lympha fŭgax trepidare rivo.

We shall give Mr. Wakefield's words as we find them in p. 51. Et constructionem (by an error of the press, it is constructionam, in the *Silva Critica*) paullo perplexiorem enodatam dabimus, quam nescio an aliquis ad hunc diem perspexerit. *Et lympha fugiens per obliquum rivo laborat trepidare*, non sine difficultate, per obstantes scilicet lapillos et serpentem alveum, cursum suum promovet: ideoque moram jucundam necit et suaviter interea susurrat.

Sat. i. L. i. v. 29.

Perfidus hic caupo.

Wakefield, p. 77. accumulates many passages to illustrate St. Paul's use of *καπηλεύοντες*, cap. 2. Epist. 2. ad Corinth.; and at the close he writes what we shall quote, not from our assent to the criticism, but from our good humor with the pleasantry—Denique, *qipari* subit, doctos homines ullo modo velle aliam lectionem in Horatium importare:

Perfidus HIC caupo:

Hic nempe, quem ante memoravimus. Nec, piget dicere! verbo magis apto uti poterat poeta. Utinam a se hoc opprobrium caudicidi vellent amovere, et leges camponarent minus! *Dis aliter risum.*

A. P. l. 161.

Imberbis juvenis tandem custode remoto—

Sat. 6. l. 1. v. 18.

Ipsæ mihî custos incorruptissimæ.

Mr. Wakefield, p. 89. tells us, that by *custos* is meant the *Pædagogus* in the former passage literally, and in the latter by allusion. We think him right, and we suppose that *custode* in the A. P. has been long understood by every learned reader in the same manner.

Sat. iii. B. ii. v. 72.

Malis ridentem alienis.

Mr. W. p. 105. gives this interpretation: *inmodice ridentem, nec genis exercendis parcentem, quasi alienis; et proinde nihil doloris et incommodi hinc sperantem.*

He quotes from the *Etymologicum Magnum*, *ἐπιβουλοῦς ἄνθρωπος, ὁ σκληρόστομος, οὗτος δὲ τοῖς γινώσκουσιν ὡς μὴ ἰδίους χρόμενος*, and from the *Pan.* of *Isocrates*, *ὥσπερ ἐν ἀλλοτρίοις ψυχαῖς μέλλουσιν κινδυνεύειν*, and from *Thucydides*, B. i. 8. 70 *ἴτι δὲ τοῖς μὲν οὐμνοῖσιν ἀλλοτρίωτάτοις ὑπὲρ τῆς πόλεως χρώνται, τῇ δὲ γνώμῃ οἰκιστάτῃ ἐς τὸ πρῶτον σὺν τῇ ὑπὲρ αὐτῆς.*

We shall take the liberty of quoting *Eustathius* on the passage, in order to illustrate Mr. Wakefield's interpretation:

*Ἰστίον δὲ οὗτο τὸ γινώσκουσιν γινώσκουσιν ἀλλοτρίοις, καὶ νῦν ἐπιβουλοῦς λεγέσθαι παροιμιαιτικῶς, οὗς γὰρ ποῖ ἰδ' οὗς μὴ ἄξιον γινώσκουσιν ἐκ θυμοῦ, ἢ ἀμνηστίας τινοῦς, ἕκαστος φαρμὴν γὰρ παρ' αὐτοῖς ὥσπερ καὶ τοὺς πρὸς βίαν ἰσθιόντας, ἀλλοτρίοις ἰσθιὺν γινώσκουσιν, ὡς τῶν οὐκ ἰσθιὺν ἐκινεῖται. καὶ ἰστίον δὲ τοῖς οὐκ ἰσθιόντας, ἵνα τις παρὰ τὸν σκεπτόμενον. \* \* \* ἔστι δὲ αἱ ἀλλοτρίαι, σύμβολον ἰστίον τὸ βῆθαι τοῦ ἐξιστοῦναι τοὺς μετὰ τῆς αὐτοῦ, ὡς οὗτος μὴ αἰ*

ἐν σώμασιν εἶναι. Διὸ καὶ ἀπηλλοτριωνταὶ πως αὐτοὶ τι τῶν οἰκίῳ σωμάτων, καὶ αὐτὰ ἐκείνων, ὥστε δοκίῃ ὡς ἀλλοτρίοις γὰρ γνάθμοις. Vid. p. 739. Eustath. Hom. Vol. II. Edit. Basil. 1559.; and in Odyssey xx. v. 347. Οἳδ' ἤδη γνάθμοισι γιλοῖων ἀλλοτρίοισιν.

Od. iv. L. ii. v. 12.      Compescit unda, scilicet omnibus,  
Quicunque terræ munere vescimur,  
Enaviganda.

Mr. Wakefield, p. 117. would read munera for munere.

Leaving the probability of this emendation to the judgment of learned readers, we refer them to an excellent note of Broukhusius, p. 264. on the following line of Tibullus :

— Sacras innoxia laurus  
Vescar.

Broukhusius, with great success, vindicates the use of an accusative after vescar.

Od. xxxi. Lib. iv. 12.      Vina Syra reparata merce.

Mr. Wakefield, p. 187. approves of Bentley's interpretation, and adds reparata, i. e. condita, renovata, Syris aromatibus, sua scilicet ipsius mercatura. *Hic est ὁ οἶνος οἰνωδὴς Hippocratis.*

In Mr. Wakefield's edition of the Georgics, p. 24. he re-considers and explains, at some length, the coalescence of vowels into one syllable, at the end of a line, and he again mentions his conjecture of nec for aut in

Sat. ii. B. ii. v. 22.      ——— Nec ostrea  
Nec scarus.

Upon this opinion of Mr. Wakefield, we shall speak at large on some future occasion, and at present we shall only say, that Mr. W. had made the same conjecture in his observations published in 1776, and that his words are printed faithfully in the Variorum, p. 159. vol. ii. In p. 35. of the Geor. Mr. W. would point the following passage in this manner :

Prudens futuri temporis, exitum  
Caliginosa nocte premit Deus.

Wakefield joins temporis with prudens ; whereas it is generally, and we think justly, supposed to follow exitum. In p. 37. Mr. W. quotes, from the 14th ode of the fourth book, diluviem meditatur agris, but acknowledges the force of Bentley's arguments for reading minitatur. In p. 41. Mr. W. would read tu<sup>1</sup> pulses (for pulsas) omne quod obstat, in the 30th line of the 6th Sat. B. ii. Mr. W. in p. 73. of the Georgics, offers an emendation of the following passage in Od. xvi. B. ii.

Quid terras alio calentes  
Sole mutamus ? patriæ quis exsul  
Se quoque fugit ?

He reads patriæ for patriæ, and points the line thus,  
Sole mutamus patriæ ?

<sup>1</sup> Markland also reads pulses in p. 93. of the Epistola Critica.

P. 78. he has many emendations.

Od. ix. Lib. ii. v. 27. *Medumque flumen, gentibus additum  
Victis, minores volvere vertices.*

He would read *minorem*, and quotes from Sat. iii. B. ii. tanto certare *minorem*. Now he had made the same emendation, and produced the same line to support it, in p. 78. of his observations; and of this we are the more desirous to inform our readers, because this emendation is judiciously admitted into the *Variorum*, and because Mr. W. in this very note, has inserted two conjectures, which occur in other parts of his writings. One we have already given, and now we shall bring forward the other.

In Od. xxvii. L. iii. he reads at for *et* before *scatentem*; but this correction is found in the *Silva Critica*, p. 16. part 2.

Mr. W. objects to *medias fraudes*. His words are: "*Quid autem sibi vult medias fraudes, hoc equidem nunquam potui discere, aut divinare, et aliis explicandum vellem.*" We believe that *fraudes* means *pericula cæca*. It is used for *damnum* or *periculum*, by Horace, in Od. xix. B. ii. v. 19.

*Nodo coerces viperino  
Bistonidum sine fraude crines.*

Where the old scholiast says, *sine noxa*. So Virgil, in l. 72. *Æn.* 10.

*Quis deus in fraudem, quæ dura potentia nostri est?*

We shall add the note of Servius. In *fraudem autem in periculum*: ita enim in jure lectum est. *Fraudi* crit illa res, id est *periculo*.—Heyne says, in *fraudem*: est *malum*, *ἄτῆ*, ut *toties periculum* Servius interpretatur.

Mr. W. in p. 78. would read, Ode xxxvii. Lib. i. v. 25. *Ausa ut jacentem* for *et*. And then he writes as follows: *Hinc etiam recte explicandus est Horatius et distinguendus ad Od. l. 4. 4. 53. ubi misere rem agunt interpretes pro sua sagacitate.*

*Gens, quæ cremato fortis ab Illo,  
Jactata Tuscis æquoribus sacra,  
Natosque, maturosque patres  
Pertulit Ausonias ad urbes:  
Duris ut illex tona bipennibus  
Nigræ feraci frondis in Algido,  
Per damna, per cædes, ab ipso  
Ducit opes animumque ferro.*

i. e. ut *illex* ducit opes, ita hæc gens fortior evasit ob crematum Ilium et sacra jactata, non gens.

*Raptos qui ex hoste penates  
Classe velio mecum, Æn. i. v. 382.  
—feror exsul in altum*

*Cum sociis, natoque, Penatibus, et magnis Dis. Æn. iii. 2.*

Mr. W. p. 83. corrects the 38th line of Epist. xvii. B. i.

*Quid? qui pervenit, fecitne viriliter?*

Mr. W. reads *provenit* for *pervenit*.

We shall give Mr. W.'s words from p. 89. upon a very important passage in the *Ars Poet*.

Syllaba longa brevi subjecta vocatur Iambus  
 Pes citus; unde etiam trimetris accrescere jussit  
 Nomen Iambeis. Cum senos redderet ictus,  
 Primus ad extremum similis sibi, non ita pridem,  
 Tardior ut paulo graviorque veniret ad aures,  
 Spondeos stabiles in jura paterna recepit  
 Commodus et patiens, v. 251.

I. e. Longa syllaba post brevem vocatur Iambus; pes citus, unde (ex qua celeritate, ut optime vetus interpretes) nomen citis (v. Od. i. 16. 24. ut a  $\chi\acute{\alpha}\lambda\alpha\iota\varsigma$   $\iota\acute{\alpha}\mu\beta\omicron\iota\varsigma$  distinguerentur) jussit dari trimetris Iambeis. Cum vero hic Iambus ab initio versûs ad finem similis sibi ictus omnes suos redderet, non ita pridem, &c. quæ sequuntur enim plana per se cuius sunt.

We believe that Mr. W.'s interpretation is not to be found in any edition of Horace; but we assure him, that long before the publication of his Virgil, it had occurred to us, and that we were accustomed to illustrate it by the following verses of Ovid:<sup>1</sup>

<sup>1</sup> Burman, in his notes on these lines, mentions the strange opinion of a critic, who supposed Ovid to speak of the Catalectic Iambic, and refers him to Merula, and the notes of Bersman, to be convinced, or rather informed, that the poet speaks of the Scazon.

It may be worth while to remark, *by παράδειγμα*, that Milton, in forty-one Latin scazons, has fallen into twenty-three mistakes; for in nineteen instances he uses the spondee, and in four instances he uses the anapest, in the fifth place before the final spondee. This licence is admitted into Greek scazons (vid. Hephaest. p. 17. Ed. Pau.) but never into Latin. We shall give the words of Terentianus Maurus:

Sed quia iugatos scandinus pedes istos,  
 Pæona fieri perspicis pedem in fine:  
 Epititus nam primus implet hanc partem  
 Brevis locata quum sit ante tres longas.  
 Quare cavendum est, ne licentiâ suetâ  
 Spondeon, aut qui procreantur ex illo,  
 Dari putemus posse nunc loco quinto;  
 Ne deprehensæ quatuor simul longæ  
 Parum sonoro sine destruant versum,

See P. i. 263. Mattaire. Corp. Poet.

Avantius and Fabricius, in their dissertation upon the metre of Seneca, prefixed to Schroeder's edition of the Tragedies, give one instance of a scazon, with an anapæst in the fifth place.

Cum Dardana tecta Dorici raperent ignes.

L. 612. Agamemnon.

But he is mistaken: for the true reading is *raperetis*. The verse occurs in a chorus of Monostrophics. It is an Iambic trimeter Hypercatalectic, and follows a Tröch. Trim. Hyperc. Here we should have an additional instance of the resemblance between Greek and Roman verse; for if Dardana be the true reading, two syllables of the second foot are in the first hyperdissyllabic word, where the foot is an anapæst. Now Dawes, in the fifth section of the *Miscellanea Critica*, maintains, that in Greek or Latin Iambics the ictus rhythmicus falls on the last syllable of Iambics, Spondees, and Anapæsts, and on the penultimate of Dactyls and Tribrachs admitted into Iambic verse: *νύττις μάλα* is, we believe, an exception in Greek; but the rule certainly holds good in the tragic and comic writers among the Greeks, and in Terence. Let us pursue this subject a little farther: Avantius and Fabricius tell us, that in Seneca there are only two instances of the scazon Iambus, and that these two occur in the Agamemnon:

Cum Dardana tecta Dorici raperent ignes,  
 Fatale munus Danaum proximus uostræ.

It has been already observed, that the true reading in the former line is *raperetis*, and that the verse, therefore, ceases to be a scazon, and becomes an

Liber in adversos hostes stringatur Iambus,  
Seu celer, extremum seu trahat ille pedem.

Remed. Amor. v. 377.

Iamb. Trimet. Hypercat. Now in the text of Seneca the second line is thus read,

Danaumque fatale munus duximus nostra.

Here the metre is corrupt. It is of little consequence whether we read *traximus* with Avantius, or *duximus* with Schroeder; but *que*, which Avantius omits, is necessary to the construction. The transposition of one word will restore the metre,

Danaumque munus duximus fatale nostra.

Here we must observe, that lines 611 and 612. correspond to lines 626 and 627. : in each instance we have a Trim. Troch. Hypercat. followed by a 'Trim. Iamb. Hypercat.

In an earlier part of this note, we said Terence, because Mr. Dawes, who had corrected Andr. Prol. 23. and Eunuch. 2. 2. 33. says, (p. 214. Ed. Burgess,) "Nullus dubito quin pauca admodum, quæ hodie apud Terent. contra repræsentantur, ad ἀρχαίων a Græcis servatam sint exigenda; præsertim cum levi ubique manu fieri possit." We shall not for the present controvert the position about Terence; but we deliberately omitted the name of Plautus, and we shall now justify that omission by a series of examples, in which Plautus has not conformed to the rule, which Dawes affirms to have been observed by Terence.

Hanc fabulam, inquam, hic Jupiter hodie ipse agit.

Prologue to Amphitryo, v. 94.

Ita mihi videntur omnia, mare, terra, cælum consequi.

Amphit. Act. 5. Sc. 1. v. 3.

Cum quæ in potestate habuimus, ea amissimus.

Captiv. Act. 1. Sc. 2. v. 40.

Multis et multigenibus opus est tibi.

Id. v. 56.

Oculorum præstringat aciem in acie hostibus.

Mil. Glor. Act. 1. Sc. 1. v. 4.

Objurgare patet hæc me noctes et dies.

Mercat. Act. 1. Sc. 1.

We know that with very little trouble we could collect more instances from Plautus; but those, which we have adduced, are sufficient to show, that implicit credit is not to be given to Dawes, when he tells us, without any qualification, "Nec vero in accentuum ratione vel comicis Latinis majorem permitti licentiam mihi persuasum est." (p. 212.) From the very imperfect state, in which the fragments of Pacuvius, Afranius, Accius, and other old dramatic writers have come down to us, it is often difficult to speak with confidence upon the structure of their verse; but in justice to Mr. Dawes, we must state, that with one or two doubtful exceptions, their general practice is strictly conformable to his opinion. We shall ever admire the sagacity of Dawes in his remarks on the Greek writers; and our ears are exquisitely sensible of the effect, which their delicacy and correctness must have produced upon an Athenian audience: hence, with the exception mentioned above to ὑπὲρ ἡ μάλα, we shall admit the canon of Dawes, and recommend it, if recommendation be necessary, to the editors of Greek dramatic writers: "Severiores Musas coluisse video poetas Atticos quam quæ in vocis hyperdissyllabæ ultimam correptam accentum cadere paterentur." (p. 211. Misc. Crit.) The ground of this practice, as we have above remarked, was a canon laid down in p. 190. where Dawes tells us: "In metris iambicis iambi, spondei, et anapæsti in ultimam, tribrachi, et dactyli, in median — ictus cadit." Our ears are prepared for acrobacy in the iambs of the older writers, Solon, Simonides, &c. though the recitation of their verses was not accompanied with music. But, when we consider the gradual changes, which have been introduced into the iambic measure of the Greeks, and even of the pronunciation of the language, we must feel some degree of surprise, as well as delight, that even in compositions not dramatic, the canon of Dawes was generally

But upon further consideration we abandoned our opinion, and we think that upon the meaning of Horace light may be thrown from Terentianus Maurus. After the invocation of the Iambic, in six pure verses, Terentianus thus proceeds :

Vides ut icta verba raptet impetus :  
Brevemque crebra consequendo longula  
Citum subinde volvat arctius sonum :  
Iambus ipse sex enim locis manet,  
Et inde nomen inditum est scenario.

observed for so many ages. To those, who take an interest in these metrical questions, and admire, as we do, the discernment of Dawes, the following references made in support of what he just now said on the long-continued practice of the Greeks, will not be unacceptable. See the Iambics of Solon, Vol. i. p. 73. and of Simonides, p. 124. the Scazons of Aischro, p. 189. the Iambics of Phadimus, p. 261. the Scazons of Theocritus, p. 381. 382. and his Iambics, p. 380. the trimeter cataleptics of Phalecus, p. 421. the Iambics of Philippos, vol. ii. p. 216. 219. 221. of Heraclides, p. 261. of Pallas, p. 420. 422. 430. of Comatas, vol. iii. p. 16. In the inscriptions, p. 26. 27. 29. 30. the verses of Leo, p. 128. 129. 130. the ἀναθήματα, p. 140. the ἐπιγράμματα ἀδίσποτα, p. 245. 248. 256. 263. 266. 267. 278. 281. 286. 289. 300. 301. 314. the αἰνίγματα, p. 320. 324. 332.

To the foregoing passages, which are to be found in Brunck's *Analecta*, may be added the dimeter trochees of Archilochus, p. 42. vol. i. corrected by Brunck ; the Iambics trimeter *ibid.*, the tetrameter trocheics *ibid.* p. 43. In *carm.* 16. Brunck properly corrects the 7th line, by reading *ἴα* for *ἴα* : he leaves the 8th line uncorrected ; but for *ἐνάλιον* we must read *ἐνάλιον*, and for *σπ*, *σπ*. See also trochees of Archilochus in *carm.* 18. p. 44. Iambics, p. 45. 46. 47.

The learned reader must be well aware, that some of the passages, to which we have referred in Brunck's *Analecta*, were written when the pronunciation of the Greek language was very corrupt, and when the ordinary rules of the Iambic verse were either not known, or not understood. Yet, amidst all those corruptions, and all that ignorance, the Greek writers were led by their ear not to let what Dawes calls the *metrical ictus* fall upon the "ultimam correptam vocis hyperdissyllabæ." No scholar will be displeased with us for extending our references to verses, which are scattered over the *Bibliotheca Græca* of Fabricius. See Emanuelis Philæ Iambi Sepulchrales in Phacrasen, p. 542. vol. x. Ed. Hamburgi, 1721. the *Carm.* of Eman. Philæ in *Obitum G. Pachymeras*, p. 1719. vol. x. the verses erroneously ascribed to Pisidas, p. 477. vol. i. the Sphæra Empedoclis, p. 478. where in the 4th line we must read *γούσι* for *γούσι*, though in the 37th line the writer uses *γούσι* as necessary to the verse. See many Greek Iambics, from p. 28. to p. 30. in the first Dissertation of Leo Allatius de *Libris Ecclesiasticis Græcorum*, published at Hamb. 1712. and inserted by Fabricius, in vol. 5. of *Bibl. Gr.* See a Menologia in p. 64. of the same Dissertation. See Eman. Philæ de *Animalibus*, from p. 697. to p. 709. and his *ἐπιγράμματα*, from p. 710. to p. 715. See also the verses of Joannis Geometræ, p. 716. and Joannis Mauropi, p. 718. to p. 722. vol. vii. See Jencsius, p. 622. vol. vi. and Heliodori *Carmen de Chrysopoia*, p. 790. to p. 797. We really do not mean to make any ostentatious parade of references, or quotations ; but we were anxious to impress very strongly upon the minds of our readers that property of the Iambic verse, which, amidst so many and so gross corruptions of it in other respects, was still preserved in the point, which Dawes had the merit of reducing to rule. He would not have been displeased to find, that his own remark upon the Attic writers of the Drama was capable of being extended to so many *ἱαμβόγραφοι* in other kinds of poetry.

Sed ter feritur, hinc trimetrus dicitur,  
 Scandendo binos quòd pedes jungimus ;  
 Quæ causa cogat non morabor edere.  
 Nîm mox poetæ (ne nimis secans brevis  
 Lex hæc iambi verba paucamitteret,  
 Dum parva longam semper alterno gradu  
 Urget, nec aptis exprimi verbis sinit  
 Sensus, aperte dissidente regulâ)  
 Spondeon, et quos iste pes esse creat,  
 Admiserunt, impari tamen loco.  
 Pedemque primum, tertium, quintum quoque  
 Junxere paulo Syllabis majoribus.  
 At qui cothurnis regio actus levant,  
 Ut sermo Pompæ regię capax foret :  
 Magis magisque latioꝝibus sonis  
 Pedes frequentant, lege servata tamen.  
 Dum pes secundus, quartus, et novissimus,  
 Semper dicatus uni Iambo sciviat :  
 Nam nullus alius ponitur, tantum solet  
 Temporibus æquus non repelli Tribrachys.

Ovid, indeed, calls the Iambic celer in contradistinction to the scæzon. But Horace uses citus of the pure Iambic verse, as distinguished from the more slow verses, which the tragic writers adopted, and into which spondees were admitted in the 1st, 3d, and 5th places. It is somewhat remarkable, that, according to the schema Trimetrorum Senecæ, drawn up by Avantiuſ, the Iambic in the fifth place occurs only nine times, and the Tribrach thrice. The spondee, generally, and sometimes an anapæst, are used in that part of the verse. By an error, we suppose, of the press, a dactyl is put in the Metrical Table, for the anapæst.

Mr. W. p. 124. of the Geor. corrects a word in line 113. 6th Sat. B. i.

Fallacem circum vespertinumque pererro  
 Sæpe forum.

See *Mutaire Corp. Poet. Vol. II. p. 1261.*

For vespertinum he reads vespertinus ; we think this correction far more probable than that of Markland, on the 16th Epode, where he proposes vespertinum for vespertinus, and quotes the very line which Wakefield here would alter. As to the position of que, no objection can be drawn from it against Mr. W. ; for Horace writes,

Ore pedes tetigitque crura.  
 Moribus hic meliorque fama.  
 ——— parvi me quodque pusilli  
 Finxerunt animi ———

To the learned reader, no apology is necessary for the introduction of the conjectures, which we have found in Mr. Wakefield's third part of the *Silva Critica*, and in his edition of the *Georgics*. Dr. C. does not profess to have consulted them, and therefore he is not to be blamed for omitting what is contained in them. But the good wishes we have for the Var. Ed. induce us to say that we should have been happy to find this labor anticipated.

The *Georgics* were published in 1788, and of course the observations contained in them, might have been somewhere inserted in the Var. edit. The third part of the *Silva Critica* appeared in 1798, and as the Var. edit. was then far advanced, Dr. C. might have thrown

together Mr. W.'s conjectures at the end of his edition, which came out in the winter of 1793

Dr. C. does not mention in his catalogue the conjectures upon Horace, which are to be found in Mr. Markland's edition of the *Silvæ* of Statius. But in conformity to our principle of bringing forward supplemental matter to the Variorum edition, we shall lay before our readers the substance of what Mr. Markland has written about Horace, in the work above mentioned.

B. iii. Od. xxiii. v. 7.

— aut dulces alumni  
Pomifero grave tempus anno.

Markland in his Statius, p. 35. reads pomiferi anni. Tempus pomiferi anni, says he, ut tempus teneri anni seu veris, apud Martialem Epig. xiv. l. 19. de Farino.

Nomen habes teneri quod tempora nuncupat anni.

Epod. i. v. 29. Nec ut superni villa candens Tusculi.

M. prefers in p. 50. *superbi* to *superni*.

Epist. i. Lib. ii. v. 207. Lana Tarentino violas imitata veneno.

M. p. 101. would read Lana, *shortly adding* that he had made the same emendation, p. 87. of the Epist. Crit. This epistle was published at Cambridge, 1723, and the Statius in London, 1728. It is always of importance to mark the interval between the different appearances of the same criticism, for we ought to presume, that a critic, after reconsideration, acquiesces in his first opinion.

Lib. i. Od. 31. v. 3.

— non opimas  
Sardinæ segetes feracis.

The common reading is *opimæ*, and so we find it in Cunningham, Bentley, Torrentius, and Lambin. Mr. M. p. 225. in his Statius, would read *opimas*, and so it is printed in Gesner, the Delphin edition, and the Variorum.

Ars Poet. v. 40.

— cui lecta potenter erit res.

Markland, p. 232. would read *pucenter*, and this reading is, in the Variorum, produced from a note of Bishop Hurd, who introduces it from the learned Editor of Statius. The Bishop says, a similar passage in the Epistle to Augustus adds some weight to this conjecture.

— Nec meus audet

Rem tentare pudor quam vires ferre recusant.

But in justice to Mr. Markland, we must add, that he has himself quoted this very passage, and yet the words of the Bishop might lead his readers to suppose, that they were indebted to *him* only for the quotation. We do not mean to insinuate that the bishop intended to misguide us. We observe by the way, Dr. Combe, in *translating* the words of the Bishop, seems to have made an unnecessary and incorrect addition. The Bishop says plainly, "the learned Editor of Statius:"

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<sup>1</sup> We quote from the Cambridge edition, of 1737, but we believe that a more enlarged edition has since been published, in which, however, it is not very probable that the Bishop has inserted the word *Papilius*. We wish Dr. C. had told his readers the particular work of Statius, for though the Bishop mentions it not, yet in p. 460. vol. i. of the Variorum, we have a note, wherein Klotzius expressly speaks of Markland as confirming, in p. 192. of his notes, ad Statii Silviam. lib.

but the Variorum Editor says, Editor doctissimus *Papilii* Statii; with submission to the Dr. we remembered, and we have since found, that Markland, Veenhæsen, and Cruquius, write Papinius, not Papilius; and we would remark, that our poet, invested with the triple dignity of names, was called Publius *Papinius* Statius. In Gruter's inscriptions, we find Papinius and Papirius, but not Papilius.—Again, in the *Tabulæ* Coss. and Triumph of Verrius Flaccus, we find Popilius, and Papirius, but not Papilius.

Lib. ii. Od. iv. v. 13. ——— Nescias an te generum beati.

Markland, p. 247. would read qui scis an te, &c. and quotes from the *Ars P.* 462. Qui scis an prudens.

Epist. i. B. ii. v. 110. Fronde comas vincti cœnant.

M. p. 247. would read certant, quia Horatius hic agit de studio scribendi: sed quid ad rem utrum cœnent vel non cœnent?

Od. xv. B. i. v. 35. Post certas hyemes.

M. in p. 247. would read denas for certas.

Sat. iii. B. ii. v. 234. In nive Lucana dormis ocreatus.

M. in page 248. would read duras for dormis. He prints tu for in before nive, and so does Cunningham in his text, but, with this note, "Tu nive," ita citat. H. Johnson, ad Gratium, p. 20. et ita R. B. In nive MSS. edd.

We have now laid before our readers a series of emendations, many of which we should have been more happy to see in the Variorum edition, than to insert in our Review; and if any excuse be required for the length of this article, we shall find one in the spirit of Markland's words, Leve est quod dicturus sum, nisi quod ad Horatium pertinet; et ideo non est leve. Markland's *Epist. Crit.* p. 161.

At the close of this critique, we return to the Var. Editor. In the catalogue, he says, Lævinii Torrentii edit. Horatii, 4to. 1608. But it would have been useful to add cum Commentario Petri Nannii Alcmari in Hor. de Art. Poet. Nannius is first introduced by Dr. C. to his readers in a note upon lin. 34. de Art. Poet. and he is quoted in the same work of Horace, on no less than thirty passages. We must, therefore, state what Dr. C. ought to have explained for the information of such persons as may purchase the Variorum, but are not in possession of Torrentius's edition. The notes of Torrentius are not continued beyond the second epistle of the second book. But the commentary of Nannius is subjoined to Horace de Art. Poet. and begins p. 783. of Torrentius's edition. Vid. Fabricii. Bib. Lat. Vol. i. p. 254., and Harles's *Introduct. ad notit. Lig. Rom.* Part II. page 384.

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iv. 1. the opinion which Klotzius holds about Dux bone, lib. iv. Od. 5. v. 37. where he defends Dux in opposition to Bentley, who would read Rex, and adds, that Dux is not confined to the signification of military glory; referring for the justness of this remark to Horace, lib. iii. Od. xiv. v. 7. and to the note of Markland above mentioned.

## LIST OF ROMAIC AUTHORS.\*

*Extracted from the APPENDIX of Lord Byron's new Poem of CHILDE HAROLD, by his permission.*

Neophitus, Diakonos (the deacon) of the Morea, has published an extensive grammar, and also some political regulations, which last were left unfinished at his death.

Prokopius, of Moscopolis (a town in Epirus), has written and published a catalogue of the learned Greeks.

Seraphim, of Periclea, is the author of many works in the Turkish language, but Greek character; for the Christians of Caramania who do not speak Romaic, but read the character.

Eustathius Psalidas, of Bucharest, a physician, made the tour of England for the purpose of study (*χάριν μαθήσεως*): but though his name is enumerated, it is not stated that he has written any thing.

Kallinikus Torgeraus, Patriarch of Constantinople: many poems of his are extant, and also prose tracts, and a catalogue of patriarchs since the last taking of Constantinople.

Anastasius Macedon, of Naxos, member of the royal academy of Warsaw. A church biographer.

Demetrius Pamperes, a Moscopolite, has written many works, particularly "A Commentary on Hesiod's Shield of Hercules," and two hundred tales (of what, is not specified), and has published his correspondence with the celebrated George of Trebizond, his cotemporary.

Meletius, a celebrated geographer; and author of the book from whence these notices are taken.

Dorotheus of Mitylene, an Aristotelian philosopher: his Hellenic works are in great repute, and he is esteemed by the moderns (I quote the words of Meletius) *μετὰ τὴν Θουκυδίδην καὶ Ξενοφῶντα ἀριστος Ἑλλήνων*. I add further, on the authority of a well-informed Greek, that he was so famous amongst his countrymen, that they were accustomed to say, if Thucydides and Xenophon were wanting, he was capable of repairing the loss.

Marinus Count Tharbourès, of Cephalonia, professor of chemistry in the academy of Padua, and member of that academy, and of those of Stockholm and Upsal. He has published, at Venice, an account of some marine animal, and a treatise on the properties of iron.

Marcus, brother to the former, famous in mechanics. He removed to St. Petersburg the immense rock on which the statue of Peter the Great was fixed in 1769. See the dissertation which he published in Paris, 1777.

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\* It is to be observed, that the names given are not in chronological order, but consist of some selected at a venture from amongst those who flourished from the taking of Constantinople to the time of Meletius.

George Constantine has published a four-tongued lexicon.

George Ventote, a lexicon in French, Italian, and Romaic.

There exist several other dictionaries in Latin and Romaic, French, &c. besides grammars in every modern language, except English.

Amongst the living authors the following are most celebrated :

Athanasius Parios has written a treatise on rhetoric in Hellenic.

Christodoulos, an Acarnanian, has published, in Vienna, some physical treatises in Hellenic.

Panagiotes Kodrikas, an Athenian, the Romaic translator of Fontenelle's "Plurality of Worlds," (a favorite work amongst the Greeks) is stated to be a teacher of the Hellenic and Arabic languages in Paris ; in both of which he is an adept.

Athanasius, the Parian, author of a treatise on rhetoric.

Vicenzo Damodos, of Cephalonia, has written " *εἰς τὸ μεσοβέβη-βρον*," on logic and physics.

John Kamarases, a Byzantine, has translated into French Ocellus on the Universe. He is said to be an excellent Hellenist, and Latin scholar.

Gregorio Demetrius published, in Vienna, a geographical work : he has also translated several Italian authors, and printed his versions at Venice.

Of Coray and Psalida some account has been already given.

## CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

GREAT divisions prevail in the learned world with regard to the quantity of the penultima of *Academia*; and it is with considerable surprise that I hear some persons, who affect to be scholars, persist in pronouncing it *Academîa*, in defiance of authority and analogy. Their argument is, that it is contrary to custom, and pedantic, and ungenteel, to call it *Academîa*; that an attention to prosody and the musty rules of school-books is beneath an *elegant* scholar, as the term is. "Sic Britto ob vitium pedis in versu reprehensus, ita se defendebat, Quod Brittones non curarent Syllabarum quantitatem."<sup>2</sup>

<sup>1</sup> These names are not taken from any publication.

<sup>2</sup> Salmas Funus Ling. Hellenist. p. 254. ed. Lugd. Batav.

For the benefit of the younger part of your readers, I will lay before them the state of the question, and then leave them to choose for themselves, whether to follow the Attic or the Gothic mode of pronunciation.

I. It was pronounced *Ἀκαδημίᾱ* in the time of Aristophanes, who, in v. 1005. of the *Clouds*, says,

*Ἄλλ' εἰς Ἀκαδημίαν κατιῶν, ὑπὸ ταῖς μορίαις ἀποβρέξεις.*

II. And this not only in Attica, but generally. Theocritus the Chian in Brunck's *Analecta* Tom. i. p. 184.

*Ὅς διὰ τὴν ἀκρατῇ γαστρὶς φύσιν, εἴλετο ναίειν  
Ἄντ' Ἀκαδημίᾱς Βορβόρου ἐν προχοαῖς.*

III. It was pronounced so in the 103d Olympiad. Epicrates the comic poet in Athenæus ii. p. 59. D.

*Παναθηναίοις γὰρ ἰδὼν ἀγέλην  
μειρακιδίῳ ἐν γυμνασίοις  
Ἀκαδημίᾱς, ἤκουσα λόγων.*

IV. It was pronounced so in the 112th Olympiad. Alexis in Athenæus viii. p. 336. E.

*Λύκειον, Ἀκαδήμειαν, Ωιδείου πύλας.*

V. The penultima bore the same quantity in the 130th Olympiad. Diogenes Laertius iv. 27. favors us with a scrap of his own poetry, which, with the other specimens left by him, make us reflect with composure upon the loss of his longer effusions. The following line was intended by the worthy biographer for an iambic tetrameter; and a very delightful one it is.

*Χήρη | ἔσση | κεν Ἀκα | δῆμι | α καὶ | Σύλοι | πατρὶς | σοῦ  
or Ἔσση | κε χή | ρη Ἀκα | δῆμι | α*

VI. Lastly, the Romans in Cicero's time called it *Academia*. Laurea Tullius, one of Cicero's freedmen, in an Epigram preserved by Pliny N. H. xxxi. 2.

*Atque Academiæ celebratam nomine villam.*

Opposed to this host of authorities what names have we? why Claudian, a semibarbarous, though in some respects elegant, poet, who lived in the 5th century, and who writes

*In Latium spectis Academia migrat Athenis*

and Sidonius, a little later,

*Obviet et quanquam totis Academia sectis.*

Surely there can be no doubt which mode of pronunciation we should adopt.

I have no doubt, however, that the proper orthography of this word is *Ἀκαδήμεια*. As from *Ἀλέξανδρος* comes *Ἀλεξάν-*

δρεια, so from 'Ακάδημος, 'Ακαδήμεια. Horace. *Portis Alexandreu supplex.*, Suidas. 'Ακαδημία. ἐκλήθη ἀπὸ τοῦ καθιερώσαντος αὐτὴν 'Ακαδήμου. καὶ οὐδ' ἕτέρως 'Ακαδήμειον. Etymol. M. p. 44. 7. 'Ακαδήμιον. γυμνάσιον.

B.

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OBSERVATION ON A PASSAGE IN JUVENAL.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE conjectural emendation of the *clausula criticorum* Juv. i. v. 155-7, in your last Number, is ingenious, and creditable to the proposer. But in my opinion there is no occasion for any alteration. *Deducis* is put for *deduces*, and naturally follows *lucebis*. We have an instance of the same word, used in the same future sense, in Horace's Art of Poetry, v, 129.

Rectius Iliacum carmen *deducis* in actus,  
Quàm si proferres ignota indictaque primus.  
Publica matres privati juris erit, &c.

V.

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LOCI QUIDAM LUCIANI EMENDATI ATQUE  
EXPLANATI:

A JOANNE SEAGER, A. B.

BICKNOR: WALLICE IN COMITATU MONUMETHIÆ

RECTORE.

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NO. I.

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*MIRUM* tibi videri possit, amice Aëtor, me, post viginti celebra doctorum virorum nomina, recognoscendis Luciani scriptis manum admovisse, inquit Benedictus. Si veritus est Benedictus ne consilium suum, temporibus istis, mirum videretur, quomodo rationem meam, cum post bonum illum virum Faber, Grævius, Jensius,

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\* Such is the reading in several MSS. of the first authority, and received in many editions. See Juvenal, Ruperti, Vol. i. p. 17.

Gronovii, Solanus, Hemsterhusius, Gesnerus, Reitzius, ut alios taceam, in Luciani scripta corrigenda studium operamque contulerint, lectori vel amico probabo? Hoc solum equidem dicam, non quod de Cicerone dixit Gruterus, *nullo auctore hodiernam in diem attē nos citiosiore*, verum in omnibus Luciani editionibus restare etiam nunc plurima emendationis, multa explanationis, egentia. Si vel in paucis e talibus locis constituendis, interpretandis, aliquid effecisses Græce doctis visus fuero, suscepti laboris minime premebit.

\* \* Sciendum est, paginarum numeros, unicuique emendationi præfixos, ex editione Reitzii, anno 1713 excusa, (nisi ubi nominatim appellatur editio) desumptos esse.

PROMETHIUS ES IN VERBIS. p. 16. A. edit. Salmur. : ἐκείνος (Προμηθεύς) οὐκ ὄντων ἀνθρώπων, τέως ἐνόησας αὐτοὺς ἀνέπλασε. Jac. Gronovius τέως ἐνόησας reddit *Hactenus commentus*. MELIUS NON TANGERE quam ita interpretari. τέως, cum præcedentibus jungendum, eodem sensu usurpatur quo in Timone, (p. 73. ed. Salmur.) ἀντὶ τοῦ ΤΕΩΣ Πυρρίου, ἡ Δερίμωνος, ἡ Τιβίου, Μεγακλῆς, Μεγάβυκος, ἡ Πρώταρχος μετονομασθεῖς. in Prometheus, (p. 113. ed. Salmur.) ἐκ πηλοῦ ζῶα πεποίηκα, καὶ τὸ ΤΕΩΣ ἀνέηγον εἰς κινήσιν ἤγαγον. in Dial. Marin. ix. (p. 203. ed. Salmur.) ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ κριοῦ, ὃν ΤΕΩΣ ἀπέληπτο, καὶ κατέπεσεν εἰς τὸ πέλαγος. in libello De Sacrificiis (p. 350. ed. Salm.) ὦ βέλτιστε Ἀπολλών, ἐγὼ μὲν σου τὸν νεῶν, ΤΕΩΣ ἀστεράντων ὄντα, ποιλάνεις ἐστεφάνωσα. *Pravam distinctionem, quæ planissimæ sententiæ nitorem obscurabat, mutavi*, ait Hemsterhusius : quid sibi velit, nescio ; nisi suspicor virum illum egregium subdistinctionem post τέως posuisse, operas vero neglexisse.

Paulo post, in eadem pag. pro ἄξιός ἂν μοι δοκῶ ὑπὸ ἐγκαίθεκα γυπῶν κείρεσθαι, Brunck. ad Aristoph. Av. v. 355. legit ἄξιός ἂν μοι δοκῶν— κ. τ. λ.

Prometh. es in verb. p. 16. E. ed. Salm. Πτολεμαῖος οὖν ὁ Λάγος— Melius puto Πτολεμαῖος ΓΟΤΝ ὁ Λάγος— κ. τ. λ. Nectit hæc particula exemplum quod fidem faciat πολὺ ἀμφοτέρω εἶναι τὰ μετὰ τοῦ ξένου τὸ ἀμφοτέρω πεπονθότα.

Prom. es in v. p. 31. Legendum τί οὖν ; οὐχὶ καὶ ἔμπαινον γένειτ' ἂν εὐμορφον τι ἐκ δυῶν τοῖν ἀρίστοιν· ξυντεθέν, ὥσπερ ἐξ οἴνου καὶ μέλιτος τὸ ξυναμφοτέρον ἡδιστον ; Quod sensisse videtur interpres.

NIGRINUS. p. 43. Luciano, Nigrinum, philosophum nobilissimum, quem Romæ audierat, sermonesque ejus, maximis cfferenti laudibus, respondet amicus quidam, ἐγὼ δὲ βουλομένην ἂν, εἰ οἶον τε, αὐτῶν ἀκούσαι τῶν λόγων. οὐδὲ γὰρ οὐδὲ καταφρονεῖν αὐτῶν οἶμαι θέμις· ἄλλως τε εἰ καὶ φίλος, καὶ περὶ τὰ ὅμοια ἐσπουδᾷκως, ὁ βουλόμενος ἀκούειν εἴη. Lectionem hanc, multo ineptissimam, tentat Hemsterhusius legendo οὐδὲ γὰρ οὐδὲ καταφρονεῖν ἂν του οἶμαι θέμις. Miror criticum illum, ἐκατὸν σταδίοισιν ἄριστον, non vidisse qua voce, vel potius litera, menda lateret ;

αὐτῶν sanum esse, καταφρονεῖν corruptum. In locum hujusce verbi substituo ΚΑΤΑΦΘΟΝΕΙΝ. οὐδὲ γὰρ οὐδὲ καταφθονεῖν αὐτῶν, οἶμαι, θέμις· ἄλλως τε εἰ καὶ φίλος, καὶ περὶ τὰ ὅμοια ἐσπουδακῶς, ὁ βουλούμενος ἀκούειν εἴη. καταφθονεῖν αὐτῶν est *Illos sermones maligne denegare*. Compositum hoc utrum in lexicis reperiatur, an non, nihil magnopere laboro; expertus quam multa lexicographi omittere soleant.

Porro, (p. 49.) cum Lucianus, θρυπτόμενος, moras neccat, familiaris-que voluntati morem gerere cunctetur, in ironiam istam incurrit, ὡς εὖ γε, ἢ τὸν Ἑρμῆν, καὶ κατὰ τὸν τῶν ῥητόρων νόμον, πεπροσιμιάσται σοι. εἰκάς γοῦν κἀκεῖνα προσθήσειν, ὡς δὲ ὀλίγον τε ὑμῖν ἡ συνουσία ἐγένετο, καὶ ὡς οὐδ' αὐτὸς ἦκεις πρὸς τὸν λόγον παρεσκευασμένος, καὶ ὡς ἀμεινον εἶχεν αὐτοῦ ταῦτα λέγοντος ἀκούειν, σὺ γὰρ ὤλιστα, καὶ ὅσα οὖν τε ἦν, τυγχάνεις τῇ μνήμῃ συγκεκομισμένος. Rectius forsitan legatur, ὡς δὲ ὀλίγον τε ἩΜΙΝ ἡ συνουσία ἐγένετο, κ. τ. λ.—δι' ὀλίγου est ἐξαίφνης. Nos subito convenisse; ita ut tibi, deprehenso, sine meditatione sit dicendum:

Nigrinus. p. 58. ἔνεστι δὲ καὶ φιλοσοφίαν θαυμάσαι, παραθεωροῦντα τὴν τοιοῦτην ἕνοιαν· καὶ τῶν τῆς τύχης ἀγαθῶν καταφρονεῖν, ὁμῶντα, ὥσπερ ἐν τιμῇ καὶ πολλοπροσώπῳ δράματι, τὸν μὲν ἐξ οἴκετος δεσπότην προῖοντα, τὸν δ' αὖτις πλουσίῳ πένητα, τὸν δὲ σατυράτην ἐν πένητι, ἢ βασιλέα· τὸν δὲ φίλον τούτου, τὸν δὲ ἐχθρόν, τὸν δὲ φυγάδα. Quoniam non simpliciter de personis in hoc theatro vitæ humanæ agitur, sed de crebra illarum personarum mutatione, of chance and change in human life, vitiosa esse ista τὸν δὲ φίλον τούτου, τὸν δὲ ἐχθρόν, τὸν δὲ φυγάδα, mihi videtur, legendumque ΤΩΝ δὲ ΦΙΛΩΝ τούτου (βασιλέως scilicet) τὸν ΜΕΝ ἐχθρόν, τὸν δὲ φυγάδα.

Nigrinus. pag. 60. πολὺ δὲ τούτων οἱ προσιόντες αὐτοῖ, καὶ θεραπεύοντες, γελαιοτέροι, —Malletm οἱ προσιόντες ΛΤΙΟΙΣ.

Nigrinus. p. 61. ἐγὼ μὲν τοι γε πολὺ τῶν κολακευομένων ἐξωλεστέ-  
ρους τοὺς κλάκας ὑπέλειφα, καὶ σχεδὸν αὐτοῖς ἐκείνους καλίστασθαι τῆς  
ὑπερφανείας αἰτίας.

Emendandum καὶ σχεδὸν αὐτοῖς ἘΚΕΙΝΟΙΣ καλίστασθαι τῆς ὑπερ-  
φανείας αἰτίας.

Nigrinus. p. 76. προῖοντας γὰρ (τῶν πλουσίων scilicet) τινὰς τῶν οἰκετῶν δεῖ βοᾶν, καὶ παραγγέλλειν προῖεσθαι τοῖν ποδοῖν, ἣν ὑψηλὸν τι ἢ κοῖλον μέλλωσιν ὑποβῆαι. καὶ ὑπομνησκειν αὐτοὺς, τὸ καίνωτατον, ὅτι βοᾷζουσι. Non dubito, quin substituendum sit ΤΙΠΕΡΒΑΙΝΕΙΝ.

Nigrinus. p. 78. οὐ γὰρ ἐξεπιπολῆς, οὐδ' ὡς ἔτυχεν, ἡμῶν ὁ λόγος (Νιγρίνου videlicet) καθίκετο· βαθεῖα δὲ καὶ καίριος ἡ πληγὴ ἐγένετο. καὶ μάλα εὐστόχως ἐνεχθεῖς ὁ λόγος αὐτὴν, εἰ οἷόν τε εἰπεῖν, διέκοψε τὴν ψυχὴν. εἰ γὰρ τι δεῖ καμὲ ἢ δὴ φιλοσόφων προσάσθαι λογῶν, ὥς περὶ τούτων ὑπέλειφα. δοκεῖ μοι ἀνδρὸς εὐφροῦς ψυχὴ μάλα σκοπῇ τιμὴ ἀπαλῶ εἰσπνεῖν· τοξόται δὲ πολλοὶ μὲν ἀνὰ τὸν βίον, καὶ μεστοὶ τὰς φαρέτρας ποικίλων τε καὶ παντοδαπῶν λόγων, οὐ μὴν πάντες εὐστοχα τοξεύουσιν. ἀλλ' οἱ μὲν αὐτῶν, σφόδρα τὰς νευράς ἐπιτείναντες, εὐτονώτερον τοῦ δέοντος ἀφίστι· καὶ ἀπτονται μὲν καὶ οὗτοι τῆς ὁδοῦ, τὰ δὲ βέλη αὐτῶν οὐ μένει ἐν τῷ σκοπῷ, ἀλλ', ὑπὸ τῆς σφοδρότητος διελθόντα καὶ παρεοδύσαντα, κεχηρύσαν μόνον τῷ τραύματι τὴν ψυχὴν ἀπέλιπεν. ἄλλοι δὲ πάλιν τούτοις ἀπεναντίως· ὑπὸ γὰρ ἀσθενείας τε καὶ ἀτονίας οὐδὲ ἀσπνέεται

τὰ βέλη αὐτοῖς ἄχρι πρὸς τὸν σκοπὸν, ἀλλ', ἐκλυθέντα, καταπίπτει πολλάκις ἐκ μέσης τῆς ὁδοῦ· ἣν δὲ ποτε καὶ ἀφίκηται, φέρον μὲν ἐπιλίγδην ἄπεται, βαθεῖαν δὲ οὐκ ἐργάζεται πληγὴν οὐ γὰρ ἀπ' ἰσχυρᾶς ἐμβολῆς ἀπεστέλλετο. ὅστις δὲ ἀγαθὸς τοξότης, καὶ τούτῳ ὁμοῖος; πρῶτον μὲν ἀκρίβως ὀφεται τὸν σκοπὸν, εἰ μὴ σφῶδρα μαλακός, εἰ μὴ στέρβοτος τοῦ βέλους· γίνονται γὰρ δὴ καὶ ἀτρυτοὶ σκοποί. ἐπειδὴν δὲ ταῦτα ἴδῃ, τηρικαῦτα χρίσας τὸ βέλος, οὔτε ἰσ, καθάπερ τὰ Σκυθῶν χρίεται, οὔτε ὀπῶ, καθάπερ τὰ Κρήτων, ἀλλ' ἡρέμα δηκτικῶ τε καὶ γλῆκεϊ φαρμάκῳ τοῦτο χρίσας, ἀτεχνῶς ἐτόξευσε. τὸ δὲ, ἐνεχθὲν εὐ μάλα εὐτόνως, καὶ διακίψαν ἄχρι τοῦ διελεθεῖν, μένει τε, καὶ πολὺ τοῦ φαρμάκου ἀφήσιν. ὃ δὴ, σνιδνάμενον, ὅλην ἐν κύκλῳ τὴν ἰσυχὴν περιέρχεται. τοῦτό τοι καὶ ᾗδονται καὶ θαυμάσουσι μεταξὺ ἀκούοντες· ὅπερ καὶ αὐτὸς ἐπασχον —  
κ. τ. λ. Male καὶ τούτῳ ὁμοῖος Lat. vertitur atque huic nostro similis. Comparantur inter se sagittarii et philosophi. proinde καὶ τούτῳ ὁμοῖος est *philosophusque eloquens huic bono sagittario similis*.

Nigrinus. p. 80. Emendandum οὕτω ΔΗ καὶ φιλοσόφων ἀκούοντες οὐ πάντες ἔνθεοι καὶ τραυματῖαι ἀπίσιν, ἀλλ' οἷς ὑπὴν τι ἐν τῇ ρύσει φιλοσοφία συγγενές.

Nigrinus. p. 81. τὸ τοῦ ἄρα Τηλέφου ἀνάγκη ποιεῖν. *Me quidem non admodum offendit hæc, quam Stephanus vocat, articuli trajectio*, inquit Hemsterhusius. Si quem nunc offendat, legat, ΤΟΥΤΟ ἄρα, τὸ Τηλέφου, ἀνάγκη ποιεῖν.

Judicium Vocalium p. 88. ὃ γε πρῶτος ἡμῶν (τοῖς γράμμασι) τοὺς νόμους τούτους διατυπώσας, εἴτε Κάδμος, ὁ νησιώτης, εἴτε Παλαμῆδης ὁ Ναυπλίου, — οὐ τῇ τάξει μόνον, καὶ ἣν αἱ προεῖρηται βεβαιῶνται, διωρίσαν τι πρῶτον ἔσται, ἡ δευτέρον, ἀλλὰ καὶ πρὸς τῆς α', ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις, συνειδὼν. καὶ ἡμῶν μὲν, ὡς δικαίται, (i. e. ὡς φωνήεντα) τὴν μείζω δεδωκάσι τιμὴν, ὅτι καὶ αὐτὰ δύνασθε φθέγγεσθαι· ἡμιφωνοῖς δὲ τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκουσθῆναι δεῖται· πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μῦσαν ἓν ἅ τῶν πάντων, οἷς οὐδὲ φωνὴ πρόσεστι καὶ αὐτά. Emendatio, quam prolaturus sum, nemini, nisi fallor, non placebit: πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μῦσαν ἘΝΕΑ (MUTAS) τῶν πάντων· οἷς οὐδὲ φωνὴ πρόσεστι καὶ αὐτά.

Illorum, quæ statim sequuntur, sensum non perspexerunt interpretes. τοῦ Tau et Vocalium agendi rationes invicem opponuntur.

Timon. p. 106. καὶ κατ' ὀλίγον Κρόνον σε, ὦ θεῶν γενναϊότατε, ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς. Scribendum forsitan ἈΠΟΦΑΝΟΡΙΣΙ...

Timon. p. 114. ὑπὸ γυνῶν τσοούτων, (παρασίτων scilicet) ὁ κακοδαίμων, κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτοὺς καὶ ἐταίρους ᾤετο ὑπ' εὐνοίας πρὸς αὐτόν, χαίροντας τῇ βορᾷ. Distinguendum pulo φίλους εἶναι αὐτοὺς καὶ ἐταίρους ᾤετο, ὑπ' εὐνοίας πρὸς αὐτόν χαίροντας τῇ βορᾷ. Hæc ultima, ironice dicta sunt.

Timon. p. 133. Heres diviti, inquit Plutus, ἦτοι συγγενής τις, ἡ κόλαξ, ἡ καταπύγων οἰκέτης, ἐκ παιδικῶν τίμιος, ὑπεξυμνημένος ἔτι τὴν γνάβον, ἀντὶ ποικίλων, καὶ παντοδαπῶν ἡδονῶν, ἃς ἦδη, ἔκωρος ὢν ὑπὴρξεν αὐτῷ, μέγα τὸ μισθῶμα ὁ γενναῖος ἀπολαβῶν. Repurgandum ὑπεξυμνημένος ἩΔΗ τὴν γνάβον. ἔκωρος sere idem est quod ὑπεξυμνημένος ἦδη τῇ γνάβον. vid. Dial. Mort. ix. circa finem; ubi loquitur Polys-tratus, annos natus octo et nonaginta.—Amores (tom. II. p. 426. lin.

24, 25.) Gallus extremus.—Xenoph. Anab. 2, 6, 15.—Juv. II. 60, 61. x. 208.

Timon p. 148. Plutus insectatur Timon, laudatque Paupertatem, istis verbis: πάλαι μυρίων κακῶν μοι αἴτιος οὗτος κατέστη, κολαζὶ τὸ παραδοῦς, καὶ ἐπιβούλους ἐπαγαγῶν, καὶ μίσος ἐπεγείρας, καὶ ἡδυσθαίεια καταφθείρας, καὶ ἐπιφθόνον ἀπεργίας. τέλος δέ, ἄβρω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς. ἡ βελτίστη δὲ πενία, πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα, καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα, τὰ τε ἀναγκαῖα κάμνουντι παεῖγε, καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπατήσασά μοι τοῦ βίου, καὶ δεῖξασα ὅστις ἦν ὁ πλοῦτος ὁ ἐμὸς, ὃν οὔτε κόλαξ θαυπεύων, οὔτε συκοφαντῆς φοβῶν, οὐδ' ἄλλος παροξυνθεὶς, οὐκ ἐκκλησιαστής ψευδοφροσύνας, οὐ τύραννος ἐπιβουλεύσας, ἀρελῆσθαι δύναιτ' ἄν. Scribendum mihi videtur, καὶ δεῖξασα ὅστις ἦν ὁ πλοῦτος ὁ ἙΤΤΜΟΣ, ὃν οὔτε κόλαξ θαυπεύων, οὔτε—κ. τ. λ.

Timon p. 152. Plutus, ut Thesauro effosso inaueret Timon, hunc ad strenue fodiendum hortatur, Thesaurum ad obsequendum Timoni: σέ εἰμι, θησαυρὸς χρυσοῦ, ὑπάκουσον Τίμωνι τούτῳ, καὶ πάρασχε σεαυτὸν ἀνελεῖσθαι. σκάπτει, ὦ Τίμων, βαθείας καταφέρων, ἐγὼ δὲ ὑμῖν ὑποστήσομαι. Hunc locum belle curat Jensus (Lect. Luc. pag. 56.) qui, Plutum cum Thesauro ejus confundi ratus, ὑποστήσομαι vertit *Vobis suppositus ero*. Si quæpiam est confusio, non a Luciano profecta est, sed a librariis, cum pro ἘΠΙΣΤΗΘΟΜΑΙ Adero, Juxta stabo, scriberent ὑποστήσομαι.

Timon. p. 154. αὐτὸς δὲ ἤδη πᾶσαν πριάμενος τὴν ἐσχατίαν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μόνῳ ἐμῷ ἱκανὸν ἐνδύεταισσαι, τὸν αὐτὸν καὶ τὰ φρον ἀπλάντων ἔχειν μοι δοκῶ. Forsitan ΤΟ ΑΥΤΟ καὶ τὰ φρον—πυργίον scilicet.

Timon. p. 156. πλουτεῖτω δὲ Τίμων μόνος, καὶ ὑπερβάτω ἀπάντων, καὶ τρυφάτω μόνος καὶ ἑαυτὸν, κολακείας καὶ ἐπαινῶν φορτικῶν ἀπηλλαγμένον, καὶ θεοῖς θυέτω, καὶ εὐωχεῖτω μόνος, ἑαυτῷ γείτων καὶ ὁμορφ, ἐκσιῶν τῶν ἄλλων. καὶ ἀπαξ ἑαυτὸν δεξιόσασθαι δεδόχθω, ἣν δὲ ἀποθάνειν, ἢ αὐτῷ στέφανον ἐπενεγκεῖν. Talia sunt Timonis, ex paupere jam divitis, instituta. Quod aliis post mortem a necessariis fieri solebat, id Timon, ne quid commercii cum homine ullo habeat, sibi ipse, morte imminente, facere decernit, ut capiti suo coronam imponat. Aristoph. Ecclesiaz. 537. ὄχρου καταλιποῦς ὡς περὶ προκειμένον, Μόνον οὐ ΣΤΕΦΑΝΩΣΑΣ, οὐδ' ἐπιθεῖσα λήκυθον. videnda Potteri Archæol. Gr. lib. IV. cap. III. p. 183. Legendum igitur, καὶ ἀπαξ ἑαυτὸν δεξιόσασθαι δεδόχθω, ἘΠΑΝ ΔΕ δὲ ἀποθάνειν, ἘΑΤΙΩΙ στέφανον ἐπενεγκεῖν.

Timon. p. 171. οὗτος, ὁ τὸ σχῆμα εὐσταλῆς καὶ κόσμος τὸ βάδισμα, καὶ σωφρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς διεξιῶν, καὶ τῶν ἡδονῶν χαίρόντων κατηγορῶν, καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον, καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ, (τῷ ζωοτέρῳ δὲ χαίρει μάλιστα) καθάπερ τὸ Ἀθήνης ὕδαρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς ἐκείνοις λόγοις, προαρχαίων, ὡς περὶ ἰκτίνος, τὰ ὄψα, καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνάπλωος, κυνηδὸν ἐμφοροῦμενος, ἐπικενωσῶς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῶν λιχανῶ ἀποσμήχων, ὡς μηδὲ ὀλίγον τοῦ μυττωτοῦ καταλιπὼν μεμψί.

μοιρος ἀεὶ ὡς τὸν πλακοῦντα ὄλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι, ὅ, τι περ λιχνείας καὶ ἀπληστίας ὄφελος.

Si credimus Hemsterhusio, ὅ, τι περ λιχνείας καὶ ἀπληστίας ὄφελος significat Totam placentiam vel porcum, earum rerum, ὅ, τι περ belluacionique inserviunt, delicatissimum, vel caput cœnæ. De eo, inquit, quod in quoque genere prastantissimum est atque excellit, istam loquendi formulam usurpant Græci. Mihi videntur Græci de omnibus, quæcunque in suo genere excellunt, sive bona sint, sive mala, eam loquendi formulam, de qua agitur, usurpasse. Quocirca ὅ, τι περ λιχνείας καὶ ἀπληστίας ὄφελος interpreter, in se quidquid liguritionis et voracitatis extremum est admitteas. ut τοῖων, vel simile quid, exaudiatur. Vel etiam, Helluonum et gurgitum coryphæus. τῷ οὗτος et τῷ ὅ, τι περ ὄφελος per appositionem connexis.

Halcyon. p. 179. ἀλλὰ, πρὸς θεῶν, τῷ ποτε χρὴ πεισθῆναι τοῖς ἐξ ἀρχῆς, ὡς Σώκρατες, ὡς ἐξ ὀρνίθων γυναῖκές ποτε ἐγένοντο, ἢ ὀρνίθες ἐκ γυναικῶν; παντὸς γὰρ μᾶλλον ἀδύνατον φαίνεται πᾶν τὸ τοιοῦτον. Rescribendum puto ἀλλὰ, πρὸς θεῶν, ΟΤΤΩ ποτε χρὴ πεισθῆναι τοῖς ἐξ ἀρχῆς, — κ. τ. λ.

Prometheus. p. 185. ὁ μὲν Καύκασος, ὃ "Πφαιστε, οὗτος, ὃ τὸν ἄθλιον Τιτᾶνα τουτοῖ προσηλῶσθαι δεήσει. περισκοπῶμεν δὲ ἤδη κρημνὸν τινα ἐπιτήδειον, εἴ που τῆς χιόνος γυμνός ἐστιν, ὡς βεβαιότερον καταπαγῆναι τὰ δεσμὰ, καὶ οὗτος ἅπασι περιφανὴς εἴη κρημνόμενος. Melius, περισκοπῶμεν δὲ ἤδη κρημνὸν τινα ἐπιτήδειον, εἴ ποῦ ΤΙΣ (κρημνὸς) χιόνος γυμνός ἐστιν.

Prometheus. p. 200. καὶ τί ἄλλο παράδειγμα τούτου ἄμεινον προεσθησάμην, ὃ πάντως καλὸν ἠπιστάμην; τῷ προεσθησάμην particulam ἀν adjungendam esse censeo.

Deor. Dial. i. p. 205. μηδὲν, ὡς Ζεῦ, κοινωνήσης τῇ Νηρηίδι· ἦν γὰρ αὐτὴ κυοφορήσῃ ἐκ σοῦ, τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἔδρασας τὸν Κρόνον. Mallem τὸ τεχθὲν ἴσα ἐργάσεται σε ΟΙΣ καὶ σὺ ἔδρασας τὸν Κρόνον.

Hoc idioma, quo relativum in eodem casu atque antecedens ponitur, licet constructio vulgaris casum alium poscat, notum est omnibus. Lucianus tom. 11. pag. 176. ἐπ' ΑΥΤΟΙΣ ΟΙΣ εὖ πέπονθε κολάξιν ἀξίων. Idem. tom. 11. pag. 375. ἀριστον ὦΝ οἷα ἐγὼ ΦΙΛΟΣΟΦΩΝ. Sophocles, Electra 431. ΤΟΥΤΩΝ μὲν, ὦΝ ἔχεις χερσίν, Τύμβω προσάψης μηδέν. Sophocles. Œd. Tyr. 350. ἐννέπω σὲ ΤΩ ΚΗΡΥΓΜΑΤΙ, ὦΠΕΡ προεῖπας, ἐμμένειν. In his locis antecedens expressum est: in isto, quem supra emendavi, dativus, post ἴσα subintellectus, antecedens est τῷ οἷς.

Deor. Dial. II. p. 207. Ἐγὼς. οὐκοῦν, ὡς Ζεῦ, μηδὲ ἔρᾶν θέλε· ῥάδιον γὰρ τουτό γε. Ζεὺς. οὐκ' ἀλλ' ἔρᾶν μὲν, ἀπραγμονέσσεθον δ' αὐτοῦ ἐπιτυγχάνειν. ἐπὶ τούτοις αὐτοῖς ἀφήμι σε. ἐπὶ τούτοις αὐτοῖς Sub hac ipsa conditione. Hemsterhusius. Forsitan ἐπὶ τούτοις ΑΥΘΙΣ ἀφήμι σε.

Deor. Dial. v. p. 216. τί τοῦτο δακρύεις; μὴ δέδιθι. οἰμώζεται γὰρ, ἢ τίς σε λυπεῖν ἐβέλη. Interpungendum, τί τοῦτο; δακρύεις; Leviter mirantis sunt verba ista. τί τοῦτο: Lucianus. Deor. Dial. VIII. Τί

**ΤΟΥΤΟ**; κόρη ἔνοπλος. Idem. Reviviscentes pag. 418. E. edit. Salmur. **ΤΙ ΤΟΥΤΟ**; φεύγετε, νῆ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμενοι. Idem. Cataplus. pag. 448. E. ed. Salmur. **ΤΙ ΤΟΥΤΟ**; ἴχνη μὲν καὶ σημεῖα τὰ ἐγκαυμάτων· οὐκ οἶδα δ' ὅπως ἐξαλήλειπται. Idem. tom. II. pag. 746. (II. p. 265. B. ed Salm.) ἀπότιλον ὦ Μίνυλλε πρότερον τὸ πτίλον. **ΤΙ ΤΟΥΤΟ**; ἀμῶς ἀπέτιλας. Idem. tom. II. p. 822. (II. p. 331. C. ed. Salmur.) **ΤΙ ΤΟΥΤΟ**; ἀπέφευγεν ἡ ἀργυραμοιβική.

Deor. Dial. VIII. p. 226. Ζεὺς. ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε. (uxoremducere Minervam postulans) παρθένος γὰρ αἰεὶ θέλει μένειν. ἐγὼ γοῦν, τό γε ἐπ' ἐμοί, οὐδὲν ἀντιλέγω. Ἥφαιστος. τοῦτ' ἐβδολόμην. ἐμοὶ μελήσει τὰ λοιπά. καὶ ἤδη συνασπάσω αὐτήν. Ζεὺς. εἴ σοι ῥάδιον, οὕτω ποιεῖ. πλὴν οἶδα ὅτι ἀδυνάτων ἔρᾳς. De bono Jove optime meruerunt librarii, qui pugnancia loquentem induxerunt. Legendum εἴ σοι ἭΔΙΟΝ, οὕτω ποιεῖ. πλὴν οἶδα ὅτι ἀδυνάτων ἔρᾳς. Lucianus. Dial. Mort. XXII. βόα, Εἰ τοῦτο ΣΟΙ ἭΔΙΟΝ, ὦ Χάρων.

Deor. Dial. XII. μὴ ἀπομανεῖσθαι ποτε ἡ Πέα, ἡ καὶ μάλλον ἔτι ἐν αὐτῇ οὔσα κ. τ. λ. Iis, quæ adnotavit Hemsterhusius, adde ex Plutarchi Ἀποφθ. Βασ. pag. 523. ed. Wyttenb. 4to. Δημοσθένους δὲ τοῦ ῥήτορος εἰπόντος, Ἀποκτενοῦσί σε Ἀθηναῖοι, ἐὰν μανῶσι, Ναι, εἶπεν, ἐμὲ μὲν ἂν μανῶσι, σὲ δὲ ἂν σωφρονῶσι.

Deor. Dial. XX. p. 255. δοκεῖ τις αὐτῷ συνοικεῖν Ἰθαία γυνή, ἱκανὴ μὲν, ἀγροίκος δὲ, καὶ δεινῶς ὄρειος. Melius, meo quidem judicio, ΚΑΛΗ μὲν, ἀγροίκος δὲ καὶ δεινῶς ὄρειος.

Deor. Dial. XX. p. 267. Forte ΠΑΡΙΣ. οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον. ἈΦΡΟΔΙΤΗ. ἐπὶ τούτοις ΛΑΜΒΑΝΩ.

Dial. Marin. VIII. p. 309. καὶ ἐπιβάς (Arion) πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς ἔδειξε πολὺν ἄγων χρευστὸν καὶ ἀργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένετο, ἐπιβουλευούσιν αὐτῷ οἱ ναῦται. (ὡς ἔδειξε) ut opinio mea fert, interclusio est, ad vocem κακούργων respiciens. reticetur nominativus aliquis; puta τὸ πρᾶγμα, τὸ τέλος. facinorosorum, (id quod eventu deprehensum est.)

Dial. Mortuor. IV. extrem. p. 343. Scribi debuit, ὥχρῳ γὰρ ἅπαντες καὶ ἀγενεῖς· ΟΥΔΕΝ ὅμοιοι ἐκείνοις.

Dial. Mortuor. V. p. 345. καὶ, νοσοῦντος, ἂ μὲν βουλευόνται (heredipetæ) πᾶσι πρόδηλα· θύσειν δὲ ὅμως ὑποσχοῦνται, ἣν ραῖση· Magis placeret, ἂ μὲν ΒΟΤΑΝΤΑΙ πᾶσι πρόδηλα.

Dial. Mortuor. X. p. 363. μικρὸν μὲν ὑμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον, καὶ ὑπόσαθρόν ἐστι, καὶ διαρρεῖ τὰ πολλά, καὶ, ἣν τραπῇ ἐπὶ θάτερα, οἰχίσσεται περιτραπέν. Emendo, καὶ, ἣν ΠΕΠΗ ἐπὶ θάτερα, οἰχίσσεται περιτραπέν. Plutarchus in Vita Pompeii. pag. 1176. ed. Henr. Steph. ἡ γὰρ, ὥσπερ ἐν σκάφει, τὰς ἀποκλίσεις ἐπανισοῦσα τῆς πόλεως ἰσχύς, εἰς ἐν συνελθοῦσα, καὶ γενομένη μία, τὴν πάντα πράγματα καταστασιάζουσαν καὶ καταβαλοῦσαν ἀνανταγώνιστον ΡΟΠΗΝ ἐποίησεν.

Dial. Mortuor. XV. p. 399. οἶα πρῶην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσεῖα σοι εἰρηται περὶ τοῦ θανάτου. ὡς ἀγεννή, καὶ ἀνάξια τοῖν ὀδισκάλοιον ἀμφοῖν, Χείρανός τε καὶ Φοῖνικος. ἡκροώμην γὰρ ὅπότε ἔφης βούλεσθαι ἐπαρῶρος ὦν θητεύειν παρὰ τινι τῶν ἀκλήρων, ᾧ μὴ βίσιος πολὺς εἴη,

μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. ταῦτα μὲν οὖν ἀγεννῇ τινὰ φεύγει, δειλὸν, καὶ πέρα τοῦ καλῶς ἔχοντος φιλόζωνον, ἴσως ἔχρην λέγειν τὸν Πηλέως δὲ υἱὸν, τὸν φιλοκινδυνότατον ἡρώων' ἀπάντων, ταπεινὰ οὕτω περὶ αὐτοῦ διανοεῖσθαι πολλὴ αἰσχύνη, καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ.—Corrigendum ταπεινὰ οὕτω περὶ αὐτοῦ διανοεῖσθαι—i. e. περὶ θανάτου.

Dial. Mortuor. xv. p. 401. φέρεσι δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος· καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. Melius καὶ τὸ μὴ μόνον ΔΙΓΓΟ πεπονθέναι.

Dial. Mortuor. xvi. p. 403. Pro ὑποβολιμαῖον Ἡρακλέα παρόντα lego ὑποβολιμαῖον Ἡρακλέα ΠΑΡΙΟΝΤΑ. *Irrepentem*.

Dial. Mortuor. xix. p. 411. Rectius, ἐγὼ σοι καὶ ΤΠΕΡ τοῦ ἔργου ἀποκρινοῦμαι τὰ δίκαια. ut infra, οὐκ οὖν καὶ ὑπὲρ ἑμαυτοῦ σοι, ὦ ΛΙΑΚΕ, ἀποκρινοῦμαι.

Dial. Mortuor. xx. p. 412. Interponendum οὕτως μὲν ὅτι Κέρβερος ἐστίν, οἶσθα. καὶ τὸν πορθμέα τοῦτον, ὅς σε διεπέρασε, καὶ τὴν λίμνην, καὶ τὸν Πυριφλεγέθοντα, ἤδη εἶδράκας ἐσιών.

Dial. Mortuor. xx. p. 416. Menippus: ὦ χαλκόπου βέλτιστε, τί παθὼν σαυτὸν ἐς τοὺς κρατῆρας ἐνέβαλες; Empedocles: μελαγχολία τις, ὦ Μένιππε. Menippus: οὐ μὰ ΔΙΑ, ἀλλὰ κενδοδοξία, καὶ πολλὴ κόρυφα. ταῦτά σε ἀκηνηθράκωσεν αὐταῖς κρηπίσιν, οὐκ ἀνάξιον ὄντα. πλὴν ἀλλ' οὐδὲν σε τὸ σόφισμα ὤνησεν. ἐφωράθης γὰρ τεχνεύς.

Tantum abfuit ut Empedocles cum ipsis crepidis (quod profecto voluit) combustus sit, ut earum altera eiecata rationem mortis illius indicarit, effeceritque ne deus immortalis haberetur. Diogenes Laertius in vita Empedoclis, Ἰππόβοτος δὲ φησιν ἐξαναστάντα αὐτὸν (τὸν Ἐμπεδοκλέα) ὠδεύκιναι ὡς ἐπὶ τὴν Αἴτην· εἶτα, παραγερόμενον ἐπὶ τοὺς κρατῆρας τοῦ πυρὸς, ἐναλίσθαι καὶ ἀφανισθῆναι· βουλόμενον τὴν περὶ αὐτοῦ φήμην βεβαιῶσαι, ὅτι γεγονός θεός. ΤΣΤΕΡΟΝ ΔΕ ΓΝΩΣΘΗΝΑΙ, ἈΝΑΡΡΙΠΙΣΘΕΙΣΗΣ ἈΤΤΟΤ ΜΙΑΣ ΤΩΝ ΚΡΗΠΙΔΩΝ. Legamus igitur, ταῦτά σε ἀκηνηθράκωσεν αὐταῖς ΓΕ κρηπίσιν ἈΕΙΟΤΝΤΑ. Lucii fit ἀκηνηθρακοῦσθαι.

Dial. Mortuor. xxii. p. 424. Forsitan σὺ δ' οὐκ ᾔδεις ὡς κομίζειν ΔΕΟΙ;

Dial. Mortuor. xxiii. p. 428. τὸν Ἑρμῆν κέλευσον, ἐπειδὴν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικόμενον ἘΝ τῇ ῥάβδῳ, νεανίαν εὐθὺς καλὸν ἀπεργάσασθαι αὐτὸν, οἷος ἦν ἐκ τοῦ πατρὸς. Quid sibi velit praepositio ἐν non intelligo, Jensus. Miratur clar. Jensus cur ἐν hic praeposatur; et merito miratur: ubinam enim his similia reperias. M. du Soul. Ubi similia reperiuntur, ostendit Hemisterhusius. Exemplis ab illo allatis adde haec. Xenoph. Memorab. lib. 3. cap. 9. sect. 2. δῆλον μὲν γὰρ, ὅτι Σκύθαι καὶ Θράκες οὐκ ἂν τολμήσειαν ἀσπίδας καὶ δόρατα λαβόντες Λακεδαιμονίοις διαμάχεσθαι. Φανερόν δὲ, ὅτι καὶ Λακεδαιμόνιοι οὗτ' ἂν Θράξιν ἘΝ πέλταις καὶ ἀκοντίοις, οὔτε Σκύθαις ἘΝ τόξοις ἐθέλοιον ἂν διαγωνίζεσθαι. Plutarch. in vita Philopæm. pag. 657. ed. H. Steph. διαλαύνεται διαμπερὲς ὁμοῦ τοῦδε μηροῦ ἑκατέρου ἘΝ μεσαγχόλῳ. Idem in vita Demetr. pag. 1652. καὶ τὴν γε

τότε σύστασιν καὶ κοινωνίαν αὐτῶν ἔλεγεν, ὥσπερ ὀρνίθων σπερμολόγων συνδρομήν, 'ΕΝ λίθῳ καὶ ψόφῳ συνδιατράξειν.

Josephus. Antiq. &c. lib. vi. cap. 9. pag. 250. ed. Hudsoni. σὺ μὲν ἐπέρχῃ μὲν 'ΕΝ ῥομφαίᾳ, καὶ 'ΕΝ δόρατι, καὶ ἐν θάρακι. S. Lucas cap. 22. v. 49. πατάξομεν 'ΕΝ μαχαίρᾳ: vid. S. Matth. 26. 52.—

Dial. Mortuor. xxvii. p. 439. In edit. Salmur. legitur ὁ δὲ 'Αρσάκης, γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσμενος τὴν ὄψιν ἐς τὸ βαρβαρικὸν. ἤχθετο καὶ ἠγανακτεῖ περὶς βαδίζων, καὶ ἤξιον τὸν ἵππον αὐτῷ προσαχθῆναι. Reitzius, ad præscriptum Gravii, edidit ὁ δὲ 'Αρσάκης, γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσμενος τὴν ὄψιν, εἰς τὸ βαρβαρικὸν ἤχθετο—barbaro more ferebat egre, si diis placet. Sincera lectio videtur—γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσμενος τὴν ὄψιν 'ΩΣ τὸ βαρβαρικὸν, ἤχθετο—κ. τ. λ. Significat Crates, in Arsace, ut in homine barbaro, dignitatem multam apparuisse. Sic Thucydides lib. 4. pag. 148. edit. H. Stephani, ἦν δὲ οὐδὲ αὐθάτης, 'ΩΣ ΛΑΚΕΔΑΙΜΟΝΙΟΣ, εἰπεῖν. He was not ineloquent FOR A LACEDÆMONIAN.

Dial. Mortuor. xxvii. p. 440. ὁ μὲν γὰρ ἐπήλυνεν, εἰκοσάπηχόν τινα κοντὸν προβεβλημένος, ὁ θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολήν, καὶ παρῆλθεν αὐτὸν ἡ ἀκωκή. ἐς γόνυ ὀκλάσας, δέχεται τῇ σαρίσσει τὴν ἐπίλασιν, καὶ τιτρώσκει τὸν ἵππον ὑπὸ στέγνον, ὑπὸ θυμοῦ καὶ σφοδρότητος ἑαυτὸν διαπείραντα. Forte ΠΡΟΒΟΛΗΝ. i. e. Ipsum contum prætentum.

Dial. Mortuor. xxvii. p. 440. Ἀν διελαύνεται δὲ καὶ ὁ 'Αρσάκης ἐς τὸν βουβῶνα διαμπαξέ ἄχρῃς 'ΕΠΙ τὴν πυγὴν?

Dial. Mortuor. xxx. p. 454. οὐκοῦν ὀρεῖς πῶς ἀδίκᾳ ποιεῖς κολάζων ἡμᾶς, ὑπὲρ τὰς γενόμενους ὧν ἡ Κλωθὴ προσέταττε;

Quamquam videor mihi particulam hanc πῶς alibi similiter usurpatam notasse, tamen Lucianum scripsisse arbitror οὐκοῦν ὀρεῖς, 'ΩΣ ἀδίκᾳ ποιεῖς—κ. τ. λ.

Menippus, seu Necyomantia. ὦ χαῖρε, μέλαθρον, πρόπυλα θ' ἐστίας ἐμῆς. ὡς ἄσμενός σ' ἐσεῖδον, ἐς φάος μολών. Hæc tralaticia Euripidis Herculi furenti debemus.

Menippus, seu Necyomantia. p. 457. Quum Menippus familiarem suum Philonidem versibus Homeri et Euripidis obruisset, ita a Philonide correptus est, οὗτος, ἀλλ' ἡ παραπαίεις. οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρραψώδεις πρὸς ἄνδρας φίλους. Argumentum delirationis prorsus novum, Carmina MODULATE recitare. Ocius reponamus οὐ γὰρ ἂν οὕτως 'ΑΜΕΤΡΩΣ ἐρραψώδεις πρὸς ἄνδρας φίλους. Sine fine modoque.

Menippus, seu Necyom. p. 469. ὁ δὲ μάγος ἐν τοσοῦτῳ, δᾶδα καιομένην ἔχων, οὐκ ἔτ' ἡρεμαῖα τῇ φωνῇ, παμμέγεθες δὲ ὡς οἶός τε ἦν ἀνακραγών, δαίμονάς τε ἑμοῦ πάντας ἐπεβοᾶτο, Ποινὰς, καὶ 'Ερινύας, καὶ νυχίαν 'Εκάτην, καὶ ἐπαινήν Περσεφόνειαν, παραμειγνύς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα καὶ πολυσύλλαβα Probabiliu. δαίμονας 'ΟΜΟΤΙ πάντας ἐπεβοᾶτο.—

Menippus seu Necyom. p. 474. τῷ δὲ Μίνωϊ μία τις καὶ πρὸς χάριν ἔδικάσθη δίκη. τὸν γὰρ τοι Σικελιώτην Διονύσιον, πολλὰ καὶ ἀνόσια ὑπὸ τοῦ Δίωνος κατηγορηθέντα, καὶ ὑπὸ τῆς ἑκῆς κατ' ἐμαρτυρηθέντα, παρελθὼν Ἀρίστιππος, ὁ Κυρηναῖος, (ἀγούσι δ' αὐτὰρ ἐν τιμῇ, καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικροῦ δεῖν τῇ Χιμαίρᾳ προσδεθέντα, παρέλυσε τῆς καταδίκης, λέγων πολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξίον.

Conjecit Solanus τῇ Χιμαίρᾳ παραδοθέντα. Malim, quod proprius, ΠΡΟΤΕΘΕΝΤΑ. Eodem sensu, forma autem activa, occurrit hoc verbum apud Sophoclem, Aj. v. 1294.

Οὐκ οἶσθα, σοῦ πατρὸς μὲν ὃς προῦφ' ἐπατήρ,  
ἀρχαῖον ὄντα Πέλοπα, βάμβαρον Φρύγα;  
Ἀτρεΐα δ' ὃς αὖ σ' ἔσπειρε, δυσσεβεστάτον,  
ΠΡΟΘΕΝΤ' ἀδελφῶν δειπνον οἰκειῶν τέκνων;

Menippus seu Necyom. p. 476. διελθόντες δὲ καὶ τούτους, ἐς τὸ πῆδον ἐσβάλλομεν τὸ Ἀχερούσιον. εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε, καὶ τὰς ἡρώνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν, κατὰ ἔθνη καὶ φύλα διακτινόμενους. τοὺς μὲν παλαιούς τινες, καὶ εὐρωτιῶντας, καὶ, ὡς φησὶν Ὅμηρος, ἀμνηνοὺς· τοὺς δὲ νεαροὺς καὶ συνεστηκότας, καὶ μάλιστα τοὺς Αἰγυπτίων αὐτοὺς, διὰ τὸ πολυαρκῆς τῆς ταριχείας. In locum τοῦ Αὐτοῦ male substituit Hemsterhusius ἄλλοις, pejus Solanus αἰῶνι. Reponendum καὶ μάλιστα τοὺς ΑἰΓΥΠΤΙΟΤΣ ΑἴΤΩΝ, διὰ τὸ πολυαρκῆς τῆς ταριχείας.

Charon, sive Contemplantes p. 491. ἦν με σὺ ἀφ' ἧς, οὐδὲν τῶν τυφλῶν διοίτω. καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὕτω δὲ καὶ γὼ σοὶ πάλιν ἀμβλυώττω πρὸς τὸ φῶς. Legit Hemsterhusius πάλαι ἀμβλυώττω. Veri similis, καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαίνοντες ἐν τῷ σκότῳ, οὕτω δὲ καὶ γὼ σοὶ ἘΜΠΑΛΙΝ ἀμβλυώττω πρὸς τὸ φῶς.

Charon, sive Contempl. p. 500. Mercurius: Μίλων οὗτος, ὁ ἐκ Κρότωνος ἀθλητής. ἐπικρατοῦσι δ' αὐτῶ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσου. Charon: καὶ πρόσφ' δικαιότερον ἂν ἔμε, ὃ Ἐρμῇ, ἐπαινῶν, ὃς αὐτὸν σοὶ τὸν Μίλωνα μετ' ὀλίγον ξυλλαβῶν ἐνθίστομαι ἐς τὸ σκαφίδιον, ὅπου τὴν ἡκὴ πρὸς ἡμᾶς, ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεῖς, τοῦ θανάτου, μηδὲ ξυνεῖς ὅπως αὐτὸν ὑποσκελίζει.

Merulo ultima Hemsterhusio videntur non accommodatissime ad integram, quæ præcessit, sententiam respondere. Vix dubium est, quin scripserit Lucianus ὙΠΟΣΚΕΛΙΣΕΙ. nominativus τῷ ἡκῇ (ὁ Μίλων scilicet) ante τὸ ὑποσκελίζει etiam subauditur, αὐτὸν vero τὸν θάνατον significat. Luctator ille celeberrimus, victis omnibus aliis, Mortem supplantare frustra studisset.

*On the Date of the Clouds of Aristophanes.*

It is well known, that the comedy of Aristophanes, called the Clouds, was altered by the author from a former comedy, which bore the same name, and which is now lost. The first edition of the Clouds was represented in the first year of the eighty-ninth Olympiad, Isarchus being Archon. On that occasion, the first prize was gained by Cratinus, the second by Amipsias, and the third by Aristophanes. As each of the ten tribes, into which the citizens of Athens were divided, chose a competitor for the three prizes of Comedy in each contest, seven poets out of ten obtained no prize at all. Aristophanes, however, appears to have been much less gratified by the preference which he obtained over seven of his rivals, than mortified by being compelled to yield the first and second prizes to Cratinus and Amipsias. Of Cratinus, in particular, he had spoken with the utmost contempt, in the Knights (vv. 523—533. ed. Kuster.), which were acted the preceding year, as of a superannuated drunkard, who was invited to respect merely on account of his former merit. In the Wasps, which were acted the year after the first edition of the Clouds, Aristophanes complains very bitterly of the ill success of that play. (vv. 1010—1045.)

In those days, there was no permanent theatre at Athens, and tragedies and comedies were acted only twice a year, at the feasts of Bacchus. It was usual for those poets, who obtained no prize at all, or a prize inferior to their expectation, to alter and correct their plays, and to produce them again on the stage on a subsequent occasion, when they frequently met with a better reception than at first. Aristophanes adopted this practice with respect to the Clouds, the second edition, or *Διασκευή* of which play, has descended to modern times. We learn from the author of the Argument, that this second attempt was so far from proving successful, that the poet did not obtain any one of the three prizes.

According to the same author, the second Clouds were represented one year after the first, in the magistracy of Amynias. This assertion of the writer of the Argument has occasioned much perplexity to the learned men, who have endeavoured to ascertain the date of each of the plays of Aristophanes. In the second Clouds (v. 550.) Cleon is spoken of as dead, who is well known to have been killed at the battle of Amphipolis, in the magistracy of Alcæus, who was the next Archon after Amynias. The Maricas of Eupolis is mentioned in the same passage. The Maricas of Eupolis, as we are informed by the Scholiast on the authority of Callimachus, in a passage which I shall hereafter

have occasion to produce, was acted two years (τρίτῳ ἔτει) after the first *Clouds*, and of course one year after the date assigned to the second.

In order to solve this difficulty, Samüel Petit supposes that there were three editions of the *Clouds*, and that the edition, which has been preserved, is the third. This hypothesis is embraced by Corsini (*Fest. Att.* III. p. 240.) I apprehend that an easier solution of the difficulty may be given.

In all probability, Aristotle, Callimachus, and Eratosthenes, who endeavoured to settle the chronology of the Attic stage, had no means in general of ascertaining the year in which each piece was represented, except the consultation of the *Διδασκαλίας*, or public register in which the names of the victors were recorded. There is no reason to suppose, that any mention was made in the *Διδασκαλίας* of the unsuccessful competitors. So that, except from internal evidence, it must have been impossible to ascertain the exact date of more than three-tenths of the plays which were acted. As the second *Clouds* of Aristophanes were unsuccessful, the date which is affixed to them seems not to be derived from the Register, but to be founded entirely on the supposition, that a poet, the first edition of whose play is condemned by the judges, will take the earliest opportunity of producing it again in an improved state. But this supposition appears to me to be very erroneous. Modern writers for the stage generally give the public time to forget their unsuccessful pieces, before they venture to reproduce them with alterations and improvements. It may be presumed that ancient poets were equally discreet. In one instance, indeed, we know that an interval of twenty years was suffered to elapse between the first and second editions of a Greek comedy. I allude to the *Plutus* of Aristophanes, which was acted in the fourth year of the ninety-seventh Olympiad, and which is the *Διασκευὴ* of a former play bearing the same name, which was acted in the fourth year of the ninety-second Olympiad. See the Scholiast on vv. 178. 179.

That the true date of the second *Clouds* was unknown, might easily have been collected from the words of the Scholiast on v. 549. ἐπεὶ οὐ φέρονται αἱ διδασκαλίας τῶν δύο Νεφελῶν. Read, τῶν β' Νεφελῶν, that is to say, τῶν δευτέρων Νεφελῶν.

The Scholiast communicates the following information in his note on v. 552.

Ἐρατοσθένης δὲ φησὶ Καλλίμαχον ἰγκρατεῖν τὰς Διδασκαλίας, ὅτι φέρουσιν ὅστιροι τρίτῳ ἔτει τὸν Μαρμαῖν τῶν Νεφελῶν, σαφῶς ἰσταῦθα εἰρημίνου. ὅτι πρότερον κηθεῖται λαμβάνει ὁ αὐτὸν, φησὶ, ὅτι ἢ μὲν ταῖς διδασκείταις οὐδὲν τοιοῦτον εἴρηκεν. ἢ δὲ ταῖς ὅστιροι διανομισθεῖσαις τι λέγεται, οὐδὲν ἄποποι. αἱ διδασκαλίας δὲ δῆλον ὅτι τὰς διδασκείσας φέρουσιν.

If the Scholiast has given a faithful representation of the words of Eratosthenes, it is evident that Eratosthenes believed that the

second Clouds had never been acted at all. It does not seem probable to me, that Aristophanes would take the trouble of altering a play, of the merit of which he entertained so high an opinion, without trying whether a second set of *Κριταί* did not possess a little more taste than those, who assigned the last prize to the play in its original form.

We have seen that Eratosthenes distinguished the two editions of the Clouds by the names of *ταῖς διδαχθείσαις*, *those which were acted*, and *ταῖς ὕστερον διασκευασθείσαις*, *those which were afterwards altered*. The learned Henry Dodwell, in his *Annales Thucydidei*, (pp. 161, 162.) has entirely mistaken the meaning of these appellations. Instead of perceiving that they relate to the comedy of the Clouds, he applies them to the *Διδασκαλίας*, or Register, as if there had been two sorts of Registers, the *Διδασκαλίας διδαχθεῖσαι* and the *Διδασκαλίας διασκευασθεῖσαι*. He pursues this blunder through a whole quarto page, and distinguishes the contents of the two sets of Registers as accurately as if he had seen them. That learned man possessed in an eminent degree the talent of constructing fair and spacious edifices with the slightest and scantiest materials.

We are informed by the author of the Argument, that the principal difference between the first and second editions of the Clouds, consisted in the Parabasis (vv. 411—437.), the dialogue between the *Δίκαιος Λόγος* and the *Ἀδίκος Λόγος* (vv. 886—1102.), and the last scene, in which Strepsiades sets fire to the school of Socrates. All these passages were added in the second edition.

I am not aware that the first edition of the Clouds is ever quoted by name, except once by Athenæus. (p. 171. C.) The five verses which are produced by Athenæus, may be found in that edition of the Clouds which we now possess (vv. 1198—1202.) Brunck has referred to the first edition two fragments, which are said to be taken from the Clouds, and which do not occur in the second edition. It may be reasonably suspected, however, that the ancient authors who have preserved these two fragments, have attributed them to a wrong play. Such mistakes are extremely common in the quotations both of the ancients and the moderns. Bentley, for instance, in his *Σχέδιασμα de Metris Terentianis*, quotes the first verse of the Hecuba of Euripides, as the first verse of the Orestes. The following verse of the Clouds is produced by Photius v. *Πάρνης*:

- *Εἰς πῆν Πάρνηθ' ἐργισθῆσαι φροῦδαι κατὰ τὸν Λυκαβηττῖν.*

This verse, which is produced by Photius to prove that *Πάρνης* is feminine, and which does not occur in the present edition of the Clouds, may probably be attributed to the first edition on internal evidence. Photius, or rather the author of the Comic Lexicon, from whom Photius has borrowed the best part of his Vocabulary, might have found an example of *Πάρνης* in the feminine gender, in the play which now remains (v. 322.):

Βλέπει νῦν διυρὶ πρὸς τὴν Πάρενθ'. ἤδη γὰρ ὁρῶ κατιούσας  
 ψυχὰς αὐτάς.

The second Clouds are twice quoted by Athenæus (pp. 329. B. 345. F.) The distinctness of these quotations, as well as his quotation from the first Clouds, render it probable that both editions were preserved in his time.

As the time when the second Clouds were acted cannot be determined, and as the difference between the first and second editions appears to have consisted chiefly in additions made to the second edition, I advise those persons who read the plays of Aristophanes in chronological order, as they ought to be read, to read the Clouds immediately after the Acharnians and the Knights, and immediately before the Wasps. This would be the proper place of the first Clouds, if they had descended to our days. I hope that a future editor of Aristophanes will arrange all the plays in the order in which they were written, instead of retaining the order of the original manuscript, in which the last play is placed at the beginning.

When I stated, at the beginning of this paper, that each of the ten tribes, into which the citizens of Athens were divided, chose a competitor for the three prizes of Comedy, I must be understood to speak only of the prosperous days of Athens. Towards the conclusion of the Peloponnesian war, it was found that private as well as public wealth was so much diminished, that each tribe could no longer supply the proper number of opulent citizens, as tragic and comic *Χορηγοί* at each of the feasts of Bacchus. Accordingly, in the magistracy of Callias, about one year before the fatal battle of *Αἰγός Ποταμοῦ*, the number of competitors was reduced from ten to five, and the expense of each Chorus was divided between two *Χορηγοί*, instead of being borne entirely by one, as had hitherto been the practice. For this information we are indebted to the Scholiast on Aristophanes (*Ran.* 406.), in a passage which has been neglected by the writers on Attic chronology. This reduction of the number of competitors appears to have been accompanied by some alteration in the number of the prizes and the form of the *Διδασκαλίας* or Register. In the arguments of most of the earlier plays of Aristophanes, the names of the poets to whom the three prizes were awarded, are inserted, without any mention of the unsuccessful competitors. In the argument of the *Plutus*, which was acted seventeen years after the magistracy of Callias, all the five competitors are named, without any mention of the prizes. The only other play of Aristophanes, which was written after the diminution of the number of the competitors, is the *Ἐκκλησιάζουσαι*, from the conclusion of which (vv. 1146—1154.) it appears that at least one prize was still retained.

L. ANNAEVS  
S E N E C A  
A  
M. ANTONIO. MVRETO  
CORRECTVS. ET. NOTIS  
ILLVSTRATVS  
AD. MATTHAEVM. CONTARELLVM  
TT. S. STEPHANI. IN. MONTE. CAELIO  
S. R. E. PRESB. CARDINALEM  
CVM PRIVILEGIO.  
SVPERIORVM PERMISSV.  
ROMAE, Apud Bartholomaeum Grassium.  
MDC. LXV.

FRANCISCVS. BENCIVS<sup>1</sup>  
SACERDOS SOCIETATIS IESV  
MATTHAEO. CONTARELLO  
CARDINALI. AMPLISS.  
S. P. D.

**M.** ANTONIVS MVRETVS, cujus morte incredibilem sane plagam acceperunt studia litterarum : qui erat acerrimo iudicio in deligendis scriptoribus, qui erant legendi ; ac studio, in assidue peruolutandis iis, quos semel delegerat : L. Annaeum Senecam tanti faciebat, vt eum nō mōdo vt sapientissimum, quod omnes fatentur, verumetiam vt disertissimum, quod negant nonnulli, laudaret auctorem. Ab hoc enim ille non tantum praecepta viuendi, sed etiam ornamenta eloquendi peti posse dicebat. Nimirum ejus orationem pressam quidem esse ac subtilem, sed concinnam, ac splendidam, plenissimamque gravitatis : sententias enim ipsas ita frequentes, ut aequant prope numerum verborum ; verba autem ita inter sese apta et cohaerentia, ut nullum movere loco possis, substituendi alterius gratia, quin corrumpatur ; nullum tollere, quin concidat oratio. Ex quo, idem profitebatur, ab ejus se lectione meliorem quidem semper, et ad humana despicienda paratiorem ; sed tamen ornatiorem etiam, et ad dicendum, scribendumque instructiorem discedere. Hinc saepe illum in manibus habebat, sedulo euolvebat, et cupiebat, eundem vt fructum ex eo perciperent homines eruditi, quam emendatissimum ipsorum in manus pervenire. Multas enim insedisse intelligebat in Seneca maculas, et librariorum incuria, et temporum longinquitate ; multa subesse menda, ut ad perfecte eum intelligendum, et illae eluendae, et haec corrigenda esse viderentur. Et noverat sane aliquot

<sup>1</sup> Scholia in Senecam non ex Editione Romana, Mureto mortuo, per Franciscum Bencium curata, quoniam in ipsa Italia rariorem esse, testis est Checcotius in Praefat. p. 192. sed ex Parisina a. 1607. sumimus. Romanae si facultas nobis fuisset, non neglexissemus ejusdem Bencii Praefationem addere ; quae quin scito doctaeque scripta sit, dubitare non similis reliqua hominis elegantia. D. R. Praef. ad Muret. xxi—14.

in eo perpurgando atque illustrando, viros doctos, nec sine labore, et cum laude, versatos: quibus etiam gratias agebat: sed, vt in agro multis vndique dumetis, ac vepribus septo, non mirum esse addebat, si superessent aliqua, in quibus ipse euellendis operam poneret: non ignarus, fore vt multa etiam posterorum industriae relinquerebuntur. Ergo quantum sollertia, doctrinaque poterat (erat enim is, quod constat inter omnes, vt et de locis auctorum corruptis recte iudicaret, et de emendandis acute conjiceret,) qua ingenio auctore, qua adiutoribus codicibus perantiquis, quibus utebatur plurimis, conabatur afferre lucem rebus obscurioribus: vt videlicet Senecae amatores suo vel adiuuaret labore, vel incitaret exemplo. Cum igitur non paucos annos in eo opere, studioque consumpsisset, idque percrebuisset multorum sermonibus, non defuerunt, qui agerent, et coram, et per litteras, cum viro humanissimo, vt proferret tandem aliquando, quod tulerat diu; nec tamdiu pergeret, et sibi, et aliis inuidere: sibi quidem gloriam, aliis verò vtilitatem permagnam, cum pari voluptate coniunctam: quamquam illud ipsum, quod dicebant de gloria, hominē minime permovebat, vel quod contentus ea esset, quā erat antea consecutus, vel quod aetate ingrauescente, vir Christianus, et pius, vtpote iam sacerdotio praeditus, quod diligenter colebat, de aeterna illa ac solida cogitans, quam expectabat a Deo, breuem hanc, et inanem, quae tribuitur ab hominibus, gloriam, despiciendam putaret. Plus ponderis habebat sperata aliorum vtilitas, cui pro virili parte consulebat: etsi hanc etiam aperte praedicebat (si velles credere homini res suas extenuanti) aut nullam omnino, aut paruam certe, atque exiguam futuram. Sed vicerunt tamen iteratae ac justae multorum preces. Plurimum etiam tua apud eum potuit, Cardinalis illustrissime, auctoritas, cui Senecam ipsum ope sua correctum, et scholiis illustratum, multis jam annis ante desponderat, quod differre diutius non debuit. Quippe non solum ob veterem beneuolentiam, et integritatem morum tuorum, quibus eum tibi perpetuo deuinxisti, id est, ob virtutem tuam, sed ob multa etiam beneficia, quae abs te accepisse praedicabat, tantum se tibi debere gloriabatur, nullum vt tibi honorem tribuere non debitum posset. Cuius rei vtriusque, etsi domi suae, quam emerat honestissimam, extat testimonium, in geminis quae poni iussit Amplitudinis tuae insignibus; curandum etiam putauit, vt publice appareret, ac posteritas omnis intelligeret, eum maximis tuis muneribus cumulatam, illud habuisse semper in animo, vt quandoquidem tibi referre gratiam quantam vellet, non poterat, haberet saltem quantam maximam posset. Ita, Senecae emendationem, jam pridem, vt dicebam, inchoatam, et paene perfectam proferre coepit in lucē, vt in tuo nomine appareret. Cui emendationi, vt hoc interea nō omittam, addidit quidem breues notas, et paucas ad finem librorum singulorum, quae videbuntur tum magis illustres, tum etiam necessariae: sed multa, quae nemo negabit, si hanc editionem contulerit cum aliis, conjecta verissime, propterea praetermisit, quod ea tum leuia esse ac minuta, tum vero aperta, et rata omnibus futura, iudicaret. Neque enim, vt praemonui, hac in re honori velificabatur suo, sed commodo aliorum. Utinam vir summus, quod erat exorsus,

ac prope ad exitum perduxerat, conficere totum, et pertexere potuisset: perpauca in Seneca desiderarentur. Verum vixdum absoluerat Naturales quaestiones, cū à Deo, vt speramus, euocatus ad diuina contemplanda, humana deseruit. Sed nolo angere dolorem retrahendo. Muretus quidem ipse talis fuit, ac tantus in omni genere humanitatis, vt ejus eruditionem et eloquentiam, magis iam sint intellecturi homines carendo, vt fit in rebus bonis, quàm antea intelligebant, fruendo. In Naturalibus igitur quaestionibus defecit Muretus. Quod tamen cum fateor, nolim censeat quispiam actum penitus fuisse in hoc volumine, de iis, quae sequuntur, id est de Seneca rhetore, quem philosophi patrem constat fuisse: itemquē de ludo illo admodum festiuo, quem Cassius Dio, joculari sane nomine, ἀποκολοκύνθωσιν appellat. Nam complures lacunas, quae erant in Controversiis, etsi non omnes, (quis enim hoc mortalium praestet?) expleuit ex codice multae aetatis et fidei, de bibliotheca Vaticana, quē vt deferret domū, eoque commode uteretur, interprete Sirleto Cardinali optimo, sanctissimus permisit Pontifex GREGORIUS: qui etiam cū ab eo, anno superiore, multis precibus Muretus jam affecta valetudine, et publice docendo fessus (annos enim vnum et viginti Romae docuit) missionem impetrasset, quòd iam sibi viuere diceret velle, et perpolire quae habebat, informata, ut Senecam; et gestu, et voce ostendit, Senecae sibi edendi consilium mirifice probari. Ludus verò tametsi multo melior exisset viuente Mureto, tamen et propter operis breuitatem, et propter multa, quae inter versus interjecta, et ad extremam libri oram adscripta inuenisse se affirmant ij, quibus mandatum est, ut exhiberent operis, quae erant excudenda; non magnam admodum jacturam factam existimo: ita accipientes quod datum est, gratiam, opinor, habebimus, quod fecit; quod omisit, ignoscemus: et in altero quidem non minus eum fecisse arbitrabimur, quam fecerunt alii; in altero verò non plus potuisse facere, quàm vita pateretur. Certe quidquid est, in hoc quoque intelligent aequi rerum existimatores, quaecumque vñquam litteris mandavit Muretus, commendari eruditorum omnium lectioni debere. Huic quidem operi summa accedet auctoritas, tum quòd prodiit extremum à magnitudine illius ingenii immortalis, tum quòd cum tibi destinatum nuncupetur ab ejus herede fratris filio, exit ornatum amplitudine nominis tui. Et cupiebat sane adolescentulus eximia indole virtutis, atque ingenii, vt ad se intelligit non magis hereditatem patrum, et similitudinem nominis, quàm factorum imitationem pertinere, ab hoc officio ducere commendationem ineuntis aetatis: sed quoniam nec tuae nescius dignitatis, et conscius imbecillitatis suae, recusabat tollere onus, quod perferre non posset, suo quasi jure, hoc est, patrum nomine, à quo mihi fuit moriente commēdatus, rogavit me, atque obsecravit, suas vt partes susciperem, atque hoc tibi à patruo quidem debitum, à se vero munus, offerrem: quamquam ab utroque debitum: cum quae abs te in Muretum majorem profecta sunt officia, pleraque in minore redundarint. Quod equidem praestiti non inuitus, quoniam eadem opera et obsequabar iusta postulanti; et meis etiam Superioribus, Patribus Societatis IESV, qui plurimum se tibi debere profitentur,

me rem gratam facturum omnibus arbitrabar. Accipe igitur a Mureto iuniore, praeclarissimum, gravissimumque scriptorem Senecam, summi illius Mureti opera castigatum, CONTARELLE Cardinalis quem etsi cum leges, recordaberis, Mureto Seniori Senecam prope necem attulisse, illud tamen erit solatium, quod cum in omni aetate teretur manibus omnium, et tuae erga Muretos humanitatis fama numquam consenescent; et ipsorum erga Amplitudinem tuam pietatis nec commemoratio intermittetur, nec memoria delebitur. Vale.

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## PRIZE POEM.

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### THE BELVIDERE APOLLO.

**H**EAR'D ye the arrow hurtle in the sky?  
 Heard ye the dragon monster's deathful cry?  
 In settled majesty of fierce disdain,  
 Proud of his might, yet scornful of the slain,  
 The heav'nly Archer stands—no human birth,  
 No perishable denizen of earth;  
 Youth blooms immortal in his beardless face,  
 A God in strength, with more than godlike grace;  
 All, all divine—no struggling muscle glows,  
 Through heaving vein no mantling life-blood flows,  
 But animate with deity alone,  
 In deathless glory lives the breathing stone.

Bright-kindling with a conqueror's stern delight,  
 His keen eye tracks the arrow's fateful flight;  
 Burns his indignant cheek with vengeful fire,  
 And his lip quivers with insulting ire:  
 Firm-fix'd his tread, yet light, as when on high  
 He walks th' impalpable and pathless sky:  
 The rich luxuriance of his hair, confin'd  
 In graceful ringlets, wantons on the wind,  
 That lifts in sport his mantle's drooping fold,  
 Proud to display that form of faultless mould.

Mighty Ephesian! with an eagle's flight  
 Thy proud soul mounted through the fields of light,  
 View'd the bright couclave of Heav'n's blest abode,  
 And the cold marble leapt to life a God:  
 Contagious awe through breathless myriads ran,  
 And nations bow'd before the work of man.  
 For mild he seem'd, as in Elysian bowers,  
 Wasting in careless ease the joyous hours;  
 Haughty, as bards have sung, with princely sway  
 Curbing the fierce flame-breathing steeds of day;  
 Beauteous as vision seen in dreamy sleep  
 By holy maid on Delphi's haunted steep,

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Note. The Apollo is in the act of watching the arrow with which he slew the serpent Python.

Agasias of Ephesus.

'Mid the dim twilight of the laurel grove,

Too fair to worship, too divine to love.

Yet on that form, in wild delirious trance,

With more than reverence gaz'd the Maid of France.

Day after day the love-sick dreamer stood

With him alone, nor thought it solitude ;

To cherish grief, her last, her dearest care,

Her one fond hope—to perish of despair.

Oft as the shifting light her sight beguil'd,

Blushing she shrunk, and thought the marble smil'd :

Oft breathless list'ning heard, or seem'd to hear,

A voice of music melt upon her ear.

Slowly she wan'd, and cold and senseless grown,

Clos'd her dim eyes, herself benumb'd to stone.

Yet love in death a sickly strength supplied,

Once more she gaz'd, then feebly smil'd, and died.

HENRY HART MILMAN,

BRAZEN-NOSE COLLEGE.

Note. The foregoing fact is related in the work of Mons. Pinel sur l'Insanité.

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*Preface to the Editio Princeps of Aristophanes.*

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

MY request with respect to the insertion of the Preface to the Aldine Pindar in a previous number of your JOURNAL, having been duly attended to, I have ventured to call your attention in the same manner to the Preface to the *Editio Princeps* of Aristophanes. The Prefaces to the earliest of the Aldine Classics, as well as to all editions printed about the close of the sixteenth century, are in general replete with curious information relative to the state of literature at that age ; so that I am led to suppose that many will be pleased with an opportunity of perusing them, which, from the extreme rarity and dearness of the editions to which they are prefixed, they might otherwise be denied. If my request shall be thought worth attending to, I will on a future occasion transmit to you a copy of the Greek Preface to the Aldine Aristophanes which was written by its editor the celebrated Marcus Musurus : a translation too either in English or in Latin shall be subjoined.

12th August, 1812.

N. A.

ALDUS MANUTIUS, ROMANUS,  
DANIELI CLARIO PARMENSI,  
S. P. D.

PERBEATI illi mihi videntur, Clari vir doctissime, qui hoc tempore in summâ bonorum librorum copiâ, liberalibus disciplinis operam daturi, Græcè discunt : facîle enim ac brevi Græcam linguam, nisi ipsi sibi defue-

rint, consequentur, in quâ multis sæculis nullus ferè ex Latinis, culpâ magis temporum quàm ingeniorum, excelluit, facillimè, Græci literis adju-  
triciis, omnium laudatarum artium procreatricem philosophiam, calle-  
bunt, nec medicinam minus. Errant meo iudicio multum, qui bonos  
philosophos medicosque evasuros hoc tempore existimant, si expertes  
fuerint literarum Græcarum; quibus et Aristoteles, quicquid ad dialecti-  
cen, ad philosophiam et naturalem, et transnaturalem, et moralem,  
quicquid ad rhetoricen et poeticen pertinet, doctissimè scripsit: et Am-  
monius, Simplicius, Themistius, Alexander Aphrodisæus, Philoponus,  
Eustathius, et cæteri peripateticæ sectæ eruditissimi viri, omnia quæcun-  
que vel scientiæ pervestigatione, vel disserendi ratione comprehenderat  
Aristoteles, optimè ac luculentissimè commentati sunt; quibus item  
Hippocrates, Galenus, Paulus, et alii in medicinâ excellentissimi viri,  
omnia quæ ad medicæ artis spectant cognitionem, copiosissimè verissimè-  
que literis commendârunt. Non aliis quam Græcis literis ii, qui mathema-  
tici vocantur, arti suam obscuram, reconditam, multiplicem, subtilem-  
que, facillimam cognitu posteris tradiderunt: quo in genere perimuli, ut  
Architas, Ptolemaeus, Nicomachus, Porphyrius, Euclides, perfecti  
homines exstiterunt.

Quæ omnia quàm depravatè et corruptè, quàm mutilatè et perperam,  
ut taceam etiam quàm barbarè et ineptè Latinis scripta sunt, quis vel  
mediocriter eruditus ignorat? sed brevi spero futurum ut, explosâ bar-  
barie rejectisque ineptiis, bonis literis verisque disciplinis, non ut nunc  
à paucissimis, sed uno consensu ab omnibus, incubatur. En! erit  
tandem ut glande neglectâ inventis vescamur fugibus.

Optimè igitur tu, mi Clari, in præstanti istâ et opulentâ urbe Ragusio  
juventuti consulis, qui eam et Græcè et Latine simul, ut præcipit  
Quintilianus, summo studio ac fide jam multos annos, publico con-  
ductus stipendio, doces. Quod ut tibi factu facilius sit, mitto ad te  
Aristophanem, ut illum non modo legendum sed ediscendum quoque  
discipulis præbeas tuis: quem et in tuo nomine publicare volumus, ut  
conjunctionem studiorum amorisque sinceri, quo possem munere decla-  
rare, et præsertim cum tu, etsi de facie nos non novimus, assiduus  
tamen me afficias beneficiis. Essem profectò ingratus si te valdè  
amantem non redamarem. Accipe igitur novem Aristophanis fabulas;  
nam decimam Lysistratèn idèò prætermisimus, quia vix dimidiata  
haberi a nobis potuit. Sint satis hæ novem cum optimis et antiquis  
(ut vides) commentariis; quibus Græcè discere cupientibus nihil aptius,  
nihil nâliis legi potest,—non meo solidè iudicio, quod non magni facio,  
sed etiam Theodori Gazæ, viri undecunque doctissimi; qui, interro-  
gatus quis ex Græcis auctoribus assiduè legendus foret Græcas literas  
discere volentibus; respondit, *solus Aristophanes; quia esset quàm  
acutus, copiosus, doctus, et merus Atticus*. Hunc item Joannes Chry-  
sostomus tanti fecisse dicitur, ut duodetriginta comædias Aristophanis  
semper haberet in manibus, adè ut pro pulvillo dormiens uteretur:  
hinc itaque et eloquentiam et severitatem, quibus est mirabilis, didicisse  
dicitur. Ego sic assiduè legendum a Græcis censeo Aristophanem, ut  
à nostris Terentium; quem, quòd semper legeret, M. Tullius familiarem  
suum appellabat. Vale.

*Veneris, tertio Idus Julias, MD. [MCCCCXCVII.]*

*Adnotationes in Quædam Horatii Loca, quas ad Marginem exemplaris sui Editionis Heinsianæ Lugd. Bat. 1653. scripsit Janus Broukhusius.*

[Extracted from *Musei Oxoniensis Litterarii Conspectus*.]

**Odarum.**

- I. 2. 39. Acer et *Mauri* peditis] *Marsi*. Faber. Vide Qdam ult. lib. 2.  
 I. 4. 17. Et domus *exilis* Plutonia] *pauperculam* et *inancm* interpretatur Faber.  
 I. 10. 4. *More* palæstræ] nihil aliud est, quam *institutio* palæstræ. Faber.  
 I. 14. Legenda sunt omnino, quæ de hac allegoria (ita enim volunt) notavit Faber. Viderat jam antea Muretus.  
 I. 24. 13. Quod si Threicio] *Quin*. Faber.  
 I. 31. 15. *me pascunt olivæ*] *pascant*. Faber.  
 II. 14. 5. Non si *tricenis*] *treccnis*. Faber. alioqui error est contra metrum.  
 III. 3. Vide omnino notas Fabri; ubi consilium Horatii eleganter explicatur.  
 III. 5. 8. Consenuit socerorum in *armis*] *arvis*. Faber.  
 III. 10. 5. Andis quo strepitu janua, *quo* remus] *queis*. Faber. ut referatur ad *to ventis*: inepte, ut puto. Satis enim per se patet, strepitum illum excitari a ventis, quos ait et januam et nemus concutere.  
 III. 16. 41. regnum *Halyattici*] *Alyattii*. Faber.  
 III. 24. 1. et mare *Ponticum*] *Apulicum*. Faber. magis ad rem. sed nescio quo thibicine.  
 Ibid. 30. *Clarus* post genitis] *Carus*. Faber. ob sequens *odimus*.  
 Ibid. 44. Virtutisque viam deserit arduæ] interrogatio est post *to arduæ*. vid. Fabri notas.

**Satir.**

- I. 2. 86. *opertos*] *apertos*. Faber. probe.  
 I. 3. 14. Hæc res et *jungit*, junctos et *serrat* amicos] *jungat*—*servet*: ita Faber.  
 I. 4. 26. Aut ob avaritiam] *ab avaritia*. Faber. optime.  
 I. 5. 79. Venit enim magnum donandi parca juvenis] Venit enim *inagno*: donandi parca juvenis. Ita recte Bosius apud Fabrum.

**Epistol.**

- I. 6. 59. forum *populumque* jubebat] *pontumque*. Faber.  
 Epist. ad Pis. v. 101. adsunt] *assent*. Faber.  
 v. 206. parvus] *parcus*. Faber.

*Zacharia Pearce conjecturæ in Horatii Epistolas.*

- I. 1. 105. *De te pendentis, te respicientis amici?*] Ita legendum per interrogationem, ut patet in v. 97.  
 I. 2. 10. *Quid Paris? ut salvus regnet vicatque beatus Cogi posse negat*] sc. negat se posse cogi, ut belli præcidat causam.  
 Ibid. 13. *HUNC amor, ira quidem, &c.*] annon rectius, *Illum* amor, ira quidem—*Pelidem* enim vult, non *Atridem*, quem ultimum nominarat.  
 I. 7. 20. *Prodigus et stultus donat, que*] *Lege*—*que* donat, spernit et odit, i. e. quæ hospes donat, ille spernit.  
 Ibid. 23. *quid distent ERA lupinis*] Rectius fortasse, *quid distent ERA lupinis*. Vide Serm. ii. 6. 117. Erasmi Adag. p. 172. et Virg. Eclog. iii. 100. et Horat. Ep. i. 16. 2. ubi rectius fortasse *RAVO* pascat.  
 I. 8. 10. *CUR me funesto, &c.*] Ansim dicere Horatium. scripsisse *Cum me funesto*, &c. et qui de loci sensu bene cogitat, mihi, ut opinor, assentiatur.  
 I. 10. 14. *Novistine locum potiore rure BEATO?*] Forte rure *SABINO*.  
 I. 13. 8.—*sic vives protinus, ut te Constatim, &c.* Particula *ut*, hic significat *quavis*, *licet*: et *vives protinus*, hoc vult, *vivos uno eodemque tenore*, *quavis* ditescas.  
 I. 16. 40. *Quem nisi mendosum et MENDACEM?*] Forte *MEDICANDUM*.

II. 1. §. *Res Italas armis tuteris, MORIBUS ORNES*] Clar. R. Bentleius maluit legere *manibus* quam *moribus*, rationesque suæ conjecturæ protulit in Not. ad Horatium. Non tamen dubito, quin vulgata lectio verissima sit. Hoc enim ipsum laudat in Augusto Ovidius; sc. in Trist. ii. 233.

*Urit quoque te et legum lassat tutela tuarum,*

*Et MORUM, similes quos cupis esse tuis.*

Idem in Metam. xv. ————— *legesque feret justissimus auctor;*

*Exemploque suo MORES reget;*

Adde quod vocis *res Italæ* significant statum Italiae sive rempublicam Romanam, quæ muris ornari dici non potest.

Ibid. 13. *Urit enim fulgore suo, qui prægravat ARTES*

*Infra se POSITAS: extinctus amabitur idem.]*

Quo sensu ab Horatio dicitur aliquis *prægravare artes*, non satis intelligo, nisi pro *artes* legamus *arte*; sed neque hæc mutatio satis se mihi commendat. Arbitror Horatium scripsisse *Urit enim fulgore suo, qui prægravat ARTE,*

*Infra se POSITOS,*

sc. homines urit, quos dicitur ante *arte* *prægravare*. Certe Porphyrius, vetus Horatii interpres, legisse videtur *positos*, cum verba hoc modo explicat, *Gravis est enim* (inquit) *inferioribus et infra se positus nocet, quia artibus bonis ceteros vincit.* VINCERE Cæcilius gravitate, Terentius ARTE.

Ibid. 19.

*Te NOSTRIS ducibus, te GRAVIS antefendo]* scripsit, opinor, Horatius

*Te GRAVIS ducibus, te NOSTRIS antefendo.*

Aliter videbitur Poeta censuisse Graios duces Romanis potiores et celebriores fuisse.

Ibid. 50. *Ennius ET sapiens, et fortis, et alter Homærus,*

*Ut critici dicunt.]*

Lege *Ennius EST sapiens, &c.* (ut critici dicunt;) et versus 52 fine, atque post *recens v. 59* interrogandi notam pone.

Ibid. 75. *Injuste totum ducit VENDITQUE poema]* Clariss. Bentleius legendum censuit *vanitque vice venditque*, statuitque vocem *poema* nominativi esse casus, non, ut vulgo concepitur, accusativi. Equidem nihil mutandum esse puto. Per verbum *vendere* Horatius videtur voluisse, facere ut vendatur. Ut in i. Ep. 7. 8. *opella forensis dicitur resignare testamenta* i. e. facere, ut ea resignentur. Sic in Serm. G. 77. *doceat, pro facit ut doceatur.* Sic etiam Virg. *Æn.* vii. 11. dicitur ————— *inaccessos ubi solis filia lucos*

*Assidua RESONAT cantu,*

i. e. facit ut luci resonent. Et apud eundem *ruere* sæpius significat *facere ut ruant*, Georg. i. 405. et ii. 308. *Æn.* i. 35. ix. 516. et per *rumpere vocem* intelligimus facere, ut vox erumpat, *Æn.* ii. 129. xi. 377. Sic et in *Æn.* vii. 283. Circe dicitur *creasse nothos supposita de matre*, cum hoc vult illam effecisse, ut illi crearentur. Hunc etiam sensum, quem vocis *tendere* tribuendum censeo, Cic. in Ep. ad Att. xiii. 12. videtur secutus fuisse, cum dicit *Ligianum* (sc. orationem) *præclare vendidisti.* Ad eandem rationem nostro sermone Addisonus (Guardian No. 262.) "There is not one of these above-mentioned subjects, that would not sell a very indifferent paper."

Ibid. 90.

*Quod si tam GRAVIS novitas irrita fuisset,*

*Quam nobis, quid nunc esset ætus? &c.*

Suspectam habeo istam vocem *Græcis*, pro qua reponendam esse censuit Clar. R. Bentleius *Graios*: Quamvis enim Horatius sæpius dicat *Græcis chartis, &c.* semper (si rite memini) de iis hominibus, qui Græciam incolerent, locutus vocat eos Graios, non Græcos, ut in Art. Poet. 323.

GRAVIS ingenium, Graius dedit ore rotundo

*Musa loqui:*

adde II. Epist. 2. 42. Hæc tamen opinor Horatium scripsisse, nec *Græcis*, nec *Graius*, sed *prisci* sc. prisci Romani, Ennio, Nævio, & antiquorum temporum poetis. Hæc mihi intelligendam videtur ab eo quod sequitur,

— aut quid haberet,

Quod legere tenereque virum publicus usus?

publicus enim ille usus fuit, si quid video, Romanorum usus. Vox *prisci* vult *priscos homines*, ut ea voce usus est Ovid. in Fast. 779.

cum PRISCI colerent studiosius agros.

Ibid. 144. *Floribus & vino Genium MEMOREM brevis ævi.*  
Legendum esse censeo memores sc. agricolæ; quibus, non autem eorum Genio hæc memoria referenda est: sic enim mus urbanus monet murem agrestem in li. Serm. 6. 94. *Vice MEMOR, quam ais ævi brevis.*

II. 2. 24. Si TAMEN attentas? Si qui faverent Msti, prætulerim equidem Si TANDEM attentas?

Ibid. 105.

idem

*Obtorem putulas impune legentibus aures?*

Interrogative hoc dicitur, si verum loci sensum capio.

Ibid. 111.

*Ipsc ego QUI nullos me affirmo scribere versus,*

Lege

*Ipsc ego si nullos me affirmo, &c.*

ne se mendacio usum confiteretur Poeta.

Ibid. 150.

*fugeres radice vel herba*

*Præficiente nihil curarier.*

Ita legendum est puncto post *curarier* posito, non nota interrogationis, quæ hic locum habere non potest, cum præcesserit *præficiente nihil*: nullus enim sapiens illa curatione uteretur, quæ nihil remedii experto attulerit. Si cum interrogatione hæc sententia finita esset, oportuit legi *sineres non fugeres*.

Ars Poet. 55.

*ego cur, acquirere pauca*

*Si possum, incideur, cum lingua Catonis & Enni*

*Sermonem patrium ditaverit, et nova rerum*

*Nomina protulerit?*

Sic punctis distinguenda est sententia, cum interrogatio non, nisi post vocem *protulerit*, finiatur.

Ibid. 60.

*Ut SYLVÆ FOLIIS pronos mutantur in annos, mihi quidem videtur*

Horatium dedisse *Ut SYLVIS FOLIA pronos mutantur in annos*, ubi litera *a* longa est, quia vox secuta incipit per *pr*. Hoc poetis nsitatum est, et exemplo sit istud Virg. in Georg. i. 64. *Tribulaque trabæque*, et in iv. 222. *Terrasque tractusque maris*. Idem videre est in Manilii Astron. i. 90. et in Juven. Sat. viii. 107. Per *pronos annos* Noster significat Autumnos, ut Statius in Theb. ii. 41. per *prona dies* significat tempus pomeridianum. Addo, quod *væba* in *pronos annos* idem volunt, quod *singulis autumnis*; ut, cum noster dicit de prisco quodam Romano in li. Serm. 7. 10. eum mutasse clavum in *Aoras*, idem est quod *singulis horis*; nec aliud intelligendum est, cum dicitur *mutamur in horas*.

## CLASSICAL CRITICISM.

### TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE following Notes should have been inserted in your Number for March, p. 176. they are not very material; I shall, however, be obliged by your giving them a place in your valuable Journal.

Od. 11. 5. Ex textu corruptissimo Botheus hunc versum ita constituit,

*Τὰς ἡμὰ φίλτε' Ἀδοξίς.*

6. Antispastus in principio laborat.

11. Πάριστα, καί. F. Πάριστι γὰρ. Hephest.

I take this opportunity of sending a conjectural emendation of the last line of the *ΞΕΝΙΕΜΟΣ ΔΗΜΗΤΡΑΕ ΚΑΙ ΔΗΜΗΤΡΙΟΥ*. The latter part, in Mr. Gaisford's edition of Hephestion, is as follows:

*μάλιστα μὲν δὲ κλέπτει αὐτὸς· εἰ δὲ μὴ  
Οἰδῖκου τίς ἐνέη,*

τὴν Σφίγγα ταύτην ὅστις ἢ κατὰ κρηταινῶν,  
ἢ πινῶν παύσει.

Instead of πινῶν, I propose to substitute ἀφανῖ (ἢ 'φανῖ.)

HOLT UKES.

*Notes on Part of the POEM of FESTUS AVIENUS; who extracted the Substance of it, as he himself admits, from a Punic Voyage to Cadiz, to the River Loire, to the Scylley, or Scilly, Islands, to Cornwall, to Ireland, and to Albion, a Voyage performed by Himilco, the celebrated Carthaginian Admiral.*

NO. III.

**I**F by this very easy juxtaposition of these passages, I may venture, though a young author, upon one conjecture; I would infer from them, that the Œstrymnides are the Scylley islands, and the high promontory is the Land's end of Cornwall, and the Œstrymnic gulph is the "Chops of the British Channel," yawning and "gaping upon those trembling islets." Their distance of two days' sail from Ireland is a rational estimate for the infancy of Phœnician sailing and coasting. And this circumstance, united with the right ascension and declination of the constellation Lycaon, under whose wheel, in ver. 132, this poet places them, appears to me to decide the point. I must own, that it is an arduous attempt, and one open to severe and to just censure from the able periodical Reviews of our age, to identify with proud confidence *any modern* with *any ancient* isle of Spain, or of Britain. But I still think that the negative of my theory cannot be proved, while I hope I shall be able to produce classical evidence from Strabo, Avienus, and Pliny, against the hypothesis that either Gades, or any Spanish islot, that either Belle-isle, or any collection of the French islands, was the identical Œstrymnis of Avienus. From Cadiz to Cornwall was experienced by Himilco to be a voyage of *four* months, (not of two days;) and in *Spain* no island lies under the axis, or wheel of Lycaon. In France no islots were so populous, none so full of mimes; none so very contiguous to Ireland, as that the mariners of the ancients should have been able to reach the latter in two days, in the tardy row-galley, or in the heavy-sailing merchantman, in the naves onerariæ. For the passage to Ireland from the Land's End, is rarely made in our days, in 48 hours; so strong are the currents, so changeable the winds, and so high are the waves. Cæsar, praising the fleets of the Veneti and of their Cornish allies, attests the great impetuosity of the British Channel, and describes the bulk of the Venetian, as superior to the Roman, ships of war. Avienus incidentally confirms in *these* words the nautic chart of Cæsar;

Turbidum latè fretum secant [Œstrymnides.]

The Welsh and Irish antiquaries are known to claim with pride,

(as Davies in his *Celtic Researches* frankly avows) a people as their ancestors, a people who enjoyed *this* character; the *multa vis populi*, the *superbus animus*, the *negotiandi cura*, and the *efficax solertia* soothe the Welsh and Irish, and unite with their national prepossessions, as we will gently deem them; and I confess, I see nothing in the assertions and bold negatives of the Anti-Celtic party, of Pinkerton, of Ledwich, and of other learned men, to disprove this claim of these modern Cimbri, the Cimmerii of Herodotus, and of Homer, or, to adopt the language of Genesis, the sons of Gomer, and of Japhet.—But I wage no war with these GIANTS in erudition; I would merely suggest to these veteran writers the above inferences with the profoundest respect for their opinion.—Yet I own, I cannot find *any other* tribe of miners populous and spirited, or enterprising, (who left the original Ophiusa in Spain) than the Cassiterides of Cornwall, the Cestrymnici of the Seylley islands, or as Dionysius Periegetes denominates them, the insular Silures, i. e. the neighbours of South Wales.

From the verses of Avienus, we may, I think, conclude, that one portion of the Cimbri, of the Welsh, and Irish emigrated from the islands of Spain; and that Vallancey, O'Halloran, and a thousand Irish authors of the dark ages defend, upon *historical* grounds, the Spanish, or Milesian origin of the primeval Celts. Tacitus, in the *Life of Agricola*, assigns the Silures, or the Welsh, to the same parental country. 'Their swarthy complexion, their curled hair, and their position opposite to Spain, render it credible that the ancient Iberians had crossed the ocean and had occupied these seats.'—Davies in his *Celtic Researches*, boldly translates the word Cestrymnides 'the land of the bards,' as bearing this meaning in the Welsh. He also ascribes the circumstance of naming the island *Ophiusa* from ophis a serpent, to *such* a patriarchal adoration of some sacred serpent, as is still continued in India. And indeed *all* these descriptions, both in Avienus, and in passages, which I shall soon quote from Pliny and Strabo, seem easily to apply to Cornwall, to its Druids and its islands. Herodotus indeed confesses, in the second book, "that the place whence *tin* was imported into Greece, was unknown to him;" but the wise and enlightened Pliny (l. 4. c. 36.) informs us with truth, "that many islands lie opposite to Celtiberia, named in the Greek language Cassiterides, from their abundant mines of lead." And Strabo, in the third book, 145th and 175th pages, gives so full a description of them, and of the Phœnician trade thither, that to me it is surprising, that any modern scholar should dispute the credibility of these Tyrian voyages: "Posidonius asserts, that tin is not found, in the manner described by historians, on the surface of the earth, but that it is dug out of a mine; that it is obtained in the country of the Barbarians, who live beyond the Lusitani [or the Portuguese], and in the Cassiterides, or islands of tin; and that it is conveyed from Britain to Massilia [or Marseilles]: these islands are ten in number; they lie contiguous to each other; they are situated in the wide ocean, and in a direction north from the harbour of Artabri [or Corunna]: of these, one is a desert, but the rest are inhabited by men clothed in black dresses, and in tunics reaching to the ankles: a girdle crosses the breast; they grasp a staff in their hand, and they have beards long

and shaggy as the goats : they live on the produce of their flocks, and lead a pastoral and wandering life : they possess tin, lead, and peltry, which they exchange with the merchants for pottery, salt, and brazen goods. In the early ages, the Phœnicians of Gades monopolised this commerce, concealing from other nations the course thither; but the Romans, that they might obtain a knowledge of these harbours, following a Phœnician master of a ship, the latter ran his ship upon a shallow shore, and although he suffered shipwreck equally with his pursuers, he escaped with life, and received from the public a remuneration for the cargo, which he had lost. The Romans, however, by repeated attempts, learned the navigation to these islands. When P. Crassus sailed thither afterwards, and remarked that the metals were not dug to a considerable depth in the earth, and that the peaceable inhabitants from the abundance of the precious ore were inclined to navigation, he taught the art to these eager disciples ; although a sea wider than the ocean which embraces Britain was to be necessarily crossed."

V. 101. Novinque cymbis turbidum latè fretum, Et belluosi gurgitem oceani secant : Non hi carinas quippe pinnæ texere Acereve norunt, non abiete, ut usus est,	Curvant fascello ; sed rei ad miracu- lū, Navigia junctis semper aptant pelli- bus Corioque vastum sæpe percurrunt salum.
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The monstrous fishes of Avienus are undesignedly described by Chandler, in his *Travels in Asia Minor*, 4to p. 31. when he was in the same vicinity to Andalusia.

"On our entry into the Mediterranean, the vast assemblage of bulky monsters was beyond measure amazing ; some leaping up, as if aiming to amuse us ; some approaching the ship, as it were to be seen by us, floating together, abreast, and half out of the water. We counted in one company fourteen, of the species called by the sailors *The Bottle-Nose*, each, as we guessed, about twelve feet long. These are almost shapeless, looking black and oily, with a large thick fin on the back, no eyes or mouth discernible, the head rounded at the extremity, and so joined with the body, as to render it difficult to distinguish where the one ends, or the other begins ; but on the upper part is a hole about an inch and an half in diameter, from which, at regular intervals, the log-like being blows out water accompanied with a puff, audible at some distance."

Is it may be objected to me, that Himilco is describing the whale, not of the Spanish, but of the Polar sea, I will add a delineation of the latter, extracted from the journals of ships, which sail in that trade.

The *Greenland* whale, that enormous inhabitant of the deep, who requires an ocean to swim in, is equally wonderful in every point of view ; in the rapidity of his motion, as in the dimensions of his body, in the quantity, as in the usefulness of his fat.

His motion is so incredibly swift, that he shoots by a ship under a press of sail, like an arrow passing a stationary tree, at the rate of 15 or 20 miles in the hour. His side-fins playing in any voluntary direction either depress, or raise his vast body perpendicularly or obliquely : and in either manner, in an instant. Tranquil and undis-

turbed, he floats at his ease, one tenth of his corpulent body above the surface of the green waves; his tail-fin like an oar actually *sculling* along with immense sweeps his buoyant form.—A whale, struck with an harpoon, spouts a stream of blood, six or eight feet high, against the mast, exhibiting a curious rain-bow. In the agonies of death he dashes a mass of water around, and causes a temporary and local tempest; crushing any boat with a stroke of his tail-fin, or carrying away any opposing rudder: curling around his wide body many fathom of cord, and heaving up in his fury several massive sheets of neighbouring ice. “Wilt thou play with him as with a tame bird? or wilt thou bind him for the maidens?—Will not any one be cast down at the very sight of him? Upon earth there is not his like. He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him, one would think the deep to be hoary.” On the earth there is not his like. The elephant rarely reaches eighteen feet in height or twenty in length. The most formidable serpents of Africa or India seldom measure thirty feet, and are equally slender in proportion of the length to their thickness, as the common worm or the dung-hill snake. But the whale stretches out its huge form to seventy or eighty feet: which is two thirds of the length of any vessel employed in the trade to Greenland, and triple the size of a moderate room. His height or perpendicular thickness is eleven feet; nearly the stature of two tall men. His circumference, though his form is not accurately circular but oblate, may be estimated to be two thirds larger than his diameter depth, or in plainer language, thirty feet; the size of an ox! Let the reader multiply such a girth by such a length of body, and he will obtain a mathematical account of its solid contents:—the largest oak is scarcely equal to it in mass: the tallest and widest mast sinks in the comparison to a waud, to a walking-staff! A large ox weighs only 100 stone: a whale has been computed at 70 tons: or the draught of fifty horses. The bulk or girth of it is as large as the bulk of a sloop; the blubber taken off weighs thirty tons, or a third of its bulk. When he is killed, tow him on the next shore: support his jaws by two long poles, (those jaws which erected, and meeting in a point, form the two sides of a barn!) a boat may sail as into a creek, into his expanded mouth: a man may sit in it, as in the cave of a rock: or fasten the same dead animal to a ship by long cables; and its body, before it be stripped or uncased of the blubber, is so swoln by the air generated in its bowels from its putrefying state, that it heaves itself four feet above the height of the salt wave, rising a mountain of flesh.... Though of its valuable blubber (sweet, savoury sound to many a commercial man!) only fifteen or eighteen inches in depth be taken, yet the body is so vast, that one whale in a late year yielded twenty-one tons of oil; that is, a quantity of melted fat, sufficient for the draught of ten horses, (the strongest of animals in Europe) formed merely the exterior covering and coat of this prince of fishes! what then was the weight of his whole body when alive, and full of air, full of water?.... *One fish has*

frequently afforded a sufficiency of blubber to fill every cask in a small ship, and to compose a *singular* cargo. Its crank or remaining carcase, loosened from the cables, and dropped with a loud shout of the crew into the ocean, drives to a distance, and is soon surrounded by ravenous bears, by carrion birds, and a variety of fishes, and the ravenous tribe of Esquimaux Indians, eaters of raw flesh: thus affording to the rational and irrational part of the creation a treasure during life, and a banquet by its death.

Cæsar in the 1st Book of his Civil War describes these boats: "Carinæ et statumina ex levi materia fiebant; reliquum corpus ex vinibus contextum coriis integebatur." A modern tourist explains this vessel to be the Coracle: "the fishermen in Caermarthenshire," he says, "continue to use them: they are ribbed with light laths or with split twigs in the manner of basket-work, and are covered with a raw hide to prevent the leakage: their shape is oval, or oblong, and their bottom flat or rounded: when inverted, they resemble the shells of enormous turtles." Pliny adds; "that in the isle Mictis [or properly *Victis*,] the isle of Wight, the Britons used in a voyage of six days [*navigiis vitilibus*] vessels bound with osier." Strabo in the third book on Spain, and at the 155th page observes; "that the natives use a boat formed from skins as far as to Brutus, on account of the inundations and the marshes." In a monkish annalist of the dark ages it is recorded that "an Irish saint and preacher passed from thence into Wales in a coracle."

Mr. Tennant, in his *Indian Recreations*, Vol. 2. p. 286.7. says: "Pliny speaking of this tree [the Bamboo] has been guilty of an exaggeration, or perhaps a mistake, in asserting that a single one is sufficient to make a boat: '*Navigiorum etiam vicem præstant (si credimus) singula internodia*:' the truth is that, when made into a frame, and covered with a hide, it served this purpose in the same manner, as the *Coracles of the ancient Britons*; and in this way it was frequently used by the troops of Hyder-Ally in crossing rivers: the bamboo in its natural state being no thicker than a man's thigh, cannot singly supply the place of a canoe."

V. 154. [Ophiusa]—hæc dicta primo  
Cestrymnica,

V. 155. Locos et arva cestrymnica  
habitantibus,

V. 156. Post multa serpens effugavit  
incolas, Vacuumque glebam nomi-  
nis fecit sui.

V. 108. Ast hinc duobus in Sacram  
(sic insulam

V. 109. dixere prisca) solibus cursus  
rarest.

V. 110. Hæc inter undas multum  
cespitis jacet,

V. 111. Eamque latè gens Hiberno-  
rum colit. *Sacra*, or in the Greek  
*ἱερὰ*, is the same as *ἱερν*.

Orosius observes; "that the island Hibernia, situated between Spain and Britain, is narrow in point of space, but is valuable from the qualities of its soil and its sky. It is tenanted by the tribes of the Scotch." P. Mela in the third book remarks, "that the inhabitants [of Ireland] are rude and less acquainted with any of the virtues, than other nations; in some degree skilful, but void of filial piety."

Tacitus, in the life of Agricola, asserts, that 'Ireland is less than Britain, but exceeds in magnitude all the islands of the Mediterranean. The soil, the climate, the manners and genius of the inhabitants differ little from those of Britain: by means of merchants resorting thither for the sake of commerce, the harbours and approaches to the coast are well known.'

## INSCRIPTIONS FOUND AT ANCIENT SAGUNTUM.

WE have been favored with the following additional Inscriptions lately brought into this country, and hope to be able to give some explanation of them in a future number.

The following rules are collected from some of the most distinguished Spanish antiquaries.

1. The characters both of the Celtiberians, and of the Turdetani, are to be chiefly referred to the most ancient Greek and Etruscan.
2. There are several letters admitted to be doubtful.
3. There are double letters, which frequently occur.
4. The vowels are sometimes expressed, but often are to be supplied.
5. Words are seldom written at full length.

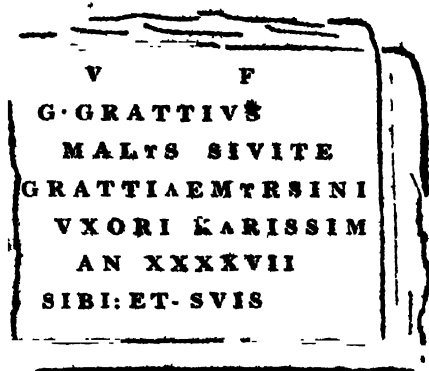
No. 8.

<p>ANTONIAE . L . P SERGILLAE VEGETVS LIVERT</p>
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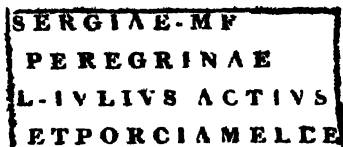
<sup>1</sup> Aristotle De Mundo says: *ἐν τούτῳ [ᾧ καὶ τῷ] γὰρ μὲν ἦσαν μυγίσται τι τυγχάνουσιν* εὐ-παιδός, Βριτανικαὶ ἰσχυροὶ, Ἀλβίων καὶ Ἰέρη. And in the Argonautics of Orpheus (line 1178) we have the following passage:

ἄγκυις δ' αἰάκας ἐπισταμένους ἐπέτειν  
παρ' ὃ ἄρα ἦσαν ἀμειβεν Ἰέρηδα καὶ οἱ δ' ἐπισθεν  
ἴκτο καταβυθὸν ἀνορθὰ τρομαίοντα θύελλα,  
ἐν δ' ὀδῶναι πόλτοισι θίεν δ' ἄφ' ἑγρὸν ἐπ' οἶδμα  
νῆος· οὐ δὲ τι, ἴσχυθις ἀναπλύνεσθαι ἐλπίδου  
ἔλπεσσι, δακρυκτῇ γὰρ ἔτ' ἦεν ἡρίγνεια·  
οὐδ' τις ἔγχε σάισιν ἐλὶ φρεσὶν ὕπνου ἄρ' ἴσμεν,  
εἰ μὴ ἰσχυρταῖς ἀκαλοφύδου ὠκ' ἀνοιο  
Λυγκίδος εἰσπύουσι δ' γὰρ τήλωπον ἔκταται  
ἦσαν πιπύσσων.

No. 9.



No. 10.



No. 11.



SUPPLEMENTARY NOTES TO MR. BARKER'S  
EDITION OF CICERO'S TWO TRACTS.

\* NO. I.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

Sir,

IN the notice of the new edition of Cicero's two *Essays on Old Age, and Friendship*, inserted in No. IX. of the *Class. Journ.*, these words occur at the 191st page on c. 2. *De Amic. Quomodo enim, ut alia omittam, mortem filii tulit? Memineram Paulum, videram Gallum; sed hi in pueris; Cato in perfecto et spectato viro*: "We would suggest to Mr. B. the following passage of Salmasius in his *Plin. Exer. in C. J. Solin. Polyh.* p. 1014. Paris 1629.: '*Dum pullus est, eleganter optimus liber, dum in pullo est, i. e. dum in ætate pulli est: sic Ciceroni Lælio, In pueris esse, in viro esse: memineram Paulum, videram Gallum; sed hi in pueris, Cato in perfecto et spectato viro: ita enim scribendum e libris, ubi vulgo legitur, sed hi nec comparantur Catoni maximo et spectato*.' we feel very much inclined to adopt this explanation, but we should be glad to see another instance of the phrase." I am truly obliged to your correspondent for having directed my attention to this important remark of Salmasius, and I doubt not that he will be equally obliged to me for the following quotation from T. Gataker's *Comment. on Marc. Antonin.* 2d Ed. 1697. p. 7., which not only establishes the manuscript reading in the passage, of which Salmasius is speaking, as well as his conjectural emendation of the *Lælius*, but proves that the idiom is common to the Greek and the Latin: "*ἐν παιδί, in puerili ætate, Xyland., sive puer cum essem, phrasis insolens, nec illecta tamen: de Maximo Herodian. L. 6. πρότερον μὲν ἐν παιδί ποιμαίνων, &c. pro quo Lucian. etiam ἐν παισὶ dixit in Neryomantia, ἐγὼ γὰρ ἄρχη μὲν ἐν παισὶν ἦν, quamquam ibi ἐν παισὶν εἶναι potest verti, inter pueros versari, e puerorum numero esse: sed eodem plane modo Philostr. ἐν μειρακίῳ dixit in Hermocrate Sophista, ὡς μηδὲ δάκρυον ἐκ' αὐτοῦ τὴν Καλλιστώ ἀφῆναι ἐν μειρακίῳ ἀποθνήσκοντι, ut nec lacrymam emitteret Cællisto ad mortem illius in adolescentia defuncti: observavit et Casaub. ad Athenæi l. 13. c. 8. τὸ παῖς pro ἡλικία παιδικῇ usurpatum ab Hermesianacte Colophonio in Elegia illa, quam in Leontium meretriculam composuit, ubi inter alia de Hesiodo,*

πάλλ' ἤμαθεν, πᾶσας δὲ λέγων ἀντηγράψατο βίβλους  
ὑμνων, ἐκ πρώτης παιδὸς ἀνερχόμενος,

et in Praxinoe apud Theocr. *Idyll.* 15.

ἵππον καὶ τὸν ψυχρὸν ὄφιν τὰ μάλιστα δεδοίκα  
ἐκ παιδός."

It is, however, to be observed, that the passages from Lucian, Athenæus, and Theocritus are ἀπροσδιόνυστα, οὐδὲν εἰς δέον.

I shall take the present opportunity of making a few, I had almost said, valuable additions to my *Critical and Explanatory Notes*, which, as they contain some curious information, which has been overlooked by the editors of these tracts, will, I hope, be interesting to the more learned portion of your readers. *De Senect. c. 15. Venio nunc ad voluptates agriculorum, quibus ego incredibiliter delector; quæ nec nulla impediuntur senectute, et mihi ad sapientis ritum proxime videntur accedere; habent enim rationem cum terra, quæ nunquam recusat imperium, nec unquam sine usura reddit, quod accepit; sed alias minore, plerumque majore cum favore.*

When Pittacus was once asked *what is the most faithful?* He replied *the earth*: when he was asked *what is the most faithless?* He replied *the sea*. Hence Virgil says in his *Georgics* 2. v. 460.

Fundit humo facilem victum justissima tellus:

And Menander ἐν Γεωργῷ in Stobæus Tit. LVII. (quoted in Toup's *Emendations of Suidas*, Vol. II. p. 455. Edit. of 1790) says:

ἀγρὸν εὐσεβέστερον γεωργεῖν οὐδέν  
οἴμην· φέρει γὰρ ὅσα θεοῖς ἀνὴρ καλὰ,  
κίττον, δάφνην· κρίθας τ', εἰάν σπείρω, πάνυ  
δίκαιος ἀπέδωκεν, ἐκόςας ἂν καταβάλλω:

Heyne says upon the passage of Virgil: "*Justissima, quia creditum reddere terra, acceptum refrigere dicitur, eique fides, fœnus,*

<sup>1</sup> The scholar, who has so elaborately reviewed my edition of these Tracts in the *Genl. Mag. for May*, 1812, and to whom I have replied in the subsequent No., at the 444th page, writes thus: "We strongly recommend to the perusal of every scholar Mr. B.'s excellent remarks upon this passage: we trace in them, however, (and where do we not in modern writing?) a little plagiarism." I should feel myself greatly obliged to the author for the honorable mention of this note, had he not qualified his praise by charging me in it with *plagiarism* of which he has given no proof: I must here beg his leave to give to him a *flat denial* of the supposed fact, and, if he is disposed to quarrel with me for this freedom, he will no doubt be pleased to pardon it on the account of *youth*, which, notwithstanding the celebrated speech of the late Lord Chatham, seems to be still considered in the eyes of some people, not to say some scholars, who belong to the ancient order of the βασιλευσσι; σφισσι, as an atrocious crime: I wish scholars to consider not my *youth*, or my *insignificance*, but my *arguments*: those, who are in the habit of reading my articles in the *Classical Journal*, will best know how to appreciate the charge of *youthful arrogance*, of which he complains in that

No scholar can be more unjustly charged with plagiarism than myself, variably cite the observations of critics, whom I quote, at full length, and in my own words, and I challenge the reviewer to show a single instance, where I have taken any quotation or idea without acknowledgment.

*aequitas* tribuitur : sublectum esse hoc Menandro statuebat doctus Britannus cum in Fragmentis sit :

δικαιοτάτον κτῆρ' ἐστὶν ἀνθρώποις ἀγρός,  
ὣν ἡ φύσις δαΐται γὰρ, ἐπιμελῶς φέρει,  
πύρους, ἐλαῖον, οἶνον, ἰσχυράδας, μέλι·  
τάδ' ἀεγχεύονται ἐστὶν, ἥδε πορφύρεα,  
εἰς τοὺς τραγέδας εὐθεῖ, οὐκ ἐς τὸν βίον :

saltem bene convenit : γηίδιον δικαιοτάτον etiam Xenophon dixit *Cyrop.* viii. p. 468. : "Cicero says here : *quæ—mihi ad sapientis vitam proxime videntur accedere ; habent enim rationem cum terra.* But why does Cicero say that this circumstance makes these pleasures more congenial to the philosopher ? Melmoth turns the words thus : "These are pleasures perfectly consistent with every degree of advanced years, as they approach the nearest of all others to those of the purely philosophical kind : they are derived from observing the nature and properties of this our earth." These pleasures appear to me, as far as I understand the words of Cicero, to be the most congenial to the [moral] philosopher from the circumstance that they depend upon *justissima tellus* : Cicero supposes that the agricultural philosopher, who uniformly directs his conduct by the laws of justice, must be highly delighted by the thought that he cannot fail to receive from mother earth, with whom he is concerned, that justice, of which he can seldom find an example among the human race. Xenophon says in his *Æconomics*, v. 12. (quoted in Toup's *Emendations of Suidas* V. 1. p. 285.) ἐτι δὲ ἡ γῆ θελοῦσα τοὺς δυναμένους καταμεινάνειν καὶ δικαιοσύνην διδασκῆναι τοὺς γὰρ ἄριστα θεραπεύοντας αὐτὴν πλεῖστα ἀγαθὰ ἀντιποιεῖ. Cicero says in his *Defence of Sextius Roscius* : "Vita — hæc rustica, quam tu agrestem vocas, parsimoniz, diligentiz, justitiæ magistra est." E. Spanheim in his *Obs. in Callim.* Ultrajecti 1697. p. 681. has the following note : "Τριπτόλομος ἀγαθὸν ἐδιδάσκετο τέχνην : haud mirum vero ἀγαθὴν τέχνην de agricultura hic dici, et unde lemma in Stobæo *Serm.* LIV. περὶ γεωργίας, ὅτι ἀγαθόν, ac inter alia illud Menandri ibidem,

ἀγ' ἐστὶν ἀρετῆς καὶ βίου διδάσκαλος  
ἐλευθέρου, τοῖς πᾶσιν ἀνθρώποις ἀγρός."

*Habent enim rationem cum terra, quæ nunquam recusat impetrum, nec unquam sine usu reddi, quod accepit, sed alias minore, plerumque majore cum senore.* It is a very favorite, and a very elegant, idea of the Greek and the Roman writers to consider the earth in the light of a debtor, as it is here considered ; of which I shall produce the following instances :

*Spes vultis credit aratis  
Semina, quæ magno favore reddat ager,*

TIBULLUS, *El.* VI. L. 2.

Again in l. 2. *El.* III.

*At tibi dura seges Nemesin quæ abducta ab urbe,  
Persolvat nulla semina terra fide,*

a passage, cited by A. Schottus in his *Nodi Ciceroniani* l. 1. c. 8. p. 286., who has the following note upon it: "*Repono quæ abductis*, sensu plano; moleste enim fert poeta ruri degere Nemesin, domoque abesse; sterilitatem etiam agro imprecatur." Silius Italicus says in his 13th bk.

*Multa sola virtus jam ruidere semen aratri,*

where Dausqueius observes: "*Ager Siculus reddere semen dicitur, quasi creditum repossatur: Modius ingeniose, non necessario fœnus reponit: scio eleganter id verbi usitatum Plinio L. 5. c. 4. [Fertilitutis eximia, cum centesima fruge agricolis fœnus reddente terra]: quid tum? et altero usus est Martialis,*

*Non reddet sterillis semina, jacta seges."*

Manilius, L. v. v. 274. says,

*Seminaque in faxus sulcatis reddere terris,  
Fœnamque sequi majori sorte receptis  
Frugibus innumeris, atque horrea quærere moesi?*

L. Carrio in his *Antiq. Lect. Comment.* Antv. 1576. p. 87. reads here properly *majorem*.

I embrace the present occasion of directing the attention of scholars to the emendation of a passage in Pliny's *Natural History*, founded upon manuscript authority, which is cited, agreeably to the common, and the Bipontine reading, in my edition of these two tracts, p. XLIII.: the emendation, which seems to have escaped the research of editors, is to be found in Junius's most elegant, amusing, sensible, and crude treatise *De Pictura Veterum*, bk. 2. c. 4. p. 57. Ed. Roterodami 1694.: "*Quam severe caverint olim Romani, ne scientia rei rusticæ desidia atque incuria tolleretur, docet A. Gellius Noctt. Att. L. 4. c. 12. Si quis agrum suum passus fuerat sordescere, eumque indiligenter curabat, ac neque araverat, neque purgaverat; sive quis arborem suam vineamque habuerat derelictui; non id sine pœna fuit, sed erat opus censorium, censoresque ærarium faciebant: Plinius quoque Nat. Hist. L. 18. c. 8. Agrum male colere, censorum prætorum judicabatur, atque (ut refert Cato) quem virum bonum colonum disissent, amplissime laudasse existimabantur: et rursus L. 19. c. 4. Prisci statim faciebant judicium, nequam esse in domo matrem familiæ, etenim hæc cura femina dicebatur, ubi indiligens esset hortus: in vetere codice Vossiano notæ optimæ lego, Prisci statim faciebant judicium, nequam essent domo matrem familiæ, et enim hæc cura femine dicebatur, nisi indulgens esset ortus: unde locum hunc ita restituendum suspicor, Prisci statim faciebant judicium, nequam esse in domo matrem familiæ, (etenim hæc cura femina dicebatur) nisi indulgens esset hortus: quum*

enim in prædicto codice, sicuti et in reliquis codd. antiquis, *n* et *u* passim confunduntur, atque *u* habens *i* superscriptum poni solet pro *nisi*, facili quoque lapsu *ubi* pro *nisi* crediderim irrepsisse."

The following important notes of Canter have been entirely overlooked by me :

*De Senect.* c. 17.

"*In quem illud elogium unicum plurimæ consentiunt gentes, populi primum fuisse virum*: in hoc elogio pro *unicum* tribus est vocabulis scribendum, *Unotore cui*; de quo quanquam dubitare quis merito possit, ita tamen hoc me certum redditurum confido, ut nemo jure dubitare possit amplius: etenim altero *de Fin.* idem Cicero contra Epicurum disputans, ait postremo; si quidem laudationes virorum præclarorum, tam Græcorum, quam Romanorum, inspiciantur, neminem ita laudatum videri posse, ut artifex callidus comparandarum voluptatum diceretur; hæc enim sunt ejus verba, post quæ statim hæc sequuntur, *Non elogia monumentorum id significant, velut hoc ad portam, Uno ore cui plurimæ consentiunt gentes, populi primum fuisse virum*: quocirca cum idem utrobique dicitur elogium, facile patet, utrum ex altero sit emendandum; et quoniam carmen hoc esse tradit orator, possent hinc fortasse duo versus hoc modo effici,

*Uno ore cui plurimæ consentiunt  
Gentes fuisse virum populi primum:*

veteram an pro *cui* sit potius *quem* legendum, viderint alii: hæc vix scripseram, cum prodierunt doctissimæ Caroli Langii in hunc librum annotationes, in quibus conjecturæ nostræ subscribit, et eodem modo atque argumento locum hunc emendat, ut et alios multos: nisi quod unum etiam, cujus nunc venit in mentem, omisit; quod enim legitur initio disputationis hujus *Videtisne ut apud Homerum sapissime Nestor de virtutibus suis prædicet?* justo prolixiorē habet vocem *virtutibus* [c. x.] quæ est in *viribus* mutanda, quemadmodum et Homerus docet, et Gaza vertit: atque hoc ego, quoniam pusillum est, admoniturus non eram, nisi a tanto viro neglectum reperissem." *Nov. Lectt.* L. vi. c. 10.

*De Amic.* c. 11.

Quod si rectum statuerimus vel concedere amicis quicquid velint, vel impetrare ab his quicquid velimus, perfecta quidem sapientia simus, si nihil habeat res vitii; ex his verbis non potest commodè elici sensus; non enim tam, cui nihil haberet res vitii, perfecta jure dicerentur esse sapientia, quam si perfecta essemus sapientia, nihil jure res vitii haberet: quare sic legenda postrema censeo, *Perfecta quidem sapientia si simus, nihil habeat res vitii*; quam lectionem confirmant etiam hæc sequentia *sed loquimur de iis amicis, qui ante oculos sunt, quos videmus, &c.* quæ quidem superioribus opponuntur: atque hoc illi geminum est, quod primo *de Off.* dixit, *Quoniam autem vivitur, non cum perfectis hominibus, pleneque*

*sapientibus; sed cum iis, quibus præclare dicitur, si insunt maculae virtutis, &c.; utrobique enim usum communem spectandum et secundum eum præcepta danda, recte censet vir sapientiss."*  
*Nov. Lectt. L. VII. c. 14.*

EDMUND HENRY BARKER.

Trin. Coll. Camb.

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## MR. BELLAMY'S DEFENCE OF HIS BIBLICAL CRITICISMS.

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TO THE EDITOR OF THE CLASSICAL JOURNAL.

I observe in No. IX. of your *Journal* three articles sent by your correspondents, with some singular remarks, endeavouring to refute some of the translations I have given of difficult and contradictory passages, as they stand in the European translations of the Bible, in former numbers of your *Journal*.

As the articles I have written are intended to silence the objections of the Deists, by proving, so far, that there is no contradiction in the original Hebrew, and having confirmed such translations by references to other parts of scripture where the same words occur, which can have no other signification; how far these gentlemen have succeeded in what they have attempted from the original, let the learned Hebraist determine, when he examines my articles with the hasty conclusions of these writers. It does not appear from any thing they have said, that they have weakened the cause of Deism, by a single *objection*; for we shall find that a great part which they have advanced can possibly have no other tendency, than to assist this description of men to create doubts in the minds of well-meaning Christians, concerning the *authority and integrity of the sacred original*. It is a rule with me, in every article I write for the *Journal*, or in any answer I give to the articles of others, to elucidate some difficult or controverted part of scripture, which Deists have always brought forward to show, as they term it, the disordered state of the Bible. By these elucidations, I do not mean "*conjecture*," as your correspondent Dr. G. S. C. says, No. III. p. 641. viz. *where every other help fails in giving a suitable reading to the text, recourse can alone be had to conjecture*, this has been the case with Dr. Kennicott and his supporters. But I mean that such translations should be confirmed by other passages, where the same words occur, and which can possibly have no other meaning or application; and these are the translations which can only be admitted.

and depended on with certainty. This gentleman, I think, has crowded in his article about *twenty theological problems* for solution; they are important, and deserve notice; and though he seems a little out of temper with me in some places, yet he appears to write in the spirit of Christianity.

Your correspondent *W. N.* begins by showing that he is a decided enemy to what I have asserted, viz. *the absolute integrity of the Hebrew text of the sacred scriptures*. This is one of the most important biblical subjects that can possibly come before the public, for if the scriptures in the original are not now as pure as when they were given to the inspired writer, there would be but little dependence on anything they contain. It certainly is a dangerous opinion for those to promulgate, who really believe the scriptures to be of divine origin, for in this case they are sapping the foundation of their divinity, and by so doing, they are enabling the Deist to destroy the truths of our holy religion. Nevertheless, though this gentleman has fallen into this error, I am confident he can have no such wish. He says, "an unprejudiced reader might justly inquire, what peculiar circumstances have preserved the Jewish scriptures in preference to the Christian, from the ordinary casualties of copyists and the corrosions of time. If the assumed fact be resolved into divine interposition, (and what but a continued series of miracles could effect it?) is it supposable that the author of Revelation should exert his almighty power to defend the law of Moses and the writings of the prophets from every mistake; while the gospels and epistles that contained the life and doctrines of the Messiah, of whom Moses spake, and to whom the prophets gave witness, were left to the ravages of time and the carelessness of transcribers, in common with the works of all other ancient writers?" No. As an article is intended to be sent for insertion in the Journal, which may satisfy him on this subject, I shall for the present only ask, what peculiar circumstances have preserved the writings of Euclid, Homer, and Virgil; are they not the same now that they were in the time of those writers? there has been no alteration in their works, nor was it possible; because, (as I have observed) the eye of the learned world was upon them in all ages, which would soon have detected any thing of the kind, and ruined the character of the interpolator. On this ground only we are more certain that the present original scriptures are pure and uncorrupted, because a whole nation has been appointed the guardian of the sacred letter from the time it was given to the present day. Is it possible that any reflecting Christian, who believes in the providence of God, can for a moment doubt that he has in his providence, preserved both the Old and the New Testaments, not only "from the ordinary casualties of copyists and the corrosions of time," but also from the univ-

sal efforts of all the Pagan nations, the Babylonians, Persians, Grecians, and Romans, who strove with the whole power of their empires to destroy the sacred records? What but a continued series of miracles could effect it? But when we seriously consider that the Bible is the word of God, who governs the world and the most minute concerns of man by his providence, can we, I ask, for a moment doubt that he, who gave the scripture for a rule of life to man, has preserved it pure to the present day? To suppose the contrary would be to conclude that the Bible is not the word of God, and that he does not govern the world by his providence. Let me again ask, what good can such writers propose to the present generation and to posterity, by inculcating doubts as to the purity of the sacred original.

This gentleman steps forward as the defender of Dr. Kennicott, De Rossi, and all those who wish to *mend the original Hebrew*. I hope I have as high a respect for the personal character of these writers, as your correspondent, and I hope he will remember that in any thing I say concerning the true interpretation of the original scriptures, I know nothing of persons; personal character has nothing to do here. When subjects brought forward by such writers for alteration in the original are proved to be altogether inconsistent with reason by such alteration, surely we are authorised to declare that Dr. Kennicott, De Rossi, and others of the same class, as Hebraists, were *superficial scholars, mere innovators, altogether unqualified, and but mere pretenders to a critical knowledge of the Hebrew language*. This writer says "these are strong expressions, and a writer had need produce something more satisfactory than his own assertion"—I truth, and not victory, has been my pursuit, and ever since I have furnished any articles for the Journal, when I have answered those which have been signed by the name of the writer, I have always deemed it proper to sign my remarks with my own name, for nobody knows an anonymous writer. Though I never mean to answer the questions of such writers in future who do not sign their real name, I shall for the present adduce that kind of proof, which ought to satisfy this gentleman concerning the fallacy of Dr. Kennicott's statements of the necessity of new modelling the Hebrew scriptures.

From the same quarter we are informed that the Hebrew text is defective in Exod. 15. 2. *עִי חֲמַת יְהוָה* my strength and my song is the Lord, "that *חֲמַת* being irregular, should probably be *חֲמַתִּי*. Agreeably to the Chaldee, Arabic, and Vulgate versions, the *yod* is necessary to *חֲמַתִּי*, four of the six valuable MSS. agree in reading it so." Well, and suppose a hundred MSS. agreed in reading it thus, are we to make nonsense of the passage on that account? which it evidently would be if this translation were admitted. It must be obvious to the learned that the Hebrew is now the same as it was in the time of the inspired writer, and

that the translation is consistent with the original, except in the transposition of the word *יָהּ* Jah, and the possessive pronoun *my*, improperly added in the English, which does not occur in *חֲמִירָתִי* *Vezimruath*. The true translation of this passage shows that we have no occasion for such mendings as are proposed by these gentlemen: the literal translation is, *My strength and song is Jah*. Thus by erroneously supposing that irregularities and inconsistencies have been foisted into the original, they have presumed to find fault with the pure Hebrew, and have labored to corrupt the word of God by substituting the bold additions of the Greek, Samaritan, and Arabic translators.

But no attention is ever paid by these gentlemen to the true oriental vowels; how would these random translators be able to understand the various meanings and applications of the same root of a word, were they to attempt a translation without attending to the vowels? We have an example in this word which will prove that no such chance-reading can ever ascertain the true meaning. For instance, this word *חֲמִירָתִי* *Vezimruath*, with this form and construction, means *a song*, and as it is applied to God, *a song of praise*; but the same radical form (by which I mean the letters as they stand in the body of the language, viz. *זמרת* *Zmrth*,) is met with in other parts of scripture which cannot mean a song: therefore these contenders for the naked consonants would be totally at a loss how to render such passages. We find in Amos ch. 5. 23. that the very same radical form of the word viz. *זמרת*, with the variation of one vowel only, *חֲמִירָתִי* *Vezimruth*, does not mean a song, but the *melody*, or *tune*, viz. *and the melody*. The many meanings and applications of a word cannot be known by the radical form, but in its vast variety of ideal bendings it depends on the variation of the vowels, as is the case in all other languages.

By the same objectors we are told that “*בַּיּוֹם הַשְּׁבִיעִי* in the seventh day, in the present Hebrew copy, is probably corrupted from *בַּיּוֹם הַשִּׁשִּׁי* in the sixth day, as in the Samaritan, Greek, and Syriac versions.” But Dr. Keunicott ought to have known, and this objector, before he had so strenuously supported him, that the clause is not *בַּיּוֹם הַשְּׁבִיעִי* in the Hebrew, but that the ordinal numerals are always used as they always have been, in the Hebrew Bible, as *בַּיּוֹם הַשְּׁבִיעִי* in the seventh day. *בַּיּוֹם הַשִּׁשִּׁי* in the sixth day. From such proofs of the *probably*, and *conjectural* mendings of these gentlemen, I hope it will be allowed that this objector has been too precipitate in condemning; for surely I am justified in saying that all such translators are mere innovators—superficial scholars—altogether unqualified, and mere pretenders to a critical knowledge of the Hebrew language. These, I allow, are “strong expressions,” and I have, to use the words of this writer, “produ-

ced something more satisfactory than my own assertion for such description to be credited."

This objector asks five questions all in one breath; it is an easy matter to ask questions. He says, "will Mr. Bellamy say that Dr. Kennicott's publication consists of corrections similar to Dr. C.'s? Has your correspondent never heard of such things as various readings? Does he know that there are other MSS. besides those from which the received text was taken? Is he acquainted with any independent sources of authority, as the Septuagint, the Samaritan, the Syriac, and the Targums? (and it is from these that Dr. K. has made his collection) or is he prepared to state and to *prove*, that the present printed text is taken from MSS. that were either the autographs of Moses and the prophets, or else exact copies of them, and that the versions, and all the MSS. where they differ from it, are erroneous?" I answer that Dr. Kennicott's publication not only consists of corrections similar to Dr. C.'s, which I have proved above, where like him, he *substitutes one letter for another, one word for another*, but the learned must allow, that, if possible, it is as dangerous. I have certainly "heard of such things as various readings:" but as to the independent sources of authority which this objector talks of, there are no independent sources of authority except the Hebrew.—I will also ask him, for he seems ignorant of it, did he never hear of a more modern, as well as of an ancient Septuagint? and the Samaritan, the Syriac, and the Targums are but translations. For the original Septuagint, which was translated from the Hebrew about 350 years before Christ, was destroyed, not a single copy of it was preserved; and at the dispersion of the Jews, the Hebrew language was in their hands only, to the time of Jerome; and further, these translators had not the advantages we have at this day in acquiring a knowledge of the language. I also know that, during this and other periods before the time of Jerome, many MSS. even of the original Hebrew were made by Christians, but these MSS. as occasion required, were reprobated by the learned, as well as the unlearned, Jews who could read their Bible, on account of their inaccuracy. This will account for the great number of different readings your correspondent stumbles at, on which account, like Dr. K. and De Rossi, he flies to the Greek, Samaritan, and Syriac translations. This writer should recollect that the Jews have always been the guardians of the Hebrew scriptures, and that it is as impossible for any corruptions to creep into the text, as it would be for any alteration to be made in the original works of Homer, or Virgil, without being detected and exposed. Even every Jew school-boy who can read his Bible is as capable of pointing out the error of a letter, as an English school-boy is of detecting an error in the orthography of a word. It is a truth, whether this well-meaning writer will believe it or not, such is the construction of the Hebrew

language, that it is not possible either for one word, or for one letter to be put for another, without being detected by a critic in the language. On this ground I feel no hesitation in declaring, in answer to the fifth question, that I am "prepared to state and to prove that the present true printed text is taken from MSS. that were the exact copies of the autographs of Moses and the prophets;" consequently where the MSS. and versions differ from it, they must be erroneous. "If he is not," continues this writer, "Dr. K. and De Rossi have done the Christian world essential service: for such noble and disinterested views as these, are they to be called innovators?" but this gentleman perhaps is not aware that the word *disinterested* does not well apply to Dr. K., for his whimsies cost the government upwards of £20,000. and not a single article did he bring forward to refute the idle and unfounded objections of the Deist. But they certainly have been useful in building, instead of destroying the temples of Deism, by his attempt to create suspicion respecting the *absolute integrity of the Hebrew text*.

This writer is at a loss to know what I mean by the *absolute integrity of the Hebrew text*: he says, "I should feel myself indebted to Mr. B. if he would explain what he means by the absolute integrity of the Hebrew text. Does he understand that the printed text is free from all mistakes? if he does, let a few instances suffice to answer him—1st. The printed text is at variance with Mr. Bellamy. Mr. B. has rightly informed us that the meaning of the word אָמַר is, *he said*. No. IV. p. 851. If he will turn to Gen. 4. 8. he will find, וַיֹּאמֶר קַיִן אֶל הָבֶל אָדָמִי and *Cain said to Abel his brother*; but what did he say? The Hebrew is silent. The Samaritan and Septuagint add, בָּלַכָה הַשָּׂדֶה, let us go into the field. With this addition, the words following possess consistency, and it came to pass when they were in the field."—So shall we find, when we have the true translation, that the whole passage possesses consistency, without any mendings from the Samaritan, or the Septuagint. Here is a bold addition with a witness, and it is a proof that neither the Samaritan translator, nor the Septuagint, understood the various applications of the verb אָמַר *amar*, agreeably to its construction which always fixes its ideal meaning. Its true meaning in this verse is to *speak*, to *converse*, and the same construction with this rendering is met with in 66 places of scripture in the present authorised translation. The passage I say possesses consistency, "without copying the comment of the Samaritan, translator, or the Septuagint: thus, *And Cain spake, (or talked) with Abel his brother, and it came to pass when they were in the field.*" I ask this writer where is "the printed text at variance with what I have stated?"

We are next told, that "the printed text is at variance with quotations in the New Testament from ancient prophecy. An instance

of this" (says this writer) "occurs in Ps. 40. 7. **אָזְנִים כָּרִית לִי**, translated, *my ears hast thou opened*, compared with Hebrews 10. 5. **σῶμα δὲ κατηρτίσω μου**, and surely if common sense, the connexion, the structure of the sentence, and the evidence of the LXX, and the New Testament are to be regarded, this one instance is a strong proof of the faultiness, if not of the corruption, of the present text, unless Mr. B. will assert that all these should be sacrificed when they oppose his beloved hypothesis of the purity of the Hebrew text."—I am of opinion that all evidences should be sacrificed, when applied to oppose the purity of the Hebrew text. For grant but to the Deist that the Hebrew text is corrupt, and it is all he asks. And on the other hand, with respect to those who may nevertheless be excellent scholars as to general learning, (but who on account of their inexperience in the elements of the Hebrew, should not attempt Hebrew criticism) allow them but the privilege of additions, and corrections from the LXX, and the Samaritan translations, with such mendings as are proposed by Dr. Kennicott, De Rossi, this writer, and the whole family of those, who have a perpetual desire to mend the scriptures by changing one word for another, one letter for another, who alter without any proof from scripture where the same words occur which can have no other meaning; and the whole genuineness and authority of the sacred scriptures would be swept away at once. Had these gentlemen but attended to the idiom and phrasology of the Hebrew, "common sense, the connection, the structure of the sentence, and the evidence of the LXX, and the New Testament," would have convinced them that the above objection which is taken from Dr. Kennicott, and which has often appeared in the support of Deism, is no "proof of the faultiness, or of the corruption of the present text."

What but profound ignorance of the true meaning and application of the word could induce the translators to render **כָּרִית** *karitha*, *opened*? It means to *prepare*, or *make*, and it is first applied to the preparing of the sacrifice, or making the covenant. Gen. 15. 18. **בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת אַבְרָם**. *In the same day the Lord made a covenant with Abraham*. And as to the word **אָזְנִים** *aznaim*, rendered *mine ears*, they certainly had no authority to transpose the pronoun, and to reject the preposition **לִי** *lamed*: were this admitted, the scriptures might be made to say any thing. Now whether we say with the Hebrew, *ears hast thou prepared for me*, which is certainly more strikingly significant than the LXX, who have changed it for **σῶμα**, *body*; it amounts to the same, as it must necessarily mean that there must be a body where ears are found, which are a part of the body. The word **אָזְנִים** *aznaim*, plainly means the obedience both of the *body* and the *soul*, whereas the word **σῶμα** can only be applied to the body. This

arises from the peculiarly energetic, and idiomatic phrasology of the Hebrew, which could not be preserved in the Greek, which Dr. Kennicott, De Rossi, and this writer ought to have known, and would have known, had they been as competent in the Hebrew, as they were in Greek. From which it is certain that this apparent discrepancy does not arise from "a corruption foisted into the text," as is supposed by these writers, but for the reasons above. It would be absurd to render λόγος ἐμοῦ, לִמְנִי *the book of me—the word of me*, as it would be to render the above passage agreeably to the syntax and idiom of the English. I say it must evidently mean that as God had *prepared ears*, he must have *prepared a body*, as was meant by the Hebrews, and as it was also understood by the LXX.

This writer next observes that, "the printed text is in opposition to MSS. in the hands of both Jews and Christians in the time of Origen." He quotes Isaiah 53. 8. "where our present copies read מִפְּשַׁע עַמִּי נָנַע לָמוֹ *for the transgression of my people was he stricken.*" Dr. Kennicott is again cited to prove that in the time of Origen לָמוֹ *laamo*, was written לָמוֹת *to death*, and Bishop Lowth might have been cited also, for he has fallen into the same error. This writer gives a long paragraph concerning a conversation of Origen with a Jew, and that he confounded them with the reading of this word, by urging upon them the reading *to death*; and therefore he argues that the Hebrew text is not now the same as it was at that time. He concludes by saying, "if such was the reading at that time, alas for the absolute integrity of the Hebrew text." This author writes here very guardedly, he does well to say, 'if such was the reading at that time;' it was his business to prove, if it were to be proved, that it was the reading at that time, and not to conclude by *buts, ifs, conjectures, and suppositions*. What does all this amount to? here is not a single passage produced from the scripture by any of these writers to prove that לָמוֹ *laamo*, was ever written לָמוֹת *to death*, no proof but the monkish tale of Origen and the Jew. Now admitting that Origen had such a conversation with a Jew, he must have been a very ignorant Jew indeed, not to know that such a thing as לָמוֹ *laamo* to be written instead of לָמוֹת *laamuth*, was impossible. Does not this writer know, for Dr. K. ought to have recollected, that there were ignorant Jews at the time of Origen as well as at this day?

It was reasonable to expect that this writer should have given us some proof from scripture that this word was so rendered; I will refer him to a passage or two, which, if what he states were true, ought then to make good sense when so rendered. Deut. 33. 2. *The Lord came from Sinai, and rose up from Seir* לָמוֹ

UNTO THEM, but were Dr. K.'s, Dr. Lowth's, and this writer's statement true, that לָמוּ *laamo*, was originally לָמוּת *laamuth*, it must then be thus translated, *and rose up from Seir UNTO DEATH*. Again, the last clause of the same verse, *from his right hand went a fiery law לָמוּ FOR THEM*, but which with the above mending, thus, *from his right hand went a fiery law FOR DEATH*,

From these proofs, this writer may see that the word לָמוּ *laamo*. could never have been written *unto death*. Neither does it follow, because the above is the true translation of the word, that it makes for the cause of Judaism, as has been supposed, by being applied to the Jews as dispersed among the gentiles, viz. *for the transgression of my people was he* (the Jewish nation) *stricken*,<sup>1</sup> because these words are with far greater effect applied to Christians as the people of God: for the third person singular applies to a single person who is stricken for the people, viz. *for the transgression of my people was HE* (the redeemer) *stricken FOR THEM*. Thus it will appear to the learned and the impartial Christian, that the word לָמוּ *laamo*, is precisely the same as it was written by the prophet, and that Dr. Kennicott, Lowth, De Rossi, and all who contend on this ground that there must be errors in the Hebrew, have greatly erred, in speaking against the absolute integrity of the Hebrew text.

Again, this writer declares, that "the printed Hebrew text is opposed to itself, in 2 Sam. 22. 11. you read רָאָה עַל כַּנְפֵי רוּחַ *and he WAS SEEN upon the wings of the wind*, while in the 18th Psalm it is רָאָה, *and he did fly*." We cannot doubt that this Psalm was written by Samuel; and it certainly shows that Dr. Kennicott, De Rossi, and Dr. Gerrard, mentioned by this writer, as well as himself, were altogether ignorant of the circumstance which was the occasion of the alteration, and on this account have supposed that the transcribers have corrupted the original, the sense of which they think is preserved in the ancient translations. The limit of this article will not permit me to enter on the full explanation of this discrepancy, and as I intend to give it in a future number of the Journal, to it I shall refer the reader. I must however ask such writers as these a question or two concerning this matter.

What do such gentlemen think concerning the precepts of the decalogue in Exodus, which differ in many instances from the same precepts in Deuteronomy? will they say that for this reason the original text has been corrupted? are not these precepts delivered by Moses in Deuteronomy, precisely the same in sense as they are in Exodus? These writers, who from time to time have presumed to speak and write against the absolute integrity of the Hebrew

<sup>1</sup> See Bellamy's History of All Religions, art. Jews.

text, must give better reasons before the learned can sanction their dangerous mendings. Had they been able to have informed us why these changes were made by the sacred writer, why שָׁדַד *suadeehu*, was written by Moses in Deuteronomy, and omitted in Exodus; שָׁקֵר *Shaaker* in Exodus, and instead of that word שָׁאָה *Shaaeu* in Deuteronomy; לֹא תִחַמֹּד *lo-thuchmod* in Exodus, and וְלֹא תִתְאָחַז *Velo thithaouh*, in Deuteronomy; מִצֹּתִי in Exodus, and מִצֹּתְךָ in Deuteronomy; זָכֹר *zaakor* in Exodus, and שָׁמֹר *Shamor* in Deut. וְנִבְחַמְתָּה in Exodus, and וְשָׁרַדְךָ וְחִמְתָּה in Deut. and many others: had they acquainted themselves with the reasons which induced the sacred penman to make these alterations, they would not have found any cause for disputing the "strict integrity of the received text," in the 18th Psalm, and the 22d chapter of the 2nd of Samuel; which we are told, "first excited doubts in Dr. K.'s mind of the purity and strict integrity of the received text."

The last objection this writer makes is concerning David's mighty men. This is also one of Dr. Kennicott's objections. It has also been brought forward by many Deists, to prove the disordered state of the Bible, as they term it, and this gentleman, or any person not knowing a single letter of Hebrew, might have copied a hundred more. It certainly is a very easy mode of obtaining information, if people who find fault with others are permitted to conceal themselves under the mask of initials; they are at perfect liberty to approve or condemn with orthodox authority; no matter if they be wrong, shame burns not their cheek; "nobody knows them." I have known those who, under this cover, have copied the labors of others, and have talked as learned Hebraists, who have not known a letter of the alphabet; and others who have pretended to pronounce on the merit of a translation, yet have not understood the grammar of the language. I hope the proprietors of the Journal will not, in future, suffer any anonymous epistle to appear in answer to those writers who fairly give their names. If this were to be allowed, such writers will not have any thing of mine to complain of.

These writers who stumble at the apparent discrepancy of these passages in Samuel and in Chronicles, and who have for that reason doubted the purity of the present Hebrew text, have not acquainted themselves with the concomitant circumstances, which had taken place at these different periods of the history; or they would have known that these actions which are recorded of this general in Samuel and in Chronicles, where in one book it is said, 800 fell *at one time*, and in the other book (where these objectors have understood the writer to speak of the same circumstance) that 300

fell at one time: they would (had they acquainted themselves with these things) have known, that these actions took place at different periods of the history. Would any man suppose that if two writers mentioned a different victory obtained by the same general, each of which intitled him to some mark of the royal favor, there was a contradiction between the two statements of such writers? or positively conclude, as Dr. Kennicott, De Rossi, and this author have concluded, that "these mistakes have crept into the text by accident, or been foisted in by wilful corruption?" This I mean to confirm from other parts of Scripture, where I shall show that these events will perfectly agree with the different periods when these books were written.

I now refer this writer to his own words, where he says, "Now let Mr. Bellamy say, Are these mistakes or are they not? If he acknowledges that they are, what signifies it, whether they have crept into the text by accident, or been foisted in by wilful corruption? If he denies that they are mistakes—on him devolves the proof that they are true readings: on him devolves the reconciliation of such contending passages ("hard task, I ween"): Will Mr. B. entrench himself within the emendations of the Masorites?"—I answer, NO: "let me ask him, have they noticed all the difficulties?" NO. "Have they settled every various reading?" NO. "Or if they have, are we to bow with submission to those anti-christian and many unknown doctors?" NO; unless what they say be true, and then, whether they be Jew, Pagan, or Mahometan doctors, known, or unknown, we must bow with submission. "Is the right of private judgment denied us in Hebrew literature?" NO; provided the word *us* be applicable as Judges to those who pretend to judge. "Is the dogma of implicit faith in those we know not whom again to be introduced?" NO; this author may see, if he turns to the former numbers of the CLASSICAL JOURNAL, that I have nothing to do with implicit faith, nothing to do with creeping or foisting errors; what must the religious world have been doing to have permitted such "creeping" and "foisting" of errors into the original Hebrew as he speaks of? he will find that I set off with declaring, that neither my opinion, nor the opinion of the learned, can possibly be of any authority, unless such opinion is sanctioned and proved to be true, by other parts of Scripture, where the same words can possibly have no other meaning, nor application.

To conclude these remarks, I thank this gentleman for his good opinion of me, where he rejoices in what he is pleased to term my "love to the truth," and in my exertions for "the faith once delivered to the saints," as he is pleased to term them, but I cannot agree with him in the following clause, where he thinks I "evinced little candor towards those who differ from" me. I do not

wish to excite an "unamiable feeling" in the breast of any one who writes in favor of the great truths of Christianity; such I honor and esteem, however we may differ on other points. If at any time I have been what some persons might think severe, I have been espousing the cause of every Christian against those who have openly, and plainly in print circulated their *pernicious, deistical, antichristian principles*, by denying the declarations of the prophets and apostles as applied by them to the true Messiah, the Redeemer. And these, wherever they are found, it must be allowed, are enemies to the Christian religion, and, as far as it will go, shall never fail to meet with my decided disapprobation: I never will write to please any party at the expense of truth.

This, however, I with pleasure say, is not applicable to this gentleman, whose wish I verily believe is to know *what is truth*: he himself has not spared the writer of the article G. S. C.—he has plainly and honestly told Dr. G. S. C. that he asserts לָלוֹחַ is a gloss, that לָלוֹחַ נָאֵם may be tacitly omitted in any place, and this merely from Dr. C.'s own conjecture, and supported by no versions, or various readings." See No. IX. p. 63.

This writer surprises me by saying, "it is much to be lamented that a dissonance of opinion on any subject, but especially on such subjects as these, should excite unamiable feelings in the breast." Is it possible to suppose that a difference of opinion on these subjects can "excite" unamiable feelings? a dissonance of opinion "has no effect on me to excite unamiable feelings:" this may be the case with the bigot, but surely with every one who believes that "*in all nations he that feareth God, and worketh righteousness, will be accepted of him,*" no such "unamiable feelings" can be excited. It certainly is true, nevertheless, that I do not abound with candor towards those who differ from me; but then it should have been told by this writer what it was that induced me to evince so little candor, and therefore to qualify such an indefinite charge, I must say what he ought to have said. It is towards those only, who in plain terms endeavour to subvert that fundamental doctrine of the Christian religion, which teaches that Christ was the Emmanuel of Isaiah; and to those who (though unintentionally) aid the cause of Deism, by denying the absolute integrity of the present Hebrew text.

I hope this writer will now have reason to conclude from the proofs I have given, "1st. That the printed text is not at variance with what I have said.—2nd. That the printed text is not at variance with quotations in the New Testament from ancient prophecy.—3rd. And though the printed text were in opposition to MSS. in the hands of both Jews and Christians in the time of Origen, yet for the reasons given, he may see that this will not assist him in proving that the original text is corrupted.—And 4th. He may be convinced that the Hebrew text is not opposed to itself."

I shall now take leave of W. N. to answer the objections of another anonymous *fault-finder*, who hides himself under the cover of T. Y.—This writer accuses me of inconsistency; he says, “Mr. B. proceeds to communicate to the public his opinion as to the degree of labor which may be necessary in the acquisition of that language. In doing this, if I am not deceived, our author has been led into inconsistencies, which can be accounted for, only on the supposition, that he has not fully made up his mind upon the subject. In p. 743. he admits the possibility of a person in three days, acquiring that branch of the rudiments, which teaches the learner to find the radix of a word, and by this, its determinate meaning in the lexicon.” In p. 745. he says, “I think it would be a difficult task for a learner of a tolerable capacity, to be perfectly acquainted with the alphabet, in three months, so as to write and understand the radicals and serviles, with their extensive meaning and application as prefixes, and suffixes, which can properly be said to be only a knowledge of the alphabet.”

It certainly is painful to see persons, under the mask of initials, put forth such bold and undigested matter as I find in the article written by this gentleman. Had he but understood the rudiments of the language (and if he does he is the more to blame) he must have been sensible that I have not asserted any thing contrary to truth. I repeat it again, that any person may, by being properly taught, in *three days* acquire that branch of the rudiments which teaches the learner to find the radix of a word, and by this, its determinate meaning in the Lexicon. But it would be presumption to say, that a learner might be perfectly acquainted with the Hebrew alphabet, so as to understand the radicals and serviles, with their extensive meaning and application as prefixes and suffixes, which can properly be said to be only a knowledge of the alphabet, in three months. This writer makes no difference between a knowledge of the radicals to find the meaning of a word in the Lexicon, and the extensive application of the serviles as prefixes and suffixes, which denote the different cases of nouns, and the persons and tenses of verbs, which can properly be said to be only a knowledge of the alphabet. He concludes this remark thus: “Now every one who knows any thing of the Hebrew language, must know, that without such an acquaintance with the serviles as is here supposed, the learner cannot consult his Lexicon to much effect.” If this writer had properly understood the rudiments of the Hebrew, he would not have committed this egregious blunder. It is reasonable to expect, that those who set up for teachers, or put forth any thing in the form of a grammar, should be acquainted with this first key of the language. The learned reader will see that a knowledge of the serviles, as “prefixes and suffixes” is not required to “consult the Lexicon;” and this gentleman may now be convinced that I have not “been led into inconsistencies,” and that

I have "fully made up my mind on the subject." I forbear to make any more remarks on the erroneous statement of this writer; it has only occasioned a loss of time and paper.

This writer, I find, is an enemy to what he calls *points*; many others have been mistaken respecting the word *points*.—Points are to be understood, as they were originally, to mean the *accents*, as I shall have occasion to prove, for many passages cannot be understood without the accents; but those which are here by this writer called *points* were understood by the ancient, as well as the modern Hebrews, to be what they are in reality, the *true vowels*. Is it possible for any person having a knowledge of the language to say as this writer has said, "I do maintain and can prove, that a man who has never heard of the vowel points, and who has studied the language without any reference to them, in any shape may yet be well acquainted with Hebrew; so that when he meets a new passage, he will as readily and as certainly perceive its true meaning, as a man who has made the points his study." Does he suppose that the Hebrew language, which was the language God first gave to man, is a random language, without vowels, to be pronounced at the pleasure of the reader? or will these contenders tell you that the *matres lectiones* are to be used when they do not occur in succession in any word in the Bible? Does he not know that a difference in the orthography of a word in all languages changes the meaning? In the name of common sense how is any man to pronounce דבר *dbr*, ששק *shshk*—בלל *bl*—בר *br*? and so for every word without the vowels, we could not pronounce a single word in the whole Hebrew, and if we were to guess at the word, which is the practice of these gentlemen, we should not know the particular meaning, were we to bounce at random by scraping together its meaning, from what they call the sense of the passage. Suppose the English language were written by leaving out the vowels, how are we to know whether b—r means *beer*, or *bear*—or *bare*—or *hier*?—Or whether b—ll means *ball*—or *bell*—or *bill*—or *bull*? So it is in the Hebrew language without the vowels. Surely a consideration of this nature must convince those who know nothing of the language, as well as the most obstinate contender, that the vowels are absolutely necessary to the understanding and pronunciation of the language, and if absolutely necessary, that they must also have been co-eval with it, in short that they are the very soul of the language. There certainly needs no other proof of a superficial knowledge of Hebrew, than to contend that it can be read, and critically understood without the vowels. On the other hand, if such attempt to pronounce it at all, it must be by means of a vowel, which cannot be done at random; taking an A, E, I, O, U, long or short at pleasure: nor by the absurd method of Masclef, who recommended that the sound of the

consonant should determine the vowel following it, which was to have the same sound. Surely such professors must blush at their own assertions. From what is said, I ask, how is this secret writer justified in saying, "I do maintain and can prove, that a man who has never heard of the vowel points, and who has studied the language without any reference to them, in any shape, may yet be well acquainted with Hebrew: so that when he meets a new passage, he will as readily and as certainly perceive its true meaning, as a man who has made the points his study." Such an assertion must convince the learned Hebraist, that this writer, whoever he may be, has not acquainted himself with the mechanical rudiments of the language. I suppose he has read in a former article of mine in the IVth number these words. *I do maintain, and can prove, the absolute integrity of the Hebrew text; I say the same as to the vowels, which are erroneously called points.* And if he will meet me בְּאֵר בִּקְרָא, or if he has no objection פְּנִים נִתְרָאָה.—In short, I mean, if this writer will verify his half-promise, viz. "to call the attention of the students" to this mode of *chance-reading*, if he will come as with the *light of the morning*, and will let us look one another in the face, that is, signing his real name and residence; he may then expect my answer on this important subject. But I do not mean to reply to any anonymous writer in future.

This writer has been too hasty in reading my article, I refer him to it; he will find that he is altogether unjust in charging me with inconsistency, because I have said, "it was the opinion of a certain Rabbi that it would require from seven to fourteen years, to attain to a critical knowledge of the language—that it is more difficult than the Latin or Greek"—while I acquiesce in the opinion that for the "acquisition of Latin, seven years are necessary, and for that of Greek, fourteen." If this writer who seems to play upon words only, will turn to his own experience, he will find I am near the mark, for if he be an able critic in Latin and Greek, I suspect he has not obtained such knowledge in a shorter time. And as to Hebrew, he will find I have said it was the assertion of a Rabbi that "it would require from seven to fourteen years to acquire a CRITICAL knowledge of the language." It does not appear, however, that this objector has spent half that time at Hebrew.

Though this writer does not elucidate any one single passage he attempts to find fault with, yet he is unwilling to admit the force of truth as to the translation of some passages I have given in a former article. This is the more strange, as my articles have passed the ordeal of the learned body to whom they are always submitted, and as they have also received the sanction of the most approved reviewers—but what is more conclusive, when I have confirmed what I have advanced by other parts of Scripture, where the same words are met with, which can have no other signification.

He further says, "But I have a more serious objection to the sentiments of our author, in the character of a theologian; than that of either a grammarian, or a critic. Let us hear him speak. Why have not those contradictions, and improper renderings, which are to be found in the Bible translation, cover it with obloquy, and almost seem to impeach the moral Justice<sup>1</sup> of God, on which account we are told by Deists, that, if these things be true, the Scriptures cannot be of divine origin, and therefore must be the work of men: I ask, why have not the clergy (for in them alone we ought to be able to place implicit confidence respecting these things) answered all these objections, and reconciled the inconsistencies which appear in the translation.—Our author in this passage steps beyond the limits of verbal criticism, and enters upon a new province. He considers the command given to the Israelites to extirpate the inhabitants of Canaan as not contained in the original. It seems strange that there should have been so general an agreement on this subject among all the translators of the Old Testament. Some strange fatality must have attended the undertaking: that at all times, and in all places, and by all men, this error should have been committed, and this misrepresentation of the divine character, without any apparent temptation, sent forth into the "world." It is true, I do consider the command said in the translation to be given to the Israelites, to extirpate the inhabitants of Canaan, as *not contained in the original, because this is the truth*, and it certainly will be a pleasant reflection to the Christian to know that the arguments brought forward by Deists on this ground, to impeach the Scriptures, will not apply. It may seem strange, not only to this writer, but to many others, "that there should have been such a general agreement on this subject among all the translators of the Old Testament."—I do not think it proper on these subjects to indulge in wit and sarcasm, if I had time; there-

<sup>1</sup> On the words "moral Justice of God," this writer finds fault; he asks, "is there any Justice but moral Justice?" I answer, if we, like the sceptics of the day, were to conclude that the material body is the *all of man*, such a conclusion might be admitted, but if we make a distinction between *spirit and matter, soul and body*, we must make this distinction; because the words are applied to those duties in this life, which are recorded in the precepts of the decalogue, such as, *thou shalt not kill, &c.* The Scripture doctrine of Metaphysics teaches me that the soul is distinct from the body, and that spirit and matter in their composition have nothing in common with each other; but the false system now too prevalent is, that the soul is *nothing*. With this view I am compelled to use the words *moral Justice*. I have said the *moral Justice of God*, not simply *moral Justice*; and the *moral Justice of God* necessarily implies uprightness of soul, as well as uprightness in our external conduct. A man may be *externally morally Just*, while at the same time he may, in the sight of God, be *spiritually immoral*, or he may do a good act, from a bad motive: and this cannot be the *moral Justice of God*. That kind of doctrine which teaches in one part of the world that it is a duty of life for women to be burnt at the death of their husbands, passes with them for *moral Justice*, yet it is not the *moral Justice of God*, but of those people.

fore shall not reply to his observation where he says, "some strange fatality must have attended the undertaking; that at all times, and in all places, and by all men, this error should have been committed, and this misrepresentation of the divine character, without any apparent temptation, sent forth into the world." But if this writer had recollected that the Hebrew language was a dead language to Christians, after the dispersion of the Jews, for 700 years; that Symmachus translated the Hebrew Bible into Greek, and that 200 years afterwards, Jerome attempted to amend the translation in Latin, which being sanctioned by the council of Trent, with a few alterations by Xanthus Pagninus, gave birth to all the European translations: he need not wonder that this "strange fatality," (as he wittily terms it) "should have attended the undertaking." This objector surrenders the argument to the Deist, saying, "The truth is, that this objectionable matter is as certainly to be found in the Hebrew, as it is in the English, and if the existence of such things furnish the Deists with a fair ground of triumph, we must submit." Here is assertion without any reference to the original to warrant this writer in saying, "the truth is." I have hitherto referred to the original in order to confirm the translations I have given, and on this, and every subject I introduce, I mean to do the same. The reader will have reason to admit that I am justified in saying, "the truth is that this objectionable matter is NOT to be found in the Hebrew as it is in the English,"—consequently such things, not being in existence, cannot "furnish the Deists with any ground of triumph." This gentleman has not sufficiently acquainted himself with the language, or he would not so far have committed himself, *tamely* concluding, "if the existence of such things furnish the Deists with a fair ground of triumph, we must submit."

He then proceeds to examine the criticism on Job, ch. 31. 15, 18. saying, "I would beg leave to offer a few remarks on Mr. B.'s criticism on Job. I do not know but he may be right in presuming that his observations 'may be acceptable both to the learned and to the unlearned;' but to one occupying a kind of middle place between the two extremes, I must say they have not proved perfectly satisfactory." This gentleman will have it, "that the passage as it stands in our translation is very good sense;" most of the learned in Europe who have mentioned it, say the contrary. He says, the only objection I make is, "that one question is asked twice," well, and is not this a formidable objection, that in the translation the same question respecting one subject should be asked twice, when it is only asked once in the original? In the translation it stands thus, *Did not he that made me in the womb make him? and did not one fashion us in the womb?* To avoid this repetition for which as observed, there is not any authority in the original, he says, "Mr. B. proposes an alteration, by the adoption of which the passage

will stand thus: "*Did not he who formed me within, form him? and did not one fashion us in the womb?*" This translation I confirm from other parts of Scripture, where the same word can have no other meaning. Indeed it appears that both this gentleman and the writer of the article, No V. p. 110. to whom he refers, had no idea that Job in this verse referred to his soul by the word **בִּבְטֵן** *babeten*, and although I have proved from other parts of Scripture that this word with this construction is applied to the soul, and not to the belly, he is pleased to say, "such a mode of rendering is unusual and unnatural;" we shall soon see what truth there is in this assertion. Job. 32. 18. **הַצִּיקְתִּי רוּחַ בְּטֵנִי**. *The spirit within me constraineth me.* In the name of common sense, would this gentleman translate the passage, *the spirit in my belly constraineth me?* for according to his view this would be the literal reading. Again Prov. 22. 17, 18. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. *For it is a pleasant thing if thou keep them* **בְּבִמְנָךְ** *within thee.* But agreeably to this objector, it would be, *For it is a pleasant thing if thou keep them in thy belly.* Prov. 20. 27. **הַפֶּשֶׁת כָּל הָיָרִי בָטֵן** *The spirit of man is the candle of the Lord searching the chambers within.* That this is the true translation must be obvious, for the spirit of man does not search the belly, but the *chambers*, or recesses of the mind. Now as it is evident that this mode of rendering **בָּטֵן** *baatan*, so far is it from being "unusual and unnatural" that it is usual and natural; how is this writer justified in boldly declaring the contrary? But we are told that "if the objection which it is intended to obviate, be admitted, we should have occasion to revise and correct most of the poetical books of the Old Testament." Very well; does this objector not know that the books of the Old Testament want revising? and would not such a revision and correction enable us to remove many of the objections with which Deists harass the Christian? are those strange inconsistencies, which we meet with in the translation, but which are not to be found in the original, to pass unnoticed to posterity as they have been handed down to us, through the mistakes of the translators? This is the result of this gentleman's reasoning.

An attempt is made by this writer to mend the 18th verse of the 31st chapter of Job; he thinks the original stood thus at the time the Septuagint was composed, **כִּי מִנְעוּרִי נִדְלָתִי כָאֵב וּמִבֶּטֶן**. *אֲנִי אֲנַחֲהָ*. He tells us that "the only changes here supposed are, the introduction of **אֲנִי** in the place of **כִּי** in the third word; and the omission of **כִּי** in the last. If this should be objected to as too great a liberty, I can only say, that every one who has undertaken to amend the translation, has ventured to alter at least one word," a

very lame excuse indeed for so great a liberty. 'The only changes? I know not what changes he would indulge more, if he were listened to; I suppose by saying *only*, he would new model every word in the verse; these changes are sufficient to confound the sense, for they make it nonsense. He renders it thus—"For from my youth I have brought *him* up as a father, and from the womb of my mother I have led *him*." To a certainty this rendering cannot be admitted, for though he has manufactured the passage to his own taste by taking the unwarrantable liberty of altering the original, yet it was reasonable to expect that he would have given such words their true rendering after he had modelled them. This however is not the case, for גִּדְלָתִי which he changes into נִדְלָתִי he translates, *I have brought him up*—and אִנְיוֹנָה which he changes into אִנְחוּה *I have led him*. But there is no authority in the original for adding the word *him* to these words, the oblique case of the pronoun *he* neither occurs in these words, nor in the whole verse: beside, נִדְלָתִי would be the first person singular præter in kal. Neither can the passage be translated right, as he thinks, in No. V. p. 110. because that writer makes כְּאָב one word only, whereas כּ caph prefixed is evidently the particle of likeness, viz. *like a father*. If this verse were to be rendered, as this writer has attempted, viz. *for sorrow hath bred me up from my youth, and groaning from my mother's womb*, it would not only be a most unnecessary repetition, but it would make the narrative contradict itself. Job had not been brought up in sorrow and groaning from his mother's womb; he was the son of a patriarchal king, and succeeded to the government of the Edomitish nation. A finer picture of the true grandeur and dignity of an eastern monarch was never drawn by any pen, than it is in the original of the 29th chapter. *When I went out to the gate, through the city, when I prepared my seat in the street, the young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, and laid their hand on their mouth. The nobles held their peace: when the ear heard me, because I delivered the poor that cried, and the fatherless, and him that had none to help him, &c.* Now as these writers, neither by taking the passages as they stand, nor by changing one letter for another, can make common sense of them, and as the translations I have given are not only good sense, but also incontrovertibly proved to be perfectly consistent with the original Hebrew; I submit the matter to those who are capable of judging rightly, which translation ought to be received.

Your correspondent Dr. G. S. C. has grossly misrepresented my meaning in an article I wrote in No. IV. p. 465. concerning the words הָאֱלֹהִים הָאֱלֹהִים which are rendered in the translation by *these*, only. He accuses me with being a "misquoter," and that

I refer to Gen. 39. 19. for the very same words. But by a closer examination of what I have written, it will be seen that I refer to Genesis for the word **הָאֵלֶּה** *haaeleeh*, to prove that the same word in Chronicles should have had the same rendering. I have not said, as this gentleman says I have, that the three words **הֵם הָאֵלֶּה אֱלֹהִים** are to be met with in Gen. 39. 19. but that as the translators have only noticed the word **הָאֵלֶּה** in Chronicles by the word *these*, and have passed over the words **הֵם אֱלֹהִים** *eleeh heem*: that the word **הָאֵלֶּה** *haaeleeh* ought to be translated as it is in Gen. 39. 19. *after this manner*, or with this construction, thus, *with these intervening things*, the Philistians meaning that the Ark which was between the Israelites and the Egyptians when they came out of Egypt, was the **אֱלֹהִים** *God*, which smote the Egyptians with all the slaughter in the wilderness. This must be obvious to any intelligent reader, because the word **הָאֵלֶּה** *haaeleeh*, only is in the passage referred to in Genesis. I have, as well as many of your readers, with great labor endeavoured to understand Dr. G. S. C. I hope I have; if not, it is owing to the lamentable obscurity of his style. I did not, on that account, mean to say any more on his articles, had not another made its appearance in the JOURNAL with false charges against one of my former articles. Therefore it has been necessary to show, even in this, that he has again committed an unpardonable blunder.

This curious writer will still have it that "the Immanuel of Isaiah is not Christ," yet that "he will maintain the legal religion of the country contained in its creeds and articles, but not the interpretations of fanatics." Very well; but the legal religion of the country contained in its creeds and articles, teaches, that the Immanuel of Isaiah is Christ. Let any one read the passage in Matthew, and if words are to have their common meaning and acceptation, it will necessarily be granted, that they expressly declare, that the Immanuel of Isaiah is said by the Apostle to mean Christ, Matt. ch. 1. 21, 22. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. *Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel.* From this positive application of the words of the Prophet Isaiah by the Apostle to Christ, dare any one who pretends to be a Christian, "humbly apprehend that the young woman usually called the virgin, is the same with the prophetess Isaiah's wife?" Every Socinian, Jew, and Mahometan doctor, will undoubtedly approve of this gentleman's assertion respecting this important article of our faith; but every sincere

Christian will be shocked to hear such a libertine principle promulgated to the world. I do not know any of the clergy in the church of England (except this writer) who have dared to publish opinions so contradictory to her creeds and articles, and to Scripture; and if there were any of this description, I do not wish to know them. The creeds and articles are clear and decisive as to this Scripture doctrine, and her clergy declare with the Apostle that *in Jesus Christ dwells all the fulness of the Godhead bodily*. In no pulpit is the divinity of Christ held forth in greater purity than by those who are orthodox in the church of England, where by such, it is shown to be perfectly consistent with the declarations of the inspired writers, and with Christ himself, who says, *no man hath ascended up to heaven, but he that came down from heaven, even the son of man who is in heaven*. The true Christian builds his faith on *this rock*, and I am not ashamed, nor do I feel unpleasant on being branded by this writer with the term "fanatic" on this account. We are told that there is a blessing attends every one thus persecuted. Matt. 5. 11. *Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake*.

There is another passage in Deut. 5. 24. (English translation) in which I differ from the translators, because they make it appear that God talked with the whole nation of Israel at Sinai, though it appears that he only talked with Moses; this has been objected to by Deists for that reason: but when we turn to the original, the objection vanishes. The translators have omitted noticing the *ה' he*, prefixed to *אדם Adam*, which is emphatic, viz. *the*, and the passage is truly rendered thus; *God doth talk with אדם the man,\* and he liveth*. I thought in doing this, I was doing what might be useful to the cause of religion, but Dr. G. S. C. without elucidating any difficult passage whatever, must find fault: and in my own defence, I must give the reader another sample to add to the list of unpardonable blunders he has made in charging me with being a "misquoter." He asserts that I refer to Deut. 5. 23. for the passage *כִּי-יְדַבֵּר אֱלֹהִים אֶת-הָאָדָם הַזֶּה* that *God doth talk with the man, and he liveth*, and says, "let the reader consult Deut. 5. 23. in any Bible for such a passage, at the end of ver. 24. the words appear," but as the words really do appear, whether in verses 21, 22, 23, or 24. is of very little moment; it shows the weakness of this gentleman's objection. However, agreeably to this hasty writer's recommendation I "consult" Leusden's Hebrew Bible, Amstelodami, 1501. and there I find that the above passage does not "appear at the end of verse 24." though he is pleased to say it does. To be sure "the words appear at the end of verse 24." in the Bible which Dr. G. S. C. consults,

viz. the English Bible: but I have quoted from the Hebrew, as is my custom.

This writer being "aware" of what I have said in a former number on the words אֱלֹהִים חַיִּים Deut. 5. 23. proving the word אֱלֹהִים *God*, to be a noun singular, and being sensible that this word cannot be rendered plural, brings in his hacknied phrase "plural of intensity," intimating that the word "may be translated singularly as a plural of intensity," and therefore he would render the words אֱלֹהִים חַיִּים "the great God everlasting." But this is a gloss, and cannot be admitted, for neither the adjective גָּדוֹל, nor the adverb עֲלֵם are in the passage. The words are unexceptionably rendered in the English Bible. As to "plurals of intensity!" whether a plural relates to things high, or things low, it is still a plural, and a singular, in all languages, must ever remain a singular.

I shall, to conclude, briefly notice another error this gentleman has committed, and which can only be accounted for on the ground of his not having sufficiently acquainted himself with the Hebrew language. In the 2nd chapter of Isaiah, ver. 2, it must be obvious to the learned that the masculine pronoun אֵלָיו postfixed to the preposition, refers to יְהוָה *the Lord*, and not to בֵּית *house*, the remote noun in the sentence as it stands in the original. I therefore read the verse agreeably to the Hebrew syntax; no one but G. S. C. can doubt its propriety, and it certainly is far more elegant than it is in the English translation; it reads truly thus: *The mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flock אֵלָיו UNTO HIM.* Whereas the English translators by transposing בֵּית *house*, and placing it after יְהוָה *Lord*, have rendered the masculine pronoun by the neuter pronoun IT, and have made it refer to *house*, instead of *Lord*; and thus have translated the passage: *and all nations shall flow unto IT.* This gentleman however has found that בְּרֹאשׁ *berosh*, is a more proximate noun than יְהוָה *Lord*, to which he says, I "point as the proximate noun," and not יְהוָה. Really, Sir, it is scarcely possible to have patience, when gentlemen either wilfully, or by carelessly reading what I have said, misunderstand me. I have said that the syntax of a noun with a noun is their agreement in person and gender, that there is no agreement either in person, or gender between the masculine pronoun suffix in אֵלָיו *him*, and בֵּית *house*: neither can there be any agreement between אֵלָיו *unto him*, and בְּרֹאשׁ *in the top*. Therefore he cannot with

any truth say, that I have referred *אֵל* to *אֱלֹהִים*; the pronoun prefixed to the preposition, always, throughout the Scriptures refers to the most proximate PERSONAL NOUN, as this writer would have known, had he attended to the rudiments of the Hebrew language. I most cordially recommend this gentleman to perfect himself in the grammar, and syntax of the language before he publishes what he calls his "Classic Moses," and with this I take my final farewell of Dr. G. S. C.

JOHN BELLAMY.

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OXFORD PRIZE POEM.

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COLONI AB ANGLIA AD AMERICÆ ORAM MISSI.

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TERTIA jam rediens vix maturaverat Ætas  
 Arva Bahamarum pingui redolentia cannâ,  
 Ex quo Vota<sup>1</sup> cruci quæsito in littore solvit  
 Sospite Columbus cursu, mundumque repertum  
 Addidit antiquo, quando explorare Britannus  
 Occidui fines Pelagi, ignotisque procellis  
 Trans Atlantæos submittere carbasa fluctus.

Illum etenim nova res, et opum miranda latentum  
 Fama, et sponte vicens sed raræ debita falci  
 Messis, et antiquæ sylvæ, tum navibus apta  
 Flumina, productæque nimis vasta æquora Terræ  
 Sparsius indigenis habitata, cupidine mirâ  
 Continuo accendunt ut amæno in littore sedem  
 Quærat, et inventi partem sibi vindicet orbis.

Illicet instructam conscendit navita classem  
 Visendi studio, gaudetque vocantibus Euri  
 A terrâ abreptos demum solvisse rudentes:  
 Dumque<sup>2</sup> Sabrina ratem propellens flumine prono  
 Utrinque effusus crescebat latior undis,  
 Ille relinquendæ Patriæ veterumque Penatum  
 Invitus solitum sensim dediscit amorem,  
 Increpitant animi quoties concepta morantem  
 Auguria, optatæque occursat sedis imago.

Occiduum, ut perhibent, trananti protinus æquor  
 Plena revertentes bis Luna resumserat ignes,  
 Cum juga cœrulei super æquora surgere ponti  
 Visa procul, volitant ceu tenuia mane sereno

<sup>1</sup> Robertson's History of America, book ii. p. 129.

<sup>2</sup> In the year 1496 the Cabots sailed from Bristol, and discovered Newfoundland.

Vellera per sudum; mox arva nemusque virescens  
 Cernere erat propius, classisque appulsa secundo  
 Remige quæsitis paulatim allabitur oris.  
 Ergo cui primum nostras sensisse carinas  
 Contigit, advectosque sinu excepisse Britannos,  
 Insula, testis eris, nec Te ullo deseret ævo  
 Nomen ab inventâ ductum memorabile terrâ.

Quin cursûs inceptum adeò servare tenorem  
 Non illis Fortuna dedit; neque tanta secuti  
 Auspiciâ, instabant pelagus penetrare carinâ  
 Ignotum ulterius, partisve insidere regnis.

<sup>1</sup> Quippe exardenti lustrare latentia nautæ  
 Littora, principio malè parci ingloria regis  
 Seguities, mox Bella alio sub sole gerenda,  
 Juraque Romanæ detrectans subdola Mitræ  
 Obstabat Pietas—hinc tot seclusa per annos  
 Angliacæ Hesperio jacuerunt littora ponto.

<sup>2</sup> Quin verò immemori tandem lux inclyta sæclo  
 Additur; atque aperire novi commercia mundi  
 Mente movens majora, suoque adjungere regno  
 Fœmina deductis arva Americana colonis  
 Constituit, misitque rates, et mœnibus urbem  
 Clausit, et aggestâ Britonum signa extulit arce.

Quanquam etenim sociâ nondum virtute neque armis  
<sup>3</sup> Fraternali potuere duces, aut nomen Elisæ  
 Securam positâ præstare in sede salutem;  
 Ne verò intereâ tot iniquâ nocte labores  
 Nequicquam inceptos premat invidiosa Vetustas:  
 Quippe quod illa memor vel nunc ostendere gaudet  
 Arva viatori, Virgo queis indidit olim  
 Virginis nomen Regina, vetusque colonus  
 Principium jactat, sacroque tuetur honore.

<sup>4</sup> Nascitur intereâ rerum felicior ordo,  
 Tempore quo largitus opes trans æquor ituris  
 Hesperium Princeps, duplicisque immuua Chartæ  
 Jura, quibus terræ ditio concessa colenti  
 Libera, et unde sibi geminæ primordia quondam  
 Traxerunt propriis stabilitæ legibus urbes.  
 Nimirum ante alias famæ notissimæ gentes  
 Hinc posuisse suam Nova dicitur Anglia sedem,

<sup>1</sup> The obstacles, which at that period prevented the prosecution of British discoveries in America, seem to have been the inactivity and parsimony of Henry VII.—Foreign wars—Reformation.

<sup>2</sup> Queen Elizabeth.

<sup>3</sup> Sir Humphrey Gilbert and Sir Walter Raleigh.

<sup>4</sup> James I. granted two charters, under the sanction of which, Virginia was re-established, and New England founded.

<sup>2</sup> Hospitium profugæ pietatis, et, unde bipenni  
 Quondam decisas avexerat Incola sylvas,  
 Nunc et arundineis flaventia messibus arva  
 Miratur, positasque domos, parvunque senatum.  
 Necnon auspiciis iterum sub talibus arcem  
 Disjectam, potuitque ædes renovare labantes  
 Virginia, et dudum desertos navita gaudet  
 (Ille<sup>3</sup> diu tardum assuetus deflectere cursum  
 Maurus ubi apricæ prospectat littora<sup>3</sup> Cernes)  
 Visere devexus breviori tramite portus.

Salve igitur, gens nostra, adeo fausto omine rursus  
 Sedibus instaurata tuis—si non fluit auro  
 Finibus his rutilam volvens Plata dives arénam,  
 Si non pestifero pallens sub fornice servus  
 Incumbit madidis æternâ nocte fodinis,  
 Seminaque effossi cogit pretiosa metalli;  
 At tibi concessit fecundos ubere campos  
 Sol propior, tibi pampineo nam palmitē colles  
 Dulce virent; his Morus agris mollesque leguntur  
 Castaneæ, tibi nec candentes invidet hantus  
 Rugosâ nuce trita<sup>4</sup> Juglans, et olentia Cedrus  
 Innexa umbrosâ diffundit brachia pinu:  
 Quid quos ornat agros procerae forma Coacæ,  
 Aut quæsita procul memorem folia arida Pæti;  
 Quid quo more petens pretiosi munera<sup>5</sup> Vermis  
 Concussâ auratos Indus legat arbore flores.

Nec tamen has inter sedes feliciaque arva  
 Perstitit intereâ posito Fortuna colono  
 Inconcussa; modò ignarum Discordia vulgus  
 Sollicitat, modò neglectis spatia in arvis  
 Ægra fames, sive abstrusi spes vana<sup>6</sup> metalli  
 Credita nequicquam et fulvæ fallacia lymphæ  
 Luserit immemorem venturæ mæsis agrestem,  
 Sive expectatas vastaverit hostis aristas.  
 Namque hic compositis ultro discordibus armis,  
 Debellare novos communi Marte colonos  
 Ira olim indigenas crepta ob pascua viudex  
 Impulit; ergò aderat quæ gens procul accolit agris  
 Stagnanti latè quâ gurgite panditur ingens  
 Ontarius, seu quâ præceps Niagara sonantes  
 Devolvit fluctus; aderant instructa furentes

<sup>1</sup> The English Puritans, who had at first taken refuge in Holland, afterwards settled in New England, under the sanction of one of the above charters.

<sup>2</sup> Discovery of the direct passage to America, by Gosnold, in 1602.

<sup>3</sup> Madeira.

<sup>4</sup> A milk pressed from the wall-nut is a favorite beverage among the Indians.—  
 "Purchas his Pilgrimes."

<sup>5</sup> Cochineal.

<sup>6</sup> Robertson's Hist. Posthumous Vol. book ix. p. 189.

Fuste manus, cultroque, et lævi è cortice parmâ,  
 Agmina, solennem belli instaurantia saltum;  
 Et ritè inter se concussis dissona telis  
 Bacchantur, partosque canunt ante arma triumphos.  
 Dicitur<sup>1</sup> has animorum iras, bellicque tumultum,  
 Quem neque longa dies, neque viribus addita virtus,  
 Aut pugnae adjutrix domuit Fortuna, domandi  
 Dulcis amor docuisse viam, cùm Regia Virgo,  
 Quam fors dura suis captivam avulserat Indis,  
 Mutatas conquesta vices, et pulchrior ipsis  
 Quels oppressa malis, raptos lugebat honores.  
 Anglicus hanc juvenis miserans amat, ipsa vicissim  
 Conceptam agnoscit flammam, et respondit amori.  
 Ergò bellantes initi flexère Hymenei,  
 Infensæque novo sociantur fœdere gentes.

Tempore non alio maria Atlantæa<sup>2</sup> Colonus  
 Transiit, advertens tibi, Pennsylvania, proram.  
 Non illum Mars sanguineus, non pompa triumphi  
 Picta supervacui raptos deducit in agros,  
 Sed placida innocui posuit sine crimine regni  
 Concessos intrâ fines fundamina, vitæ  
 Integer, et morum simplex, habituque severus;  
 Tum leges et jura dabat, parvæque suorum  
 Et Pater et Judex idem regnabat in aulâ.  
 Hospitis, ut fama est, placidis virtutibus æqui  
 Indigena adductus, sylvas atque abdita lustra  
 Deseruit, vacuumque gerens post terga pharetram  
 Ipsuinque et nudos trepidâ cum conjuge natos  
 Imperio facili lætus submisit, et ultro  
 Gestiit exultæ rationem agnoscere vitæ,  
 Et data jurato sancivit pignora balteo  
 Ipse fidem firmans, et non violabile fœdus.

Parte aliâ intereâ fines auxère Coloni;  
 Suadet enim diuturna quies, atque otia rebus  
 Addita; sic quondam Reginâ Terra-Mariæ,  
 Sic geminum, Carolina, tibi, Rege auspice, regnum  
 Crevit, et Eboracum, extremisque Geörgia campis,  
 Et Nova cultori cessit Jerseia Britanno.  
 Id verò intereâ, quòd parvas Anglicus hospes  
 Dilectis olim titulis signaverit urbes,  
 Ne vanum reputa; quoniam sæpe illa tuenti  
 Mœnia continuò veteris prædulce, recursat  
 Hinc desiderium Patriæ, et divinitus orta  
 Mnemosyne solitos animo revocabit amores.  
 Talis in Epiro quondam capta Hectoris Uxor  
 Gaudebat simulata fovens nova Pergama veris:

<sup>1</sup> Robertson's Hist. America, Post. Vol. p. 204.

<sup>2</sup> The emigration of William Penn.

Quippe obversa oculos quoties simulacra lacessunt,  
 Seu priscam referunt formam, seu nomina rerum,  
 Implicuit cordi quarum prior usus amorem,  
 Spectantum toties animus dulcedine quâdam  
 Illudi, et tacito furtim sub pectore fictis  
 Gaudet imaginibus, subtilemque arripit umbram.

His aded auspiciis multos stabilita per annos  
 Dives opum, geminique tenens commercia mundi,  
 Creverat abscissis Columbia tutior oris.

Felix! sub patrio firmans tutamine vires,  
 Si tandem Britonum non immemor esset avorum,  
 Nec falsâ egisset deceptam nominis umbrâ  
 Improba libertas materna in viscera ferrum  
 Vertere, et æternas Naturæ abrumpere leges.

At verò scelorum tantorum exquirere causas  
 Mens refugit, neque jura velim perpendere belli  
 Mutua fraterni:—sat erit flevisse diremtam  
 Sanguine amicitiam et sua regna avulsa Britannis.

HENRICUS LATHAM.

Æ Coll. Æn. Nas. Junii 10. 1812.

### *On the Hebrew Numerals, and different Modes of Notation.*

Extracted from Mr. Hewlett's Bible.

#### NO. II.

"Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty."—[Numbers, Chap. i. v. 46.

IT has been remarked, that all the sums, as they stand in this chapter, (except one) end in even hundreds, or with two ciphers. This is next to an impossibility, and commentators have said, that Moses only gave round numbers; but if there was really a numbering of the people, (which will not be denied) it was as easy to express the right number as the wrong. It should be remembered, also, that accuracy was in a great measure required, in order to the just administration of certain laws respecting the Levites, the first-born, 'the offering to the Lord,' &c. Exod. xxx. 14.; but to talk of this, and to omit, in the summation of a series of numbers, all that were under 100, will be deemed preposterous. Such a notation does not at all agree with the exactness observed in Gen. v. nor with the numbers in Ezra, ch. ii. and Nehemiah, ch. vii. where the reader will not find sums ending with a cipher oftener than with any other figure.

A more general cause of the alteration and confusion of the numbers in the Bible was the adoption of numerals, instead of writing sums in words at length. This practice, we know, was very ancient; and many of those numeral letters were so similar, that they might easily

have been mistaken for each other.—See *Dr. Kennicott*, vol. ii. p. 209. 212. 215.

Thus, the  $\beth$  (2) may be easily taken for the  $\daleth$  (20), the  $\gimel$  (3) for  $\lun$  (50), the  $\daleth$  (4) for  $\lun$  (200), or for the  $\gimel$  (500), the  $\dalet$  (6) for the  $\kaph$  (600), the  $\kaph$  (8) for the  $\lun$  (400), &c. Besides, as Buxtorf observes (*Thesaur. Gram.*) in the notation used by the Masoretes, "א, the aleph, with two small dashes over it, instead of an *unit*, stood for a thousand, and יא, which in the ordinary mode of numeration, is 71, they thus made 1070. Farther, by placing a dot, or a virgule, over any common numeral, they increased it in a ten-fold proportion. Now, we know that a propensity to the marvellous is natural to man; and no one can open any of the Talmudic writings, without being convinced that it was never indulged by any people to greater excess than by the Jews. Whenever the Rabbins were in the least doubt, therefore, or whenever they might suppose there was a dot, or a dash over a letter, which would multiply it by ten, they were likely to insert the larger number in preference to the less.

Besides, the ancient Hebrew MSS. were written in characters that very much resembled the old Samaritan; and there were some of these which were easily confounded, though, from inspecting our printed copies of the Bible, we should not now perceive any resemblance. Indeed, so very different are the characters of some of the MSS. now in existence from those in the printed copies, that *Dr. Kennicott* says, there is in the Bodleian library a MS. of the book of Job, which few Hebrew scholars can read, though written in the Hebrew character.

But it deserves particular notice, that there was a mode of notation used in Palestine, about the time of Christ, the knowledge of which had been lost for many ages. It was at last restored by the labors of the late learned Mr. Swinton, from an attentive examination of the Palmyrene inscriptions, and some old Sidonian coins. From the valuable communications which he made to the Royal Society (see vols. 48 and 50.) we learn some important facts:—1. That the Palmyrene dialect was, in almost every respect, like the Syriac. 2. That there is a surprising affinity between the Chaldee letters and the Palmyrene. 3. That the Chaldee characters were used at Tadmor, and in all the neighbouring parts of Syria, during the first, second, and third centuries of the Christian *Æra*. And 4. That the Palmyrene inscriptions may be considered as manuscripts in the Chaldee, or Hebrew character, from fifteen to seventeen hundred years old. But, in comparing the Palmyrene alphabet with the present Hebrew, it appears that the *gimel* is extremely different. The *vau*, that important numeral, has, at least, four distinct forms; and so likewise has the *yod*. One form of the *samech* is precisely the same as the final *mem*. The *pe* is exactly one form of the *vau*. The *resch* is, in general, either like the *oin*, or the *tzad*. One form of the *oin* is very like one of the *samech*; and the *thau* and *nun* are extremely similar. Now, though the sense may, in general language, serve to determine which letter is intended, yet what sagacity could discriminate them with any certainty, when used, above a thousand years after, merely as numerals?

The tables of numerals, which Mr. Swinton was enabled to form, are extremely curious, and intimately connected with the present subject. It appears that unity was expressed by the Pelasgic, or Attic character  $\text{I}$ , which for *four* was repeated as many times. For *five*, they used a character very much like our small printed ( $\gamma$ ), from which the Romans, by cutting off the tail, may be supposed to have borrowed their numeral, ( $\nu$ ), and by joining another to it at the angular point, their  $\times$ , or mark for ten. Their ten was represented by a character  $\text{D}$  something like the Hebrew *caph*, or inverted  $\text{O}$ , in the Roman numerals, and  $\text{I}$  on the right hand made it 100, thus;  $\text{DI}$ . The Palmyrene *pe*, which resembles our written figure 3, stood for 20, though the same letter in Hebrew represents 80. The thousand was expressed by the two characters resembling inverted C's, and unity added, thus;  $\text{DID}$ . Two thousand was  $\text{DIDDI}$ . Ten thousand  $\text{DIDDI}$ , &c. For this character, the inverted  $\text{O}$ , in time, became a substitute; and, at last, when united with the  $\text{I}$ , it formed the  $\text{D}$ , or mark for 500. In an inscription containing Palmyrene numerals, published by Gruter, the five was a prostrate  $\text{D}$ , which, when set upright, is precisely the Roman character. Indeed, it is easy to perceive, that this mode of notation resembles the Roman in many respects; but yet the latter has some peculiarities of its own. We know that a less numeral standing before a greater, is to be subtracted from it; and when put after, is to be added to it. Thus,  $\text{XC}$  is 90, and  $\text{CX}$  110; but how should we alter and pervert

such numbers as these,  $\text{CCIDDCDXLIX}$ ,  $\text{IDDI}$ ,  $\text{LX}$ ,  $\text{IDXCIV}$ ,  $\text{X}$  and  $\text{M}$ , unless we had a clue to solve the difficulty? Now, it is extremely probable, that something like both these modes of notation, among other contrivances for abbreviation, was introduced into the copies of the Holy Scriptures; and, in those dark and dreary ages, when the transcripts were made, and all Europe was immersed in ignorance and barbarism, it would have been almost miraculous, if the Jewish Rabbins, to whom, as well as to the rest of the world, the Hebrew had for many ages been a dead language, could have understood what no one else did; or, in CONVERTING THOSE COMPLEX NUMERALS INTO WORDS AT LENGTH, could have avoided such mistakes, as seem to have been inevitable.

To render the subject of notation in general more intricate and perplexing, it was not unusual for the Greeks, when subject to the Romans, to mix Latin letters with their own, particularly on their coins, and in their inscriptions: but if they ever mixed their numerals, we know that the same character ( $\text{X}$ ), which, with the Romans, expressed ten, with the Greeks represented a thousand.

"The learned Vignoles," says Dr. Kennicott, vol. i. p. 531. "has offered a conjecture, which well deserves to be considered. It is, that the numbers in the Hebrew Bible were at some former period expressed by marks analogous to our common figures, 1, 2, 3, &c. and that these marks for numbers, having perhaps been communicated by the Arabians, together with their vowel points, were used by some, if not all, the Jewish transcribers, before the Doctors of Tiberias published their particular copy of the Hebrew Bible, in

which all contractions were discontinued, and the numbers were consequently expressed by words at full length." This conjecture, however new, is countenanced by some numbers, the mistakes in which are most easily accounted for, by admitting the addition, omission, or transposition, of a cipher. In 1 Sam. vi. 19. we read, that the Lord smote 50070 Philistines, for looking into the ark; but in the Syriac and Arabic versions, the sum is only 5070. In 1 Kings, iv. 26. we read, that Solomon had 40,000 stalls for horses; but in 2 Chron. ix. 25. only 4000. And in 2 Chron. xiii. 3. 17. we read, that Abijah took the field with an army of 400,000 'chosen men' of Judah, and was opposed by Jeroboam at the head of 800,000 'chosen men' of Israel; and that there were slain of the men of Israel 500,000. The preceding author's conjecture seems here very probable, that a cipher has been improperly inserted in each of these three sums; the subtraction of which will reduce them to 40,000, 80,000, and 50,000, the very numbers contained in the old Latin translation of Josephus, and doubtless expressed originally in the Greek, which has been altered to corroborate the numbers in Chronicles. It should have been remarked here, that the cipher with the Arabians was a mere point, (.) easily inserted where it was not, and easily omitted where it really was. The Greeks, in all probability, borrowed the use of their point, or short dash, from them; and its power, when put under any of their numerals, it is well known, is a multiplication by a thousand.

This might serve, perhaps, to account for the final ciphers in the numbers of the tribes, and also for the remarkable circumstance, that in all numbers above a thousand, in the books of the Old Testament, before the time of Ezra, there are but about six that end with one 0, and not half that number which end with any other figure. All the rest end with two or three 0's; and the instances, as they appear from the Concordances, are nearly three hundred.

An ingenious author has lately attempted to reconcile, with some more probable accounts, the enormous numbers mentioned in the Hindoo Chronology, by omitting two or three of the ciphers; and the experiment has succeeded better than could have been expected. The same mode of correction has been applied with success to two or three passages of Herodotus and Diodorus Siculus. See *A Companion to the Holy Bible*, p. 63. 64. 182. where the reader will find much curious information and conjectural criticism on the present subject.

If any one should be disposed to doubt the incorrectness of the numbers in the Bible, as they now stand, it may be only necessary for him to refer to the learned Dr. Kennicott's *Dissertations on the State of the Hebrew Text*, where this subject is frequently mentioned; or, particularly to the three copies of the catalogue of those who returned from the captivity, in consequence of the decree of Cyrus. These three copies, taken from Ezra, Nehemiah, and Esdras, notwithstanding the many variations that are to be found in them at present, must have originally agreed, being evidently meant to record the very same names, with the very same numbers. The numbers, though varying much in several of the particular sums, are yet added up, in all the three printed catalogues, and form the same total;

42,360; "and yet," says Dr. Kennicott, "the real sum total, at present, of the *largest* of the three sets of numbers is *less* than 42,360 by 8400."

These general remarks on the different modes of notation used by the Jews, on the various causes which might have led to error and misrepresentation, without the least wilful intention to alter or deprave the Holy Scriptures, may serve, at least, to remove the objections of serious, well-disposed persons, with respect to the very extraordinary magnitude of some numbers in the inspired writings, and their discrepancy with respect to others, that are used on the same occasions. Similar causes have produced similar errors in ALL ancient books; and, in reprinting modern works, mistakes with respect to numbers are most frequent, and seem unavoidable.

When we consider the great antiquity of the Hebrew Scriptures, the different ages in which they were written, the times through which they passed, the great number of copies that have been made from them by Scribes of the Jewish nation in different ages, under persecutions and privations, by no means favorable to literary accuracy, we may consider it as a signal blessing of Divine Providence, that the Holy Bible should have reached us in such purity and integrity as we now find it; that there should be no various readings, that can affect any essential article of faith, or practice; nor any thing that can detract from the general credibility of its narratives: but that all the principal discrepancies arising from arbitrary and variable signs, not well understood, from partial obliterations of some copies, perhaps, or, lastly, from unavoidable ignorance and misapprehension, should relate only to NAMES of PERSONS and PLACES, and mere NUMBERS.

II.

### *HESYCHIUS VINDICATED.*

Ἡπαρ, says Hesychius, ἔξω τοῦ σπλάγχνου, ἡ βαθύγειος γῆ. Martin. here observes—"Profundum solum, simile hepati succum habenti multum et dividenti per corpus; aut respiciendum ad ἡπειρος:" and Kuster observes—"Videtur referendum ad ἡπειρος, quod Hesychius hic cum Ἡπαρ confuderit." The following quotation from the *Thesaurus Lingue Græcæ* of H. Stephens is sufficient to vindicate Hesychius: "Agroetas apud Apollonii Schol. dicit Ἡπαρ, sicut et οὔταρ, παρὰ πολλοῖς dici τὴν εὐκαρπον γῆν, terram frugiferam; per allegoricum illud, Promethei jecur ab aquila laniari, declarari dicens, optimam regionem Promethei ab Aeto fluvio vastari."

E. H. BARKER.

*Trin. Coll. Camb. July 1. 1812.*



E. C. of course reads for  $\text{וְ}$ , ought to be, (to serve his purpose) a participle. I believe, however, that he will find no example of the occurrence of  $\text{וְ}$ , or  $\text{וְו}$ , from which it can be inferred that it is ever used but as a substantive noun. In the Song of Solomon  $\text{וְו}$  recurs very frequently—"my love," or, "*amica mea*," as Jerome has it. But if  $\text{וְו}$  be always used as a substantive noun, the difficulty, with respect to the reading proposed, becomes yet greater.

5. The next remark, which I have to make, relates to the particle  $\text{וְ}$ , which E. C. translates "*otherwise*." I recollect only one example, by which this interpretation can be sanctioned by the English version of the O. T.— $\text{וְיִדְוֶה}$  - "*Otherwise it shall come to pass.*" (1 Kings, i. 21.) Now upon this single, and, I must add, dubious example, (for it is not authorised either by the Septuagint or by the Vulgate,) E. C. can hardly expect us to translate the  $\text{וְ}$  in our Phœnician Inscription "*otherwise*," when ten thousand examples prove that the common meaning of this conjunctive particle was simply "*and*."

6.  $\text{שָׁמַר שָׁן}$  — "*preserved a second time.*" In order to suit the sense, which E. C. would give to the Inscription, the verb ought to be in the *part. pret.*  $\text{שָׁמַר}$  —  $\text{שָׁמַר}$ . It is true, that the *vau* is sometimes, though rarely, omitted.

7.  $\text{בְּנָאֲסַר שָׁמַר בֶּן עֲבַדְאֲסַר}$  — "*Benassar, safely preserved, son of Obedassar.*" E. C. connects these words with the preceding part of the sentence, by supposing the intervention of the conjunctive particle "*with*," which, however, is not to be found in the original. I would suggest to E. C. that the use which he makes of the *part. pret.*  $\text{Kal}$  does not seem to be quite authorised; and his nominatives absolute are likewise rather unusual.

8.  $\text{כְּשָׁמַע קֶלֶם}$  — "*who equally heard their cries.*" I suppose, that E. C. translates the particle of similitude  $\text{כְּ}$ , by the word "*equally*." I do not recollect any authority for this. But where does he get the relative pronoun "*who*?"  $\text{קֶלֶם}$  cannot be translated "*their cries*:" it signifies, "*their voice*." If the scribe had intended to write "*their cries*," or rather "*their voices*," we should have had  $\text{קֶלֶתָם}$ .

9.  $\text{וְבִרְכָם}$  — "*and blessed them.*" I can find no conjunctive particle here which may be translated "*and*."  $\text{וְבִרְכָם}$  is the third person sing. of the *fut. Kal*—of the verb  $\text{בָּרַךְ}$ . How then can it be rendered in the past time?

10. In the new readings proposed by E. C. the collocation of the words does not always appear to me to be usual.

Upon the whole, then, I hope E. C. will pardon me, if I recommend it to him to re-consider the Inscription.

W. DRUMMOND.

# CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN order to do justice to the common interpretation of Iliad i. 283. I shall bring into one view the arguments which support it. Professor Porson's version, as given by him in his note to the Orestes, line 663. is this :

"Rogo te ut iram contra Achillem tuam dimittas."

The Professor has not condescended to justify this version ; yet my Cambridge opponent calls it an *exquisite* note. On the contrary I think it unworthy of his great name, as he uses assertion only for proof, and moralises with a lofty confidence on the prejudices of other critics, while he has hurried himself, and his readers, into an error.

1. While *ἰσσομαι*, it is allowed, generally governs an accusative, a sufficient reason can be assigned why, in this place, it governs a noun in the dative. This verb signifies to *beg, request, supplicate* ; but it does not exclusively imply a superior being for its object. On the other hand, *ἔρχομαι* and *αἰτέομαι* suppose prayer or supplication to the Gods ; and these govern the dative case. Now Homer, in this place, has given to *ἰσσομαι* the government of these verbs, because Nestor wished to impress on Agamemnon, that Achilles was the God, who alone was to protect the ships, and that the same humble supplication was to be presented to disarm his wrath, as the wrath of an offended deity.<sup>1</sup> This is not a mere supposition : for Ulysses, when deputed in the Ninth Book to solicit his return, thus tells him, *Σὺ δ' ἄλλους πῆρ Παναχαιοὺς Τυρομένους ἰδίαιρ κατὰ στρατὸν, οἱ σὲ θεῶς, τίσουσι*, line 301, &c.

2. Nestor could not hope to disarm Achilles of his wrath, unless he first could soften Agamemnon, who was the aggressor, and induce him to join in the supplication. But the king, he knew, had already given his word, that he would not ask him to stay, v. 173. Nestor

<sup>1</sup> The remark in the text leads me to expose an obvious blunder of Lord Monboddo, *Origin of Language*, vol. ii. p. 158. "Every intelligent reader," say, he, "though he do not understand Greek, may perceive, that Nestor uses a very improper argument to persuade Achilles to lay aside his anger, when he mentions that he was the butch of the Greeks." But this observation was made not to Achilles, but to Agamemnon. Nestor knew that no consideration was so likely to appease this prince, or to induce him to withdraw his menace, as to impress on his mind the sober conviction, that the hero, whom he threatened to disgrace, was necessary not only to the success, but even to the *security*, of the Greeks. Accordingly, when in the sequel Agamemnon became sensible that the fleet was to be preserved only by the person and valor of Achilles, his resentment is dissipated ; and he sends the most humiliating offers to invite his return. The acknowledgment was made in the hearing of Achilles, and as it was made to the man who had dishonored him, it was calculated in the highest degree to gratify and to appease him. The object of Monboddo is to expose the insufficiency of Dr. Clarke, while, in truth, he only exposes his own folly.

meets this objection, and says, *Αὐτὰρ ἔγωγε λίσσομαι Ἀχιλλῆϊ* which means, as I have already explained, "Do thou, Atrides, suppress thy own anger; and as thou hast declared that thou wilt not petition Achilles to stay here, I will take this upon myself, and supplicate him to dismiss his rage." Nestor, here using the *present* for the *future* tense, actually supplicates Achilles, while he meant that he *would* do it; and this indirect method of supplicating him would, he knew, be the most effectual way to do it. Moreover, the poet, in a line, put in the mouth of Thersites, thus alludes to the disputed verse, *Il. ii. 241*.

*Ἀλλὰ μάλ' οὐκ Ἀχιλλῆϊ χόλος φρεσίν, ἀλλὰ μεθύμεν.*

This verse, the meaning of which being the following, *Ἀχιλλῆϊ οὐκ ἔτι χόλος, ἀλλὰ μέθυ μεθύμεν*, glances at the intercession of Nestor; and insinuates that he had been too successful in appeasing Pelides of his wrath. If Homer, therefore, may be allowed to be his own commentator, he establishes with certainty the common interpretation.

3. If Homer intended the sense maintained by my adversaries, he would have written not *ἔγωγε λίσσομαι*, but *ἐγὼ σε λίσσομαι*. Porson has introduced the pronoun into his version; and perspicuity rendered it equally necessary in the original. On this supposition, moreover, it would have been sufficient in the poet to say, *λίσσομαι μεθύμεν χόλον*. The word *Ἀχιλλῆϊ* is not only redundant, but it renders the whole clause equivocal; the context alone being sufficient to make it evident, that Achilles was the object of Agamemnon's anger.

4. Nestor addressing Agamemnon does not say *μένος*, but *τιόν μένος*; and this insertion of the possessive renders his language emphatic, by contrasting it with *Ἀχιλλῆϊ χόλον* in the ensuing clause. But the new interpretation destroys the contrast, and takes away all propriety from an expression, which would otherwise be very appropriate.

5. According to Porson's constriction, *μένος* and *χόλον* both express the resentment of Agamemnon, and are thus made synonymous, or nearly so. This confounds not only the meaning of two distinct words, but the character of two very different heroes, which Homer ever keeps distinct. *Μένος* sometimes is used in a good sense, and denotes *courage*, or *strength of mind*; and therefore the poet applies it to Atrides, who, though not wise and just, is ever sedate and decorous. On the other hand, *χόλος* means *fury* or *rage*, and perfectly suited the impetuous character of Achilles. The latter noun is never applied to Agamemnon, but when it is intended to distort or exaggerate his passion; and on the contrary, the former never to Achilles, but where it is intended to speak with respect of, or to dignify, his resentment. He resisted the deputies with great firmness, yet with great politeness and dignity. Accordingly, Ajax, on his return, says to Atrides, *Κῆνος γ' οὐκ ἔβρισι σβίσσαι χόλον, ἀλλ' ἔτι μάλλον Πηλεΐδῃται μένος*, *Il. ix. 678*.

This remark my Cambridge opponent endeavours to set aside, by the following criticism: "By *μένος* the poet means, the rage which he showed on the spot; but *χόλος* must be considered equivalent to *simultas*. *Χόλος, ὀργῆς ἐπιμόνη*, says Hesychius. *Παῖνι μένος*, and

*μήτις* *χόλος*, are therefore two different things; the *μήτις* might be checked, while the *χόλος* still existed; so that *αὐτὰρ* is here highly proper in the sense of *deinde*! Now this criticism, from beginning to end, is in exact opposition to the truth; and I wonder that it could have been dictated. If this be true, we are to consider *χόλος* as synonymous with *πίτος*, *grudge*, *revenge*, or *steadfast hate*: see Il. i. 82. But the known character of Achilles, as open, fiery, and impetuous, and the constant application of the term to him in the course of the Iliad, show that it has quite a different meaning. I was surprised to be told, that Hesychius gives this explanation; and, upon consulting him, I see that he does not. His text is *ὀργή*, *ἐπιμύνη*; and is, no doubt, corrupted. A critic has proposed an emendation, and my adversary has thought himself free to represent the licentiousness of conjecture for the genuine words of Hesychius. This is in character, and I am persuaded that nothing but artifices of this kind can support his cause. I submit whether Hesychius had not written *ὀργή* *ἐπιμύνης*, *furious rage*. This is precisely the sense of *χόλος*: and he thus agrees with Suidas, who explains it *transient fury*; and with Horace, who calls anger *brevis furor*.

6. The supporters of the new version maintain that *αὐτὰρ* is a mere conjunction—*then, after that, besides, in addition*. Now supposing that it has this sense, the use of it here is incongruous; and forms a species of connexion, to which there is nothing similar in Homer, or in any other Greek author; and affords, withal, a sense tautologous, puerile, and totally unworthy of Homer, or any writer of sense. “Do thou, Atrides, restrain thy anger, and *then* I supplicate thee to dismiss thy rage towards Achilles.” So Nestor commands Agamemnon to restrain his anger. To this succeeds another act; and what is that? he *supplicates* him to do what he has already commanded to be done!! But I maintain, that *αὐτὰρ* has no such meaning. It always marks opposition, contrast, expressed or implied. This I have already shown by various instances; and that, after the errors, into which my adversary has fallen, respecting the use of this word, he should again, without proof, hazard the assertion that it signifies *deinde*, is really surprising. He seems to think that he can with safety and impunity assert any thing, if it be to support Heyné and Professor Porson. I will let him know, that the authority of these men, however great in other respects, is of no moment, when opposed by the authority of reason; and the attempt of so feeble a critic to bear them up, when overwhelmed by the weight of argument, can only provoke ridicule.—Heyné refers to two passages, where he supposes *αὐτὰρ* to mean *et præterea*; but I affirm with confidence that he is mistaken. In Od. xv. 159. it means the same with *ἀλλὰ*, having *οὐ μόνον* implied—“I received from Nestor *not only* every kind attention, while in his house, *but* I bring rich presents.”

So also in Od. vii. 121. “Not only pears grow old upon pears, *but* (*αὐτὰρ*) grapes upon grapes.” This particle, followed by the pronoun *ἐγώ*, occurs scores of times in the course of the Iliad and Odyssey; and in every place it presents an evident contrast or oppo-

sition, with some noun or pronoun preceding it. I will take the first instance that presents itself :

Ἐχθρὸς γὰρ μοι κῆνος ὁμῶς αἶδαο πύλῃσιν,  
Ὅς χ' ἔτιον μιν κῦθι ἐν φρεσίν, ἄλλο δὲ βάλλει.  
Αὐτὰρ ἔγῳ ἔρεω, ὥς μοι δοκίειναι ἀρίστα.

II. IX. 312.

Achilles received the deputies, Ajax and Ulysses, as friends, and treated them with kindness ; but he could not but know and dislike the *double* character of the latter : he knew, also, that all the Grecian chiefs were greatly displeased with the insolent conduct of Atreides, and yet had not the magnanimity to declare their sentiments. At their duplicity, or want of firmness, in this respect, Achilles glances, when he says that “ he hated the man, as he did the gates of Hades, who said one thing with his tongue, and entertained another in his breast”—*ἐκείνος* and *ἐγὼ* are opposed, and *αὐτὰρ* marks the opposition between them. This observation has escaped Heynē, whose learned labors I greatly value, though I by no means think him an oracle.

7. I observed that *μεινίμηναι*, with a noun in the dative, and another in the accusative, means to *hurl, throw* ;<sup>1</sup> a sense, the reverse of that given to it by Porson. This observation my adversary evades in the following manner : — “ Your correspondent takes for granted the very thing he ought to prove. If, therefore, Achilles denotes the object of the motive implied in *μεινίμηναι*, the meaning will be to hurl at Achilles ! viz. if Achilles be the object hurled at, he is the object hurled at. Very concisely proved. *Χόλον Ἀχιλλῆϊ*, in this place, can signify nothing but *his anger for, or towards, Achilles*. My argument supposes, that *Ἀχιλλῆϊ* depends upon, or is governed by *μεινίμηναι* : and this is the construction adopted by Heynē— ‘ Atride, tu autem compesce tuam iram ; verum ego ipse supplico tibi, ut in Achillem deponas iram.’ He, however, says, nisi mavis dictum *χόλον Ἀχιλλῆϊ* pro *εἰς Ἀχιλλῆα*, meaning, I suppose, that the *Ἀχιλλῆϊ* depends upon *χόλον*, or a preposition understood, and not on the verb. This, I presume, is the acceptance of Porson, and is that intended by your correspondent ; though no construction appears to me more fallacious. The dative case is often used, I grant, by the poets, for the genitive ; but then the meaning of *Ἀχιλλῆϊ χόλον* would be the *anger of Achilles* himself, and not the anger of another towards him. Thus towards the beginning, we read, *Ἀγαμέμνονι θυμῷ* for *Ἀγαμέμνονος θυμῷ* ; and it would be perverse in the extreme to render this the *passion towards Agamemnon*.” Yet my opponent roundly asserts, that the phrase can, in this place signify nothing but

<sup>1</sup> Lord Monboddo renders *Ἀχιλλῆϊ μεινίμηναι χόλον*, to *forgive Achilles for his passion*, and supports this construction from a passage of Herodotus, lib. viii. c. 140. which must be allowed to be very apposite. And this passage I ought to notice, because, in candor, I ought to allow, that it sets aside, in part, my assertion, that *μεινίμηναι*, connected with a dative noun, necessarily means to *hurl, transfer, remove*. Porson treats the Scotch interpretation with contempt, though it is far more justifiable than his own. Yet no man would think of such a construction as that adopted by the Scotch critic, unless it were to avoid some difficulty.

the anger of Agamemnon towards Achilles. I reply, such a sense is not admissible, because contrary to all analogy. The very expression occurs in Il. ii. 241. and has there no such signification; nor can an instance of the same kind be found in all Homer, nor, I believe, in any other Greek author. Resting on the solidity of these arguments, I venture to contradict Porson, Heyné, and Brunck; and I hope your correspondent will not again have the assurance to oppose his own assertions, or even these great names, to reason and truth. At all events, I wish to attract the attention of those, who are most competent to decide. For these I write; and I am confident in the end of their suffrage.

JOHN JONES.

*Critical and Explanatory Notes on the PROMETHEUS DESMOTES of Æschylus; with Strictures on the GLOSSARY, and the NOTES to Mr. Blomfield's Edition.*

NO. IV.

V. 13. ἘΜΠΟΔΩΝ. Upon this word, in the sense of the *business in hand*, I have spoken in the *Class. Journ.* No. vii. p. 209. : I shall here make some further observations upon it. It appears to me, that the proverbial phrase, τὰ ἐν ποσὶν, τὰ ἐμπόδων, which is used in the sense of *to mind the business before you*, had its origin in the story, which, if I remember rightly, is told of Thales: as he was once gazing at the stars, he was so absorbed in his own astronomical thoughts, that he did not perceive that he had fallen into a ditch, and was rebuked by an old woman, whose language has thus been translated,

*Ill luck attends the man, who looks too high,  
And sun a star, but not a marl-pit spy.*

This unlucky fall might become a *standing* joke against the philosophers: hence Themistius in *Orat.* 24. p. 307. D. (cited by Valckenaer, in his *Diatr.* p. 26.) says, (ψυχὰς ἱερτικαὶ καὶ φιλόκαλοι) ΤΑ ἘΝ ΠΟΕΙΝ ἀτιμάσασαι, περιπολοῦσι ΤΟΝ ΟΥΡΑΝΟΝ, *Rhes*, v. 182. (cited p. 32.):

μὰ νῦν τὰ πῶρ' ὦ, τὰ γυγύβην μὴδ' ἰσ, σκόπει.

T. Gataker says, in his *Annotationes in Marc. Anton.* p. 58. — “Τὸ ἐν χερσὶ, i. e. τὸ παρὲν, *id, quod in manibus, vel præ manibus est*: ut infra l. iii. § 12. et l. vi. § 2. Livius, l. iv. *Cum tantum belli in manibus esset*, et l. xxvi. *Omittere id, quod in manibus erat, bellum coegerunt*, Plin. *Min. L. Ep. Non vacat, quia vindemiæ in manibus*, Seneca de *Benef.* l. iv. c. 1. *Nihil tam necessarium, aut magis cum*

*cura dicendum, quam quod in manibus est*, Plaut. *Bacch.* 43. *Reddidi, pater, omne aurum, mihi quod fuerat præ manu*; atque est revera τὸ παρὸν μόνον in manu nostra, Senec. *supr.* ad § 4. *de Brev. Vitæ*, c. 9. *Quod in manu fortune positum est, disponis, quod in tua dimittis*: quod autem ἐν χειρὶ hic Marcus, Pindar. τὸ προ ποδός, et τὸ παρ' ποδός dixit: vide ad l. iv. §. 21.: quod Terent. *Adelph.* 3. 3. *Quod ante pedes est, dixit, istuc est sapere, non quod ante pedes modo est videre, sed etiam illa, quæ futura sunt.*"

V. 67. οὐ δ' αὖ κατακνίς, τῶν Διός τ' ἐχθρῶν ὕπερ  
στίνης; ὅπως μὴ σαυτὸν οἰκτιρῆς ποτί.

"αὐτὶς ὅπως στασῇ Διομήδης ἄσπον ἰοῖσα:

vera quidem observatio Schol. qua Dorienses modos subjunctivos non aliter efferre dicuntur ac vulgo Græci solent, sed στασῇ, *consistes*, h. in l. est futurum indicat. med. qualia futura tempora cum ὅπως in istiusmodi contractis loquendi formulis ab elegantioribus Græcis jungi solent: *Æs. Prom.* v. 68. in Eur. *Cyclop.* v. 591. ὅπως ἀνὴρ ἔσῃ, *præsta te virum*: Xenoph. K. A. l. p. 154. 32. ὅπως—ἰσίστῃ ἀνδρὶς: Polyoch. Athenæi vii. 313. ὅπως σὶ πῖσι μὲνδὶ εἴς, *ne sinas hoc tibi persuaderi*: Casaubon. p. 546. 30. Eubulus *ibid.* xv. p. 668. D. τὴν ὅπως τὴν νύχθ' ὅλην Ἐν τῇ δικάτῃ τοῦ παιδίου χορεύσσει: nemo frequentius hac usus est forma scribendi, quam Aristoph. in cujus illa reperietur *Pluto*, v. 326. *Nub.* v. 1466. *Ran.* v. 8. 381. (si scribatur χ' ὅπως ἀρεῖς) 640. 936. *Eqq.* 222. 757. *Acharn.* v. 253. 954. *Vesp.* v. 288. *Pacc.* v. 76. 1017. 1330. *Av.* v. 131. 1334. *Eccles.* v. 149. 949. *Thesm.* v. 274. 1216.:—in his formis loquendi, quales attigerunt Bergler. *ad Alciphron.* l. i. *Ep.* 39. p. 194. et Kuster. *in Aristoph. Plut.* v. 326. verba, plerunque per ellipsin suppressa, nonnunquam addita leguntur, βλέπει, ὄρα, μέμνητο, φρόντισε, πρόσχες: ex. gr. apud Diog. Laërt. ii. § 102. Thucyd. p. 203. 80. Aristoph. *Eccles.* v. 300. *Nub.* v. 1105. *Eqq.* v. 685. *Eccles.* v. 294." L. C. Valckenaer's *Decem Idyllia Theocriti*, p. 30. If the student wishes for more examples of this phrase, he will find them abundantly supplied in my *Class. Recr.* p. 153.

V. 321.

ὥστε σοι τὸν τῶν χολῶν  
παρόντα μόχθων, παιδιὰν εἶναι δοκεῖν.

παιδιὰν εἶναι παίγνιον πρὸς τὰ μέλλοντα καταλήψισθαι σε κακὰ παρ' αὐτοῦ,  
Schol. B. "Terent. *Euph. Act.* ii. 3.

*Hic vero est*

*Qui si anare occiperit, ludum jocumque dices fuisse alterum:*

Fabius ap. Liv. in Orat. adv. P. Scipionem xxviii. 42. *Næ tibi, Publi Corneli, cum ex alto Africam conspexeris, ludus et jocus fuisse Hispaniæ tuæ videbuntur*, Petr. Victor. *Var. Lectt.* vi. 13." Stanley. Dr. Butler also here cites an excellent Note of Mr. Tate, of which Mr. Blomfield has taken no notice: "*Child's play*, Græcorum proverbium est, cum duorum alterum alteri longe antepōnunt, παιδιὰ φαίνοιτο ὡς εἶναι vel λῆρος, ut docet Casaub. *Animadv.* ad Athen. p. 70." "I may truly say in Calvin's language; the errors and innovations, under which they groaned of late years, were but tolerable trifles, *children's play*, compared with these damnable doctrines of devils:" Mr. Case's *Thanksgiving Sermon for the Taking of Chester*, cited in Professor Marsh's *Inquiry*, p. 39.

V. 328. οὐδ' οὐδέπω ταπεινός, οὐδ' ἔτι κακοῖς.

"*Cedere vero fortunæ idem Sallust. ait, ut vinci; Catilina enim se falsis criminibus circumventum ait, Quoniam factioni inimicorum resistere nequiverit, fortunæ cedere: rursumque Tacitus, l. xix. Viteilianorum animi, et, ut quisque ordine anteibat, cedere fortunæ,*" A. Schotti. *Nodi Cic.* l. iv. c. 14. Thus we have in Virgil, *Tu ne cede malis.* But upon the phrase *ἐκείν κακῶ*, I refer Mr. Blomfield to the *Lexicon Vocc. Platonic.* 2d Edn. Lug. Bat. 1789. p. 152. which I have not the opportunity of consulting at the present moment.

V. 357. ——— κίων' οὐρανοῦ τε καὶ χθοῖος.

"*Job. xxvi. 11. στήλοι οὐρανοῦ: recte ita, ut observatum est, vocantur montes, qui sublimi vertice sidera feriunt: et summi laquearia tecti ad columnarum instar sustentare videntur: certe quod hic de cæli columinis Nahum, c. i. 5. de montibus effatur: poeticam autem, nec raro cothurnatam Jobi dictionem nemo ignorat: atque ita montes omnes excelsos valde, κίονας columnas appellari, docet Eustath. ad Odys. A. 53. ubi Atlas dicitur sustinere κίονας μακράς, columnas longas, quæ terram et cælum ἀμφοῖς ἔχουσι, i. e. διήγουσιν (ut Schol. ibid.), intersepiunt et discapedinant, qua voce Glossæ utuntur: similiter Ætnam Pindarus οὐρανια κίονα, cælestem columnam vocat.*" Alberti's *Periculum Criticum*, Lug. Bat. 1727.

V. 436. Ἀτλανθ', ὅς αἰὲν ὑπέροχον  
σθῆνος κραταῖον  
οὐράνιον τε πόλον,  
νότοις ὑποσπινάζει.

Mr. B. says in his Gloss. p. 143. "ὑπέροχον σθῆνος, subaudiendum videtur κατὰ: κραταῖος, validus; sic *Validum pondus* Virgil. *G. 3.* 172. : ὑποσπινάζω, *subtus ingemisco.*" He says in the Note: 439. "[ὑποσπινάζει] ita Ald. Turn. Br. Sch. Herman. et viginti minimum MSS. ὑποβαστάζει. Rob. Stan. Porson. Burn.:" Dr. Butler says, (vol. i. p. 47.) "νότοις ὑποβαστάζει: alii νότοις ὑποσπινάζει. H. Steph. ὑποσπινάζει habent Med. Colb. 1. 2. Ven. 1. 2. Ar. Ox. Ask. A. B. C. D. Cant. 1. Lips. 2. Gud. Apud Schutz. 2. Ald. Rob. Turn. : hanc tamen lectionem, tam elegantem, et summa auctoritate ac prope consensu tum codicum, tum editionum confirmatam, non unius esse assis affirmat Pauw: eam vero receperunt Brunck. Schutz. Pors. quibus libenter me adjungo: νότοις ἰσίδων vel φέρον, vel νότοις ὑποβαστάζων σπινάζει ex conj. Schutz.: melius forte νότοις βα. τάζων ὑποσπινάζει quod prætulimus, quia versus ipse ad laborem exprimendum confingitur." The 2d Scholiast says: ὅτι δὲ μέγας σθῆνος καὶ τὸ κραταῖον οὐράνιον πόλον ἐκ παραλλήλου, ἐνίβαλε δὲ διὰ μέσου τὸν τοῦ Ἀτλαντος ἰστέριαν: Again, ὑποσπινάζει, μετ' ὀδίνης ἐπαύχευ: Stanley translates the passage thus: "Qui semper supereminens robur firmum et cælestem polum humeris ingemiscens sustinet." Mr. Blomfield, as we have seen, understands κατὰ with ὑπέροχον σθῆνος. I must enter my protest against this construction: an ellipse is never used in any language, where any ambiguity is likely to arise from the want of any word; it is, indeed, true, that passages, where words are to be understood, are often obscure to us, (because we are not sufficiently masters of the language,)

but they were not obscure to those, to whom they were addressed : now, in this case, there is an ambiguity ; for these words may be joined with κραταῖον, οὐρανόιν τε πόλον, and belong to the same verb ; and this is the interpretation which I espouse : the 2d Scholiast viewed the passage in the same light : he says, ὅτι δὲ μ. γὰρ σθίνος καὶ τὸ κραταῖον οὐρανόιν πόλον ἐν παραλλήλῳ : ὑπέρχον σθίνος is *validum pondus* : it is the same as ἄχθος οὐκ ἐνάγκαλον in v. 358. Mr. Blomf. interprets ὑποστινάζω by *subtus ingemisco*, but the preposition ὑπὸ has the same meaning and force here, as it has in v. 442. αἶδος ὑποβρέμει μυχός γᾶς : I doubt whether Mr. Blomf. can produce any instance of the preposition being used in the sense of *subtus* ; and, in that case, it is impossible to make σθίνος and πόλον governed of ὑποστινάζει : hence I prefer ὑποβαστάζει : thus the Schol. upon Apollonius iii. 106. (quoted in Mr. B.'s Gloss. p. 135.) : "Ἰβυκος δὲ ἐπὶ τῶν τὸν ἄρρεάνο ΒΑΣΤΑΖΟΝΤΩΝ ΚΙΟΝΩΝ ῥαδιούς ἀντὶ τοῦ ὑμνοῦ/θις λέγει.

V. 507.

καὶ φλογωπὰ σήματα  
ἔξοματώσα.

"ἔξοματώ, *lucidum reddo*, proprie dicitur de cæcis, cui visus redditur : Aristoph. *Plut.* 635. ἔξοματώσεται καὶ λελάμπρυνται κίρας, quem verbum e Sophoclis *Phineo* esse monet Schol. : ὁματώσων occurrit *Choeph.* 852. *Suppl.* 463. ξυνῆκας ὁματώσων γὰρ σαφέστερον," *Gloss.* p. 152. I would direct the attention of Mr. Blomfield to the following important Note of Valckenaer : — "Sophocli *Phineus* ἔξοματώσεται, *oculorum fuit acie privatus*, ut Eurip. suum adhibet ἔξοματώμην ; contrario sensu posuit ex Aristoph. versu *Ælian.* de *Nat. Anim.* xvii. c. 20. Ἀριστοτέλης λέγει γινίσθαι ἐν Σάμῳ λευκὴν χελιδὼν τούτῃς γὰρ μὴν ἰάν τις κινήσῃ (ἢ ἐκκινήσῃ) τοὺς ὀφθαλμούς, γίνεσθαι μὲν αὐτὴν παραχρῆμα τυφλὴν, μετὰ ταῦτα δὲ ἔξοματώσεται καὶ τὰς κίρας λελάμπρυνται, καὶ ἐξ ὑπαρχῆς ἑσθ', ὡς ἐκείνος φησί — Aristoph. autem verbum posuit pro *oculatus factus est*, sed et *oculos eripere, exoculari*, dicebatur ἔξοματώσας : quæ sunt in *Onomastico veteri*, *Exocularasso*, ἔξοφθαλμιζω. *Exocularatus*, ἔξοματωμένους : spectant loca Plauti *Rud.* 3. 4. 26. et Apuleii *Met.* viii. p. 207.6. cujus Apuleii plurima præbet illud a Vulcanio vulgatum *Onomasticon* : ista diversa præpositionis est in aliis etiam nonnullis conspicua : ἔξοπλίζειν significat non tantum *armare*, sed et *exarmare* : ἔκδικος est ὁ ἄδικος, et ὁ ἄγων δίκαιος, Eustath. in *Il.* O. p. 1039. 23. ad ἐκείσιον : apud eundem in *Od.* Δ. p. 193. 44. ἐκτιμὸν παρὰ Σοφοκλέϊ ἐν Ἑλένῃ τὸ ἔγω τιμῆς — τὸ ἐκτιμᾶσθαι τιμῆς ἐπίτασιν δηλοῖ : vigent et alia quædam hac duplici virtute ; apud Romanos *incoctus* et *infractus* significant *benecoctum* et *valide fractum* : alia dedit Criticorum princeps R. Bentlei. in *Horat.* 3. *Od.* ii. 18." *Diatr.* p. 196.7.

V. 682.

ἦκον δ' ἀναγγέλλοντες αἰολοστήμους  
χρησμούς, ἀσήμες, δυσκρίτως τ' ἰσημένους.

"Ita Rob." says Mr. Blomfield, in the Note, "ἀσήμες ceteræ omnes : ἀσήμες H. K. N. Colb. 1. Med. Barocc. quod recepi, quia duplex epithetum amat *Æs.*" As it is, there seem to be three epithets ; for we have *χρησμούς*, 1. *αἰολοστήμους*, 2. *ἀσήμες*, 3. *δυσκρίτως ἰσημένους*, and I cannot think that *Æs.* left the passage thus : if we read, as I would read, *ἀσήμες*, we shall still have a double adjunct,

1. ἀσήμες, 2. δυσκρίτας, εἰρημένους. The Schol. B. evidently found ἀσήμες in his copy. With respect to the word αἰολοστέμους, the Schol. A. interprets it by ποιήλους, δυσταίτους; Schutz. says: "Idem aliis verbis exprimit, quod jam vocabulo αἰολοστέμους significabatur: quæ quidem synonymorum coacervatio et rem ipsam, sc. ambiguitatem oraculorum auget atque exaggerat: sed etiam commotum Ius animum ostendit:" "αἰολόστομος, ambiguus, qui varie explicari potest: Stanl. citat Lycophron. III. οὐ γὰρ ἥσυχος κόρη Ἑλως χερσῶν, ὡς πρὶν, αἰολονόημα," Gloss. p. 163.: τὸ Ἀσήμες καὶ Δυσκρίτας, says the Schol. B., εἰρημένους ἐρμηνεία ἐστὶ πρὸς τὸ Αἰολοστέμους. If we understand αἰολοστέμους χερσῶν to mean *oracles, cunningly devised*, in which sense the word corresponds precisely to ποιήλους, there will then be nothing of tautology, whether we read ἀσήμες or ἀσήμες, for the words ἀσήμες, δυσκρίτας τ' εἰρημένους will then be made to explain the word αἰολοστέμους: "Αἰουλόγος διωδός, ψευδής: lege αἰουλόγος, versutus: sic αἰολομήτης Homero: vide nos P. IV. V. Αἰουλόγος," Toup's *Emendatt. in Hesych.* Edn. 1790. vol. III. p. 516.

V. 791.

τί δ' ὄντιν'; οὐ γὰρ ῥητὸν ἀνδρεῖσθαι τοῦδε.

I shall here cite the note of Valckenaer, in his *Adnotatt. in Adoniazus. Theocr.* p. 381, 2. "Homerica sc. sunt, τίς; πόθεν εἰς ἀνδρῶν; ad hæc ista respondent, τίς; πόθεν γεγώς; in Eur. *Phœn.* v. 124. tria interrogat Eur. *Helena* v. 85. ἀτὰρ τίς εἶ; πόθεν; τίνας; ad τίς; et τίνας; suum nomen et patrum reponit; ad πόθεν; unde esset domo: multum distant in talibus τίς ἐστι; et τί ἐστι; non vulgaria traduntur in Schol. ad Soph. *Aj.* v. 1283.: diversissima etiam quærit dicens, τίς ἐστιν οὗτος; et, ut hoc utar, τίς ἐστι Εὐνοφῶν; in Xenoph. K. A. VII. p. 242. 21. ἱερατῶντων—τίς ἀνὴρ εἴη Εἰνοφῶν, ἀπικρινατο, ὅτι τὰ μὲν ἄλλα οὐ κακὸς, φιλοστρατιώτης δέ: vid. p. 244. 42."

Thus too, Pindar says, in a passage remarkable, as well for the sentiment itself, as for the brevity, the energy, and the sublimity of the language, in which it is conveyed,

τί δὲ τίς; τί δ' οὗτις;  
σκίας ὄναρ ἀνθρωποι!

*Trin. Coll. Cam. July 4.*

EDMUND HENRY BARKER.

## HISTORY OF TRANSLATIONS.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

ALLOW me to suggest to your readers and correspondents, that a History of the Translations into English from the Greek and Latin Classics, would probably form one of the most curious works in the whole compass of our National Litera-

ture. It would prove exceedingly amusing, by presenting at one view a comparative estimate of the literary taste of the different ages in which the translations were executed. It would also afford the metaphysical student interesting evidence of the change which is constantly taking place in our notions of beauty in connexion with expression. The same thoughts would be exhibited in so many different dresses, that even without criticism or commentary, the mere extracts alone would be an important addition to our means of discriminating the intrinsic qualities of ideas, independent of the hue and complexion, which they derive from the medium through which they are contemplated.

At present the tendency of the public taste is to prune the luxuriance of phraseology, which was so much admired at the commencement of the present reign; and we are insensibly acquiring a predilection for that concise and distinct style of writing, which is at once the most transparent and beautiful medium of conveying knowledge. The age of scholar-like compositions is past; and the most judicious authors now endeavour to unite colloquial ease and vigor with the grace and variety of careful study. A work, therefore, which would exhibit the historical progress of the English language, as shown in the manner of expressing the same thoughts at different periods, could not fail to prove interesting, if illustrated with those general reflections on customs and manners, which are necessary to enable the reader to participate in the sentiments of the respective ages in which the translations were made. But I apprehend that it would be found an undertaking of greater labor and research, than any single person ought to venture upon. For books of early translations are very rare, and many of them are not found even in the great national libraries. Were you, Sir, however, to allot a portion of your Journal to this subject, and call on your correspondents for communications, in the course of a few years a quantity of materials would be collected in the *Classical Journal*, sufficient to facilitate the ultimate completion of a work, that properly executed, would be an ornament and honor to the English language.

London, July 2. 1812.

JOHN GALT.

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<sup>1</sup> We recommend to the notice of our ingenious Correspondent the Fifth Volume of Dr. A. Clarke's *Bibliographical Miscellany*.—EDIT.

# *LATIN INSCRIPTIONS.*

QUISQUIS ES QUI HOC MARMOR INTUERIS,  
VENERARE MEMORIAM IOSEPHI ADDISON:

QUEM FIDES CHRISTIANA,

QUEM VIRTUS, BONIQUE MORES,

ASSIDUUM SIBI VINDICANT PATRONUM.

CUIUS INGENIUM,

CARMINIBUS, SCRIPTISQUE IN OMNI GENERE EXQUISITIS,  
QUIBUS PURI SERMONIS EXEMPLUM POSTERITATI TRADIDIT,  
RECTIQUE VIVENDI DISCIPLINAM SCITE EXPOSUIT,  
SACRATUM MANET ET MANEBIT.

SIC ENIM ARGUMENTI GRAVITATEM LEPORE,  
IUDICII SEVERITATEM URBANITATE TEMPERAVIT,  
UT BONOS ERIGERET, IMPROVIDOS EXCITARET,  
IMPROBOS ETIAM DELECTATIONE QUADAM AD VIRTUTEM  
FLECTERET.

NATUS ERAT A. D. MDCLXXII.

AUCTISQUE PAULATIM FORTUNIS  
AD SUMMA REIPUBLICÆ MUNERA PERVENIT.

EXCESSIT OCTAVO ET QUADRAGESIMO ANNO:  
BRITANNORUM DECUS ET DELICIÆ.

A P Ω

SAMVELI JOHNSON

GRAMMATICO. ET. CRITICO

SCRIPTORVM. ANGLICORVM. LITTERATE. PERITO

POETAE. LUMINIBVS. SENTENTIARVM

ET. PONDERIBVS. VERBORVM. ADMIRABILI

MAGISTRO. VIRTUTIS. GRAVISSIMO

HOMINI. OPTIMO. ET. SINGULARIS. EXEMPLI

QVI. VIXIT. ANN. LXXV. MENS. II. DIEB. XIII

DECESSIT. IDIB. DECEMBR. ANN. CHRIST. CIO-IOCC-LXXXIII

SEPVLT. IN. AED. SANCT. PETR. WESTMONASTERIENS.

XIII. KAL. IANVAR. ANN. CHRIST. CIO-IOCC-LXXXV

AMICI. ET. SODALES. LITTERARII

PECVNIA. CONLATA

H. M. FACIEND. CVRAVER

MATTHAEO·RAINE·S·T·P·  
 COLL·TRIN·IN·ACADEMIA·CANTABRIGIENSI·QVONDAM·SOCIQ  
 SCHOLAE·CARTHVSIANAE·CVIVS·ANTEA·FVERAT·ALVMNVS  
 PER·XX·ANNOS·ARCHIDIDASCALO  
 IN·CAPELLA·SOCIETATIS·ANGLICE·DICTAE·GRAY'S·INN·  
 ANN·II·MENS·III·CONCIONATORI  
 QVI·VIXIT·ANN·LI·MENS·III·DIEB·XXIX·  
 DECESSIT·XV·CAL·OCTOBR·ANN·SACRO·MDCCCXI·  
 ET·IN·HOC·SACELLO·SEPVLTVS·EST  
 HOMINI·IVSTO·INTEGRO·PIO  
 CIVI·IN·PATRIAM·OPTIME·ANIMATO  
 INTERPRETI·SACRAE·SCRIPTVRAE  
 VERITATIS·CVPIDIORI·QVAM·CONTENTIONIS  
 ET·SOLITO·AVDIENTIAM·SIBI·FACERE  
 NATVRALI·QVADAM·AVCTORITATE  
 ET·GENERE·ORATIONIS·GRAVI·AC·VIRILI  
 MAGISTRO·LIBERALIVM·ARTIVM  
 GRAECIS·ET·LATINIS·LITTERIS·APPRIME·DOCTO  
 ET·PRAECEPTORI·RECTE·VIVENDI  
 PROPTER·SVAVITATEM·SERMONIS·ATQVE·MORVM·DIGNISSIMO  
 QVI·IN·LOCO·SANCTI·PARENTIS·HABERETVR  
 DISCIPVLI·EIVS·SVA·SPONTE·SVO·QVE·SVMTV  
 H·M·P·CC·

*APPENDIX To the Rev. Mr. PATRICK'S Essay on the  
 CHINA OF THE CLASSICS, Inserted in No. VI.*

NO. 11.

*Extract from a Letter addressed to the Rev. Dr. VINCENT.*

*Trin. Coll. Cam. July 22. 1811.*

•• The whole of this article is extracted from Mr. BARKER's *Classical Recreations*.

" My dear Sir,

WITH respect to the quotation from Pausanias, which you call *strange*, Mr. Patrick's object seems to have been to prove that the classical

account of the Seres agrees with the modern account of the Chinese; for he has in p. 303. cited a passage from Ramusio, in which we are actually told that the Chinese are of a swarthy complexion: whence this notion arose will be shown, as I proceed. Pausanias in that passage also informs us that, in the opinion of some geographers, the Seres were Indoos mingled with Scythians; and Mr. P. proceeds to show from Sir W. Jones that even in this instance the classical account may be correct: and does not this fact sufficiently account for the traces of the Tartar form in the Chinese, of which you speak? The supposition of the Indian origin of the Chinese is not, in my humble opinion, which I submit with all due deference to your superior judgment, affected by the acknowledged fact that they are of a whiter complexion than the Indoos: it seems to be allowed by every traveller that the complexion of the people in the southern provinces approaches very near to the Indoo complexion, while the people in the northern provinces are fairer: the southern provinces are, as I conceive, more analogous to the native country of the Chinese, that is, as I believe, India. I may reply to your argument 'that the brown tint of the people in the southern provinces is caused from labor in the sun' by observing that the white tint of the people in the northern provinces may be presumed, upon the same principle, to have been occasioned by the cold. I beg leave to make the following quotation from the Travels of J. Albert De Mandelslo, in the collection of Dr. Harris, Vol. I. p. 795.: "The whole empire is of so vast an extent, that the inhabitants of the province of Quantung lying on the torrid zone are as black as the African Moors; whereas those of Peking, which is most northerly, are as white as the Germans; which difference is also observable in their fruits, the southern provinces producing all such fruits, as the Indies afford, whereas the more northerly parts have plenty of European fruits." Now we may fairly conclude that the province of Quantung, the most fertile of all the provinces, in which the city of Canton lies, at this day the greatest part in the Chinese empire, was the part of China, which was best known to the Greeks and the Romans, through the merchants, who travelled thither; just as Canton is better known to Europeans even at this day than any other part of the Chinese empire: these merchants, on their return to their native country, would naturally report that the Seres, or Chinese, were a black race: hence, then, they were supposed, as Pausanias himself believed, to be related to the Ethiopians: hence their country was called the oriental Ethiopia, an appellation as ancient, as Herodotus, whose words are cited by Mr. P. in p. 297.: hence they are called Ethiopians in a passage, cited from the History of the Life of Aurelian, by Mr. P. in p. 300.: hence Ovid in his *Amor. B. i. El. xiv. v. 6.* says,

*Vela COLORATI qualia SÆRES habent :*

hence Virgil says in his *Georgics*,

*Usque COLORATIS amnis decerus æ INDIS :*

so well was the fact known, that the poet has periphrastically alluded to the nation of the Seres under the term of *Indi colorati*, as I shall hereafter prove: I hope also to be able to prove that Lucan meant the Eastern Ethiopians, when he says in *B. x. v. 290.*

*Cursus in occasus flexu torquetur, et ortus,  
Nunc Arabum populis, Libycis nunc æquus arenis ;  
Teque vident primi, quærunt tamen hi quoque Sefes,  
Æthiopumque feris alieno gurgite campos :*

Pomponius Mela says in B. III. c. 7. "Oras tenent ab Indo ad Gangem Palibotri, a Gange ad Colida (nisi ubi magis quam ut habitetur exæstuat) atræ gentes, et quodammodo Æthiopes." It is to be remarked, however, that Pausanias, after having stated that the *Seres* are *Ethiopians*, adds that, according to some, they were not *Ethiopians*: now the reason of this difference is obvious: Quantong, where the inhabitants, as I have intimated above, are more black, was better known to the Greeks and the Romans than any other part of China; but there can be no doubt that they had also penetrated the more northern provinces: now those merchants, who had merely visited the province of Quantong, would naturally represent the *Seres* as a *black* race, while other merchants would say that they were not so black, as had been supposed: the first converted them into an *Ethiopian* race, while the second represented them as a *mixed race of Indians and Scythians*: in both cases the analogy was, probably, founded upon the complexion of the people.

I am, my dear Sir,

With every sentiment of respect,

EDMUND HENRY BARKER."

" Dear Sir,

" I should be sorry that either Mr. Patrick, or yourself, should ever be induced to believe that I have any wish to defend any position I may have advanced, contrary to evidence: my proofs are open to you, and to the public: I may be mistaken in many, but I have always been persuaded myself, before I have proposed them to others. I have referred to Pausanias 2. *Eliac.* in fine, whence the quotation is drawn, that represents the *Seres* as black: it is a question, which does not concern my work; but the ignorance of the author in regard to *Seria*, which he describes as an island, surrounded by a river, must convince every one that he knew as little of the people, as their silk.

" By *Ethiopians* the classical writers frequently mean *blacks* in general, and not merely the *Ethiopians* of *Meroë*; and the degrees of this blackness vary in the *Egyptian*, *Nubian*, *Abyssinian*, *Indian*, and *Negro*; I have never seen in any Chinese drawing a black, or even *bazanné*: the common people always appear tanned, something between yellow and brown; the *Mandarins*, women, and children, white: the effect of the sun in different countries is different; but the original tint to judge a nation by must be that less exposed to the sun: I have no interest in this question, and shall never say a word more about it.

" With respect to the position of the Chinese in, or near, *Bactria*, it is explained in my account of the sequel to the *Periplus*: while *Tartary* was a safe country to travel in, caravans passed, north of the *Himaloo* mountains, from *Bactria* to *China*: *Shah Rock's Embassy* in *Astley*, and *Benedick Goetz*, went by this route; but the distance I have specified,

and it is prodigious: in early times, perhaps, all the Tartar nations between Russia and China were considered as Cathaians, and, as the Chinese were Tartars, or of Tartar race, they were easily mixed and confounded.

"I do not like Mr. P.'s remarks upon the names of the sources of the Indus: they are spelt fifty ways differently, and more than I could enumerate; but there is not one of them in any author, but which may be traced both to the ancient, and modern name I have assigned: see a Journal through the Panjeab in the last Asiatic Annual Register, and Forster's Travels. In regard to Chintz, Nearchus notices the cotton webs *σάβης*, and the best modern account is in the *Lettres Edifiantes*; you flatter me by assuring me that you are reading my commentary on Ancient Commerce: the second edition, which is in your library, is far the most correct. It contains a dissertation on Ceylon, which I persuade myself will answer all your inquiries: a young man, as you profess yourself (with much learning, as you have), will conceive many doubts in commencing his researches on these subjects, and think he has made many discoveries: I had the same ideas, but twenty years' labor has made me retract ten times twenty of my first conceptions; and I still find mistakes to recal, or correct. Both in your appendix, and your letter, I find a variety of matter, for which I could refer you to my work; and, if at any time you have any particular inquiry to make, I will most cordially and candidly tell you all I know: I refer you particularly to the latter part of the second volume, as most likely to afford you satisfaction in the objects of your curiosity.—With every kind wish for success in your pursuits, which are all honorable, zealous, and ardent, believe me,

Your most obedient Servant,

W. VINCENT."

Deanry, Westminster,

Oct. 16th, 1811.

"P. S. If you write to Mr. P., thank him for his honorable mention of me, and that I respect every man, whose researches are congenial to my own. Upon looking again at Mr. P.'s letter, I see that he desires permission to copy some of my remarks; they are perfectly at his service, or yours, or that of the learned altogether."

Admiralty, 22d October, 1811.

"Dear Sir,

"I feel much flattered and obliged by your communications, and the notice, which Mr. Patrick, and yourself have been pleased to take of my very humble labors, which, I can with great truth assure you, it is now my wish, had never appeared before the public; I mean my account of the Chinese, which was written, without books to refer to of any kind, on a passage home, and sent to the press with all its imperfections on its head: had I taken time to consult authorities, and to consider well the various points therein touched upon, I am vain enough to think that I might have been able to set the matter completely at rest as far as regards

the question of ancient connexion between the Chinese, and the Seres, and the Chinese, and the Hindoos. Indeed, with regard to the first point, it appears to me that Dr. Vincent has said every thing that can be said on the subject; and as to the latter, I think, it requires nothing more than the mere use of the eye to discover at once that there never could have been a common origin between the Hindoos and Chinese: they have at all times obviously been a distinct race, and still continue to be so: there are not even the slightest traces of their having ever mixed together: they differ altogether in color, in features, in shape, in disposition: they have nothing in common but the depraved traces of Buddhism, and the introduction of this doctrine into China from India is a fact on historical record, as worthy of credit, and indeed perhaps more so, than any event recorded in the histories of Greece and Rome. I should think therefore that very little attention is due to Pausanias, or indeed to Ramusio, when he tells us that the Chinese are of a swarthy complexion; and still less to Mandelsloe, who makes the poor Chinese of Quantung as black as Negroes, while those at Pekin are as white as Germans: this conclusion he might naturally have been led into from the one place lying immediately under the tropic, and the other in the 40th parallel; but it so happens that the fact is directly the reverse: it was a common observation with us in travelling from Pekin, that the farther we advanced to the southward, the more fair and delicate were the complexions of the natives, till we came to the mountainous range, which divides Quantung from Keangnan: in fact, in all the middle provinces they are literally *white*; the way, in which we explained this, and of the truth of which we could not doubt, was from the circumstance of Pekin being inhabited almost wholly by the Northern and Western Tartars, who are in fact, especially the latter, a deep yellow (*basanné*), some of them quite bronze: these might pass for the Seres of Pausanias, in whose time they were probably still blacker, having now lost much of their color from their connexion with the Chinese: it is true that in the city of Canton, they are nearly, perhaps entirely, as black as in Pekin, and from the same cause: being a chief frontier town, and the only one allowed to be visited by foreigners coming from Lea, all the officers, and principal inhabitants are Tartars, or of Tartar race, but here too the bulk of the people, and the ladies in particular, are inclined to white. It must not however be understood that it is the *white* of Europeans, enlivened with the rosy tint of youth; it is a pallid sickly white, which with age puts on the yellowish tinge of a dead leaf. Dr. Vincent is not quite correct, when he says that they call us *red men*: *hungmore*, the name they confer on Europeans, is *red hair in the head, red pates*; a distinction used with sufficient propriety by these people, whose hair is invariably *black* as jet: in feature the difference is more marked than in color; the Hindus have a round, full eye; the Chinese elliptical, and buried in the head,—and, what is still more remarkable, it is placed obliquely in the head: the Hindus have a full, oval face, an European nose, and thin lips: the Hindu has a round, handsome-shaped head; the Chinese is, as Linnæus has described him, *Homo monstrosus, macrocephalus, capite conico Sinensis*. The Hindu is delicately, but elegantly formed. The Chinese is invariably ill-made, bony about the joints, and almost invariably without any calf to his leg: the Hindu is distinguished for mildness and patience; the Chinese is just the

reverse, and is kept in order only by the iron hand of power. You quote Pausanias where he says that in the opinion of some geographers 'the Seres were Indoos mingled with Scythians:' the word *Scythian* carried with it such a sweep of country in all the writings of the ancients, that, according to them, the Seres must have been included under that general name; but whether they originated in an intermixture with the Hindus, may admit of some doubt: we find, at least in no modern times, the greatest physical difficulty in opening a communication between the elevated regions of Tartary, and the lower plains of Hindostan: the Himmaleyan mountains present an almost insurmountable barrier, and it is well known that every trace of Hindu manners, features, and complexion, is lost from the moment that this vast chain is ascended, which, I believe, from the side of Hindostan, can only be effected in two different places. Sir William Jones was an elegant scholar, and had a wonderful facility in acquiring languages; but he was under the influence of a lively imagination, and, what was equally unfortunate, too easily led astray by the learned Pundits, who are, perhaps, the most artful of mankind: I should hope that, on mature consideration, you will give up the point of his *Chinas*: you will find in the *Histoire Générale de la Chine*, which, though a dry work, is nevertheless exceedingly curious, and as authentic in its account of the early periods of the empire, as any history can be supposed to be, that the Chinese mention the precise period of their first intercourse with India, which they call *Hin-too*, and state all the difficulties attending the passage of those great chains of mountains, which separate the upper regions of Tibet in the S. W. from that empire: they state also their staple commodities of trade, their manners, their temples, &c. &c. so as to leave no doubt, on the authority of the report made by the ambassador sent by the Chinese on this occasion, before which it is perfectly clear that the Chinese had not the least knowledge of the Indoos: this event, if my recollection serves me, happened about the 6th century before the Christian era.

"You say that Canton was the part of China best known to the Greeks and the Romans? Where does this appear? How did the Greeks and Romans get to Canton? Not by land, most certainly; and I think it would be more difficult still to show how they got there by sea. I believe with Dr. Vincent, that we must stop the Greeks at Bactria. Had I leisure, I should be exceedingly happy to turn my attention towards the nations of the East, from whence, after all, we are probably indebted for much, that is known in the Western hemisphere.

"I am ashamed of my scribble, but am nevertheless,  
 dear Sir, very truly your's,

JOHN BARROW."

PROPERTIUS classes the Seres with the Bactrians in bk. iv. *Eleg.* 3. v. 7.

*Te modo viderunt iteratos Bactra per ortus ;*

*Te modo munito Sericus hostis equo : \**

*Hibernique Getæ, pictoque Britannia curru,*

*Ustus et Eoo decolor Indus equo.*

Broukhusius here says :—"Seres et Bactra etiam apud Horat. junguntur l. 3. *Od.* 29

*Urbi sollicitus times*

*Quid Seres, et regnata Cyro*

*Bactra parent, T'anaisque discors.*

et l. 4. Od. 15.

*Non Seres, infidive Persæ,*

*Non Tithaim prope flumen orti."*

The obvious reason for this geographical collocation is this: the Seres, or the Chinese, are proved by Mr. Patrick, from Sanscrit and Arabic authors, to have lived adjoining to, and in, Bactriana, the classical name for Bucharina, of which the capital, the ancient Bactra, is the city of Sarmachand. But the reader will please to turn to the letter of Dr. Vincent's inserted in a former page.

Lucan in bk. x. v. 290. says of the Nile,

*Cursus in occusus flexu torquetur, et ortus,*

*Nunc Arabum populus, Libycis nunc æquus arenis;*

*Teque vident primi, quærunt tamen hi quoque, Seres,*

*Æthiopumque feris alieno gurgite campos.*

The reader may see, by turning to the note of Glareanus in Oudendorp's. Lucan, that this passage has long been the crux of commentators: Glareanus himself supposes that Lucan means by the Seres the Indians: Facciolati says in his dictionary: "Lucani L. x. v. 292. de Nilo doctorum ingenia valde torquet; sunt enim Nili fontes in Africa; Serum sedes in Asia orientali." Oudendorp thinks, "Pro gente Æthiopica sumsit auctor Seres, cum aliis; ut doctissime ostendit Palmerius in Apolog. contra Scaligerum." The passage is this: "At (inquit) etiam per Seras Nilum fluere dixit, Lucan. l. x.

*Teque vident primi, quærunt tamen hi quoque, Seres:*

id equidem dicentem Ægyptium inducit suum fluvium *μεγαλύνοντα*, quo sermone nihil aliud voluit innuere quam remotissimos et ignoratos ejus fontes esse, et prima fluentia: quod si putavit (ut ait Scaliger, nec ego multum repugno) Lucanus cum Virgilio et aliis, Æthiopas et Indos aut eodem esse, aut gentes conterminas, nihil mirum si Seras adjungit, gentem sine dubio Indis conterminam: nam eo seculo ignorabantur earum gentium veri situs, et intercedentia maria, quæ postea a Trajano navigata, Romanis tamen adeo non notiora, quin Ptolemæus ipse Africam circumfluentem esse ignoraret, et ejus Australem partem Seris, per terram incognitam, conjunctam esse crederet, et mare Indicum undequaque terra ambiri scripto traderet (l. vii. c. 5.) inde etiam est, quod post Trajanum Pausanias dixit Seras esse Æthiops consanguineis (*Eliac.* l. ii. p. 205.): inde est quod Virgilius de Nilo scribit

*Usque coloratis annis deversus ab Indis:*

inde est quod Procopius, l. vi. *περικτίματος. Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπ' Ἀγγύπτου φερόμενος*; inde est quod Heliodorus, l. x. Seras subditos Hydaspæ Æthiopum regi facit, nisi forte fuerint alii Seres in Africa, de quibus loquuntur Lucan. et Heliodor.: inde est quod Ægyptius ille apud Lucan. Nilum per Seras fluere dixit, ut illum a remotissimis regionibus fluere innueret: quod tamen non est tam absurdum, quam eorum sententiâ, qui Nilum ex Euphrate manare per occultos meatus volébant, quod testatur Pausan. in *Corinthiac.*" I do not see why we should not understand by *Æthiopum campi* the Chinese, or *Eastern Ethiopians*: the Poet says:

- *Tequē vident primi, quærunt tamen hi quoque, Seres, •*  
*Æthiopumque feris alieno gurgite campos :*

that is, "The country of the Seres is the first country, through which the Nile passes after its source; yet (says the Poet) even the Seres know not its source;" plainly intimating that the source of the Nile was supposed to be *beyond* the Seres; the last line only amplifies the idea: the *Æthiopum* refers to the Seres in the precedent line; and the *alieno gurgite* refers to the *quærunt tamen hi quoque* of the precedent line: as the Nile is here supposed to rise *beyond* the Seres, of course its *gurgis* was *alienus* with respect to them. I must request the reader to recollect the very important geographical observation of Mr. Patrick, which is supported by an appeal to Herodotus, 'that there were two Æthiopias, of which one is placed in the East:' this Eastern Ethiopia is supposed by Mr. P., with great probability, to be the seat of the Chinese: this interpretation of the passage is also supported by another passage in bk. 1. v. 19.

*Sub juga jam Seres, jam barbarus isset Araxes,*  
*Et gens si qua jacet nascenti conscia Nilo.*

A Lat. Schol. says here: "Seres populi Indiae, adhuc Romanis non subiecti, apud quos sericum nascitur:" Lucan here too supposes the Seres to be placed *near* the sources of the Nile; that is, as I have just observed, he supposed the Nile to rise *beyond* the Seres.

In the passage of Virgil, cited by Palmerius above, relative to the Nile,

*Usque coloratis amnis deversus ab Indis,*

Palmerius supposes that the Ethiopians are meant by the *Indicolorati*: but I understand the Seres, as contradistinguished from the other Indians; in the passage of Ovid (cited above) this very epithet is given to the Seres, or *Oriental Ethiopians*: besides, the very words *usque ab* denote a greater distance than is compatible with the other supposition: I have before shown that the Seres were called *ultimi* from their position in the extremity of India: I shall here add that Florus, in his account of the embassy sent by the Seres to Augustus, says, "Seres etiam habitantesque sub ipso sole Indi cum gemmis et margaritis, elephantes quoque inter munera trahentes, *nilil magis quam longinquitatem viæ imputabant, quam quadriennio impleverant.*" Hence we see the force of the *usque ab* in the passage of Virgil.

Procopius, l. vi. περί κτισμάτων (cited in the quotation from Palmerius above) says, Νεῖλος μὲν ὁ ποταμὸς ἐξ Ἰνδῶν ἐπ' Αἰγύπτου φερόμενος. Mr. Patrick here remarked to me: "Alexander thought he had found the fountains of the Nile in India! a strange mistake it appears, until you inspect a *really* antique map of India and of Egypt, copied by Dr. Vincent from Cosmas Indicopleustes, in which Cosmas draws India with a long tail, like a peninsula, joining on to Ethiopia, or Abyssinia, and the Mosambique shore: hence Alexander might naturally mistake the real sources of the Nile with such an erroneous map before him as that of Cosmas."

Mr. Patrick has supplied me, since I wrote these remarks, with the following note upon this passage of Lucan: "Lucan, like Ptolemy in his map, published in the Indian voyage of Cosmas, and copied by Dr. Vincent, thought India and Ethiopia adjoined at their two southern

limits : and that they curved, one from the west to the east, and the other from the east to the west, till they amicably met and united in one grand serpent-like tail ! and they placed the Nile's head in India, and compelled it to flow quite through the above neck of land, which they supposed to unite the two countries, till the Nile descended upon Nubia or Ethiopia, and ultimately bisected the land of Egypt."

Plutarch says in his treatise *περὶ τοῦ ἐμφαινομένου προσώπου τοῦ κύκλου τῆς σελήνης*. p. 736, 7. Vol. VIII. ἀλλ' ὅμως ὑπὲρ τῆς σελήνης, μὴ πέσῃ, δεδοίκατε· περὶ δὲ τῆς γῆς ἴσως Αἰσχύλος ὑμᾶς πέπεικεν ὡς ὁ Ἄτλας

ἢ

ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς  
ἡμῶς ἱριδῶν, ἄχθος οὐκ ἐλάττωλον·

εἰ τῇ μὲν Σελήνῃ κοῦφος ἀὴρ ὑποτρέχει, καὶ στερεὸν ὄγκον οὐκ ἐχέγγυον ἐνεγκεῖν, τὴν δὲ γῆν, κατὰ Πίνδαρον, "ἀδαμαντοπέδιλοι κλονες περιέχουσι," καὶ διὰ τοῦτο Φαρνάκης αὐτὸς ἐν ἀδείᾳ τοῦ πεσεῖν τὴν γῆν ἔστιν, οἴκτειρα δὲ τοὺς ὑποκειμένους τῇ μεταφορᾷ τῆς Σελήνης Αἰθίοπας, ἢ Ταυροβηνοὺς μὴ βάρος αὐτοῖς ἐμπέσῃ τοσοῦτον.

Extracts from Isidorus's ORIGINES.

*De coloribus*, L. XIX. c. XVII. p. 1294. in Gothofredius's *Auctore Ling. Lat.*

"Aliud est *Sericum*, aliud *Syricum* ; nam *sericum* lana est, quar Seres mittunt ; *Syricum* vero pigmentum quod Syri Phœnices in rubri maris littoribus colligunt."

C. XXII. p. 1299. *de Nominibus Vestium ceterarum.*

"*Bombycina* est a *bombyce*, vermiculo, qui longissima ex se fila generat, quorum textura *bombycinum* dicitur, conficiturque in insula Choc Apocalama. *Serica* a *serico* dicta, vel quod etiam *Seres* primi miserunt *holoserica*, tota serica, ὅλον enim totum ; *tramoserica* stamine lineata trama ex serico : *holoporphyra*, tota ex purpura : *byssina*, candida, confecta ex quodam genere lini grossioris."

C. XXIII. *de Vestibus quarundam Gentium*, p. 1301.

"Linteati Indi, gemmati Persæ, sericati Seres ; pharetrati Armenii."

C. XXVII. *De Lanis*, p. 1304.

"*Byssum* genus est quoddam lini nimium candidi et mollissimi, quo Græci *papatem* vocant :—*sericum* dictum, quia id *Seres* primi miserunt vermiculi enim ibi nasci perhibentur, a quibus hæc circum arbores fi ducuntur ; vermes autem ipsi Græce βόμβυκες nominantur."

L. IX. c. II. *De Gentium Vocabulis*, p. 1037.

"*Seres* a proprio oppido nomen sortiti sunt, gens ad orientem sita apud quos de arboribus lana contextitur ; de quibus est illud,

*Ignoti facie, sed noti vellere Seres.*"

L. XIV. c. III. *de Asia*, p. 1164.

"*Seres* oppidum orientis ; a quo et genus *Sericum*, et regio nuncupata est : hæc a Scythico Oceano, et Mari Caspio ad Oceanum orientalem inflectitur ; nobilibus fertilis frondibus, a quibus vellera decerpuntur, quæ ceteris gentibus *Seres* ad usum vestium vendunt."

Tertullian *De Pallio* c. III.

"Quoniam et arbusta vestiunt, et lini herbida post virorem lavacra nivescunt ; nec fuit satis tunicam pangere et serere, ni etiam piscari vel titum contigisset : nam et de mari vellera, quo muscosæ lanusitatis plati

tiores conchæ comant: prorsus haud latet bombycem (vermiculi genus est), quæ per aerem aliquando araneorum horoscopis idoneas sedes tendit, dehinc devorat, mox alvo reddere, proinde si necaveris, animata ["Sequenda videtur Salmasii lectio, proinde si necaveris nematam, jam stamen evolves: h. e. si animalculum illud necaveris, antequam nema suum reddiderit ex imo alvo, postea evolves stamen quo oppletur:"]—Note in the Paris ed. p. 1675.] jam stamina volves."

Vicat says in his *Vocabularium Utriusque Juris*: "De verme Indico multi existimant veteres sensisse, de quo hæc Basil. Mag. *Homil.* 8. *Hexæmi.* adserit: 'ὅποια καὶ περὶ τοῦ Ἰνδοῦ σκώληκος ἱστορεῖται τοῦ κερασφόρου, ὃς εἰς κάμπην τὰ πρῶτα μεταβάλων, εἴτα προῖων βομβύλιος γίνεται, καὶ ἐπὶ ταύτης ἱσταται τῆς μόρφης, ἀλλὰ χαυνοῖς καὶ πλατέσι πετάλοις ὑποπτεύουσαι, ὅταν οὖν κατέξῃσθε τὴν τούτων ἐργασίαν ἀναπνιζόμεναι αἱ γυναῖκες, τὰ νήματα, ἃ πέμπουσιν ὑμῖν οἱ Σῆρες πρὸς τὴν τῶν μαλακῶν ἐνδυμάτων κατασκευήν· quem totum locum non minus suum ac proprium quam Latinam fecit Ambrosius L. v. *Hexæmer.* c. 23. his verbis: 'Et quia de volatilibus dicimus, non putamus alienum, ea complecti, quæ de verme Indico tradit historia, vel eorum relatio, qui videre potuere: fertur hic corniger vermes converti primum in speciem *caulis*, atque in eam mutari naturam, inde processu quodam fieri *bombylius*, et nec eam tamen formam figuramque custodit, sed laxis et latioribus foliis videtur pennas adsumere: ex his foliis mollia illa Seres depectunt vellera, quæ ad usus sibi proprios divites vindicarunt: hæc ille, in cujus tamen loci versione hallucinatus est scripturæ Græcæ vitio, in erroremque inductus est divus ille Antistes; scriptum enim ostendit a librario perperam *κράνης*, ubi nunc diserte *κάμπης*, eaque de causa in speciem *caulis* vertit, quum vertere debuisset *crucæ*, ac plane, ni fallor, D. Hieronymus alias objicit, eum a Græcis bonis Latina fecisse mala, eumque perstringit, quum hoc ait: nec de alio sensit, quum hoc scripsit in *Prologo de Spiritu S. ad Demetrium*: *Erucas* certe Græce *campas* adpellatas esse, vel *Columella* testis est l. ii. extr."

Aristotle, *Hist. Anim.* c. xix. L. v.

ἐκ δὲ τινὸς σκώληκος μεγάλου, ὃς ἔχει δύο κέρατα, καὶ διαφέρει τῶν ἄλλων· γίνεται δὲ πρῶτον μὲν, μεταβαλόντος τοῦ σκώληκος, κάμπη· ἔπειτα βομβύλιος· ἐκ δὲ τούτου, νεκύδαλος· ἐν ἧς δὲ μῇ μεταβάλλει ταύτας τὰς μορφὰς πάσας· ἐκ δὲ τούτου τοῦ ζώου καὶ τὰ βομβύλεια ἀναλύουσι τῶν γυναικῶν τινες ἀναπνιζόμεναι, καίπειτα ὑφαίνουσι· πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατοῦ θυγάτηρ.

Pliny *Nat. Hist.* L. xi. c. xxvi.

"Et alia horum origo: e grandiore vermiculo, gemina protendente sui generis cornua primum *eruca* fit; deinde, quod vocatur *bombylius*; ex eo *needydalis*; ex hoc in sex mensibus *bombyx*: telas araneorum modo texunt ad vestem luxumque feminarum, quæ *bombycina* appellatur: prima eas redordiri, rursusque texere invenit in Ceo mulier Pamphila, Laio filia, non fraudanda gloria excogitavit rationis, ut denudet feminas vestis." This account of Pliny, as well as that of Basil (cited above),

<sup>1</sup> The Greek is full of errors, but the work of Professor Vicat is very inaccurately printed, and the Latin of Ambrosius will enable the reader to ascertain the meaning.

is evidently taken from Aristotle. "Verba Aristotelis," says Salmasius in his *Pliniana Exercitatio*, in C. J. S. Polyh. p. 101. "quæ Plinius vertit, an ea recto acceperit, nunc est videndum: de illo artificio-intellexisse Plinium constat, quo solebant Romanæ mulieres, bombycina Assyria, et Serica resolvere, et subtiliora rursum texere; nam ἀναπηνίεσθαι, redordiri, vel retorquere dixit, καπειτα ὑφαίνειν, rursum texere, quomodo et de Sericis dixerat: Aristoteles vero τὰ βομβύκια vocavit bombyces ipsas lanicio oppletas; quod lanicium mulieres ἀναπηνίεσθαι resolvebant: πηνίον est fusus stamine involutus, quod ἀναπηνίεσθαι dicitur, cum evolvitur: sic τὰ βομβύκια ἀναλύεσθαι et ἀναπηνίεσθαι dicuntur, quum stamen, quo sunt involuti, resolvitur, et in fila tenuatur: addit Aristoteles, καπειτα ὑφαίνουσιν, i. e. filis sic resolutis, et tenuatis telam texunt, ex qua vestes bombycinæ: at Plinius reddidit *rursusque texunt*, dum intelligit sc. de arte illa redordienti sericarum vestium, rursumque texendi: subjicit Aristoteles, πρώτη δὲ λέγεται ὑφᾶναι ἐν Κῷ Παμφίλῃ, Λατῶν θυγάτηρ: Plinius interpretatur in Ceo: atqui Κῶς est Coa insula, non Cea: —Græci tamen ἐν Κῷ dicunt etiam de Cea," and Salmasius then produces some indisputable instances of the fact. I agree with Salmasius in the general conclusion, which he draws from his elaborate discussion: "Ex his, quæ notavimus, dubium videri posset, utrum de Coa, an de Cea insula Aristoteles capiendus sit, cum ἐν Κῷ dicit bombycinæ vestes ex vermiculo bombyce a mulieribus texti solitas: Varro de Ceo videtur accepisse [Isidorus, Coos, insula adjacens provincie Atticæ, in qua Hippocrates medicus natus est, quæ, ut Varro testis est, arte lanificii prima in ornamentum seminarum inclauit: Isidorus, as Salmasius observes, took his information from Solinus: "Mirarer, si alius esset auctor quam Solinus, Coam insulam a quoquam inter Atticæ suburbanas posse numerari: quod verum est, si Caria suburbana; nam Cos in Caria: de Ceo nihil verius, quæ una Cycladum est, et Atticæ maxime vicina"] : Plinius utique de Ceo, sed, quum putaret Aristotelem de bombycibus Assyriis agere, deceptus altero ejusdem Aristotelis loco, ubi τῶν ἐν Ἀσσυρίᾳ βομβύκων ineminit, ad artificium attulit, quo Assyrias et Sericas vestes crassiore Minerva ab indigenis eorum locorum mulieribus textas retexere solebant Romanæ, Græcæque, et delicatiores inde vestes parare; at βομβυκες Ἀσσυρίαι, quorum alio loco mentionem fecit philosophus, ex vesparum genere sunt: de quo errore Plinii nos alibi monuimus: quum igitur certum sit bombyces in Coa insula nasci, nec de Ceo quisquam id tradiderit, Pamphile illa, quæ prima invenit bombycina ex his fila ducere, et inde vestes texere, Coa utique fuit, non Cea; nec in bombycibus Assyriis, quod ridiculum est ac falsum, sed in Cois ars illa primum inventa est: inde Coa, et Coæ vestes passim Romanis scriptoribus, quas qui in Ceas mutant, totò cælo errant: sic ἐν Κῷ apud Aristotelem est in Coo."

The passages, which have been produced from Aristotle, and from Pliny, are decisive as to the fact, (which has been again and again disputed) that the silk-worm was in *early* times known to the Greeks and the Romans; though it is true that the *Serica* imported from the Seres was not known to be the production of a worm. The following passage of Pliny, bk. xi. c. 27. gives to us some important information: "*bombycas* [bombyces] et in Co insula nasci tradunt, cupressi, terebinthi, fraxini, quercus florem imbris decussum terræ halitu animante: fieri autem

primò papiliones parvos, nudosque; mox frigorū impatientia villis inhorrescere, et adversū hyemem tunicas sibi instaurare densas, prædum asperitate radentes foliorum lanuginem vellere: hanc ab his cogi unguum carminatione, mox trahi inter ramos, tenuari ceu pectine! postea apprehensam corpori involvi nido volubili: tum ab homine tolli, fictilibusque vasis tepore et furfurum esca nutriri: atque ita subnasci sui generis plumas, quibus vestitos ad alia pensa dimitti: quæ vero cœpta sint lapificia, humore lentescere, mox in fila tenuari juncæo fuso: nec potuit has vestes usurpare etiam viros, levitatem propter æstivam: in tantum a lorica gerenda discessere mores, ut oneris sit etiam vestis: Assyria tamen bombyce adhuc feminis cedimus." Hence, then, we learn that *the Coan vests* were silk, the produce of that particular species of silk-worm, which was bred in the island of Cos. Had I leisure for a more elaborate discussion of this curious and interesting subject, I think that I could adduce a vast body of evidence to support this idea, if, indeed, it needs any support. I have already cited Isidorus, who says: "*Bombycina est a bombyce vermiculo, qui longissima ex se fila generat, quorum textura bombycinum, conficiturque in insula Cos;—Serica a serico dicta, vel quod etiam Seres primi miserunt;—byssina, candida, confecta ex quodam genere lini grossioris, sunt qui genus quoddam lini byssum esse existiment.*" We have in this passage, *bombycina, serica*, and *byssina*, distinguished from each other: what is the cause of this distinction? It is obviously this, that *bombycina* was a term appropriated to the Coan vest, which was well known to be the production of a worm, whereas the *Serica* of the Seres was not so well known to be the production of a worm: Salmasius had made this observation, to which sufficient attention has not been paid. Scholars will do well to attend to the following note of Facciolati in his *Lexicon*, who, after having cited the last quotation from Pliny, adds: "Ex his satis apparet quos nunc habemus bombyces, alterius quidem speciei esse ab iis, quos Plinius memorat, simile tamen, ut eadem omnibus appellatio aptissime tribui possit: putat nihilominus Salmas. ad Tertull. de Pall. c. 3. nec absurde, bombyces Plinii eodem omnino fuisse cum nostris, sed Plinium, cum apud falsum quandam scriptorem eam invenisset descriptionem, quam attulimus, sine detectu arripuisse, quod veram esse putaverit: lis est inter eruditos non levis, utrum *serica*, et *bombycina* antiquorum idem sint vestis genus, an diversum: distincta esse putat Lips. in *Excurs.* 1. ad Tac. l. 11. *Ann.*; *bombycina* enim e *serme*, *serica* ex arborum lana fuisse: distinguit etiam Paul. *Sentent.* Lib. 111. Tit. 7. a med. illis verbis, *veste legatu, ea cruent, quæ ex lana et lino texta sunt*, item *serica et bombycina*: cui adde Ulpian. *Dig.* l. xxxiv. Tit. 2. *Leg.* 24.: contra Salmas. in *Exercitt. Plin. ad Solin.* c. 24. in *Annotationibus* ad Tertull. de Pall. c. 3. et ad Vopisc. in *Aurelian.* c. 45. pluribus ostendit, *sericum* et *bombycinum* eandem omnino rem esse; quod enim Seres, a quibus *Sericum* denominatum est, lanuginem arborum depectere dicuntur tum a *Virg.* 2 *Georg.* v. 121., tum a *Plin.* l. vi. c. 17. et aliis, eam ipsam lanuginem nihil aliud esse quam telam ac texturam bombycum, quos in ramis arborum texere idem Plin. tradit, ut supra dictum est: *re itaque hæc duo idem esse, nomine tamen distincta, quod Sericum dictum sit, quod a Seribus texebatur; bombycinum, quod in Cea insula: Salmasio adstipulantur* Isidor. l. xix. *Orig.* c. 27. et *Serv.* ad loc. *Virg.* cit., eaque sententia vero propior videtur." I must confess that I have, upon this subject of the Coan vests, the misfortune to differ from Dr. Vincent; for

the Doctor writes thus, in a letter addressed to the *Editor of the Classical Journal*.

"Dear Sir,

"I am persuaded myself, though I have not the means of proving it, that the Coan vests were originally *fine cottons*, or *muslin*; for they are spoken of much earlier than silk; and the manufacture of silk, when silk grew into fashion, was at Tyre and Berytus, both for the *holoserica*, and the mixture of silk with other materials: but it appears from Pliny that silk, when first introduced, was as thin as *gauze*, or *Persian*: this caused the impropriety of Juvenal's friend, who pleaded in a *silk-gown*: this caused the indecency imputed to the Roman ladies, who were as fond of nudity, as modern Parisian or English ladies: and this, I believe, explains the passage of Pliny relating to the additional labor *redordiendi fila*; for the importation of *νήμα Σηρικόν*, or *μέταξα*, implies a stout thread, which it was necessary to unravel, before it would be fine enough to weave up into gauze: I cannot think that a web was *reaved out* (as the women term it) to be wove up in a finer fabric; but in this I may be mistaken: Mr. Barker will make allowance, as I write wholly from memory: by looking over his paper again, I observe that I may have made a mistake, according to Pliny, in saying that the Coans did not spin silk, or weave it: but my idea still is, that the early *Coæ vestes* were not silk, though as the Coans were weavers of fine webs, they might have applied their skill afterwards to silk: I rather think that my printed Dissertation will explain the whole better than I can do here: If you write to Mr. Barker, present my congratulations to him on the advancement of critical learning in the Cambridge School, and in my *Alma Mater*, Trinity, in particular: it is a beam of Porson's Sun, and, I hope, it will illuminate the whole hemisphere of literature: Success attend your labors:

And believe me

Your most obedient and faithful Servant,

W. VINCENT."

"*Islip, July 14. 1811.*"

The *νήμα σηρικόν*, or *μέταξα*, is here well explained by the learned Dr.: Mr. Patrick observed to me on this subject that "I might refer the commercial reader to the late long and ingenious discussions in the *Liverpool* and the *Manchester papers*, on the nature and uses of cotton-twist, or cotton merely twisted and prepared in Lancashire, and exported from Hull at a cheap price into Germany, to be there re-manufactured into cotton-cloths, or stockings." It was thus imported into Rome, and hence Pliny says in Bk. 6. c. 20. "*Primi sunt hominum, qui noscantur, Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitum: unde geminus feminis nostris labor redordiendi fila, rursumque texendi: tam multiplici opere, tam longinquo orbe petitur, ut in publico matrona transluceat.*" Pamphila's invention was simply the art of unravelling the silk of the worm, and then weaving it up for dresses.

I have intimated above that, while the *bombycina* of Cos was well known to be manufactured from the produce of a worm, the knowledge of the fact, that the *Serica*, which was imported from the Seres, is the gift of the worm, was confined to *very few* persons: Pausanias was, however, aware of the fact, though it must be confessed that his account is erroneous:

Pliny was not aware of it, as is evident from the words, which have been just cited : Isidorus, in the passages cited above, considers it in one place as the wool of a tree, and in another place says expressly that it is supposed to be the production of a worm. Pollux, in his *Onomasticon*, evidently distinguishes between the *bombycina*, and the *serica vestis*, though he seems to have been inclined to believe that both were the production of a worm ; καὶ μὴν καὶ τὰ βύσσινα, καὶ ἡ βύσσος, λίνου τὶ εἶδος παρ' Ἰνδοῖς. — τὰ δὲ ἐκ βομβύκων, σκώληκές εἰσιν οἱ βόμβυκες, ἀφ' ὧν τὰ νήματα ἀνύεται; ὥσπερ ἀραχνῆς· ἐνίοι δὲ καὶ τοὺς Σήρας ἀπὸ τήϊούτων ἐτέρων ζώων ἀβροῖζειν φασὶ τὰ ὕφασματα : we are presented with the following note on this passage : " eo respexisse videtur et Achilles Tatius libr. 3. de Leucipp. ubi Andromedæ picturam refert, in Euanthæ Tabula, quamvis hoc nomen in vulgatis deest, locumque mutilum ita ex codice Thuani suppl. sis : — ubi tamen locus pessime defectus est non semel, quem totum tibi ex Thuani Codice restitutum exscribo : ἔσθηκε δὲ νυμφικῶς ἐστολισμένη, ὥσπερ Αἰδωνέως νύμφη κεκοσμημένη· ποδῆρης χιτῶν, τὸ ὕφασμα λεπτὸν, ἀραχνίῳ (ubi tamen vulgatum ἀραχνίων potius mihi) εἰοικὸς πλοκῇ· οὐ κατὰ τὴν τῶν προβάτων τριχῶν, ἀλλὰ κατὰ τὴν τῶν ἐρίων τῶν πτηνῶν· οἷον ἀπὸ δένδρων ἔλκουσαι νήματα, γυναῖκες ὑφαίνουσιν Ἰνδαί."

The ancients entertained three opinions on the subject of the origin of silk, which I shall cite in the words of Salmasius : " Eodem plane modo, quo ex cortice lini, cannabis, et byssi, texebantur olim telæ, et hodieque texti mos est : urtica genus corticem telæ faciendæ bonum habere etiam nunc compertum est : quin et sericas vestes veterum e corticibus quibusdam confici solitas ejusdem Strabonis sententia est L. xv., τοιαῦτα δὲ τὰ σερικά ἐκ τινῶν φλοιῶν ἔαινομένης βύσσου, tales et sericæ vestes, bysso sc. ex quibusdam corticibus carminata, ac neta ; nam byssus genus lini delicatissimi, cujus cortex linteis texendis aptus : hanc fuisse quorundam de serico opinionem testatur etiam Pausanias in *Eliacis*, ut hæc ejus verba ostendunt, τὴν μὲν γὰρ κανναβίδα, καὶ λίνον, καὶ τὴν βύσσον σπείρουσιν, ὅσοις ἡ γῆ τρέφειν ἐστὶν ἐπιτήδειος· οἱ μῆτοι δὲ, ἀφ' ὧν τὰς ἐσθῆτας ποιοῦσιν οἱ Σήρες, ἀπὸ οὐδενὸς φλοιοῦ, τρόπον δὲ ἕτερον γίνονται τοιοῦνδε : cum de cannabide, lino, et bysso loqueretur, quarum herbarum cortex ad lintea texenda, et vestes faciendas demitur, occasione data subjicit, non ex ullo cortice serica fila parari, ut quorundam erat opinio, sed alio modo, quem ibi describit : at Plinius, et plerique alii veterum ex lanugine fieri crediderunt, qua Indicarum arborum et Séricarum folia erant obducta, ut nostratum arborum pleraque lanata folia habent : idem Plinius de genere quodam vitis, cujus folia lanata, *Quintum genus lanata, ne Seres miremur, aut Indos, adeo lanugo eam vestit* : alii ea fila vermes nere bombycum generis tradidere : sic tres fuerunt diversæ veterum de serico sententiæ, quarum hanc ultimam veriore esse tempora Justiniani in plenum deprehenderunt : ab illis *bombycibus*, qui et in Co insula nascebantur, a quibus et *bombycina Coa*, molliorem omnem lanuginem faciendis idoneam vestibus *bombycem* appellarunt veteres, recentiores autem Græci, Latini-que *bambacem*." *Pliniana Exercitatt. in C. J. S. Polyhistora*, p. 212.

*Observations on Mr. Patrick's 'Chart of Numerals.'*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

YOU will not impute the observations which I am about to make to a desire of detracting from your indefatigable correspondent, as I am fully sensible of the labor, which his Chart must have caused him, and of the thanks which he deserves, but to a wish of making some *general* animadversions on the barbarous manner, in which oriental words are rendered in Roman characters. Indeed I am acquainted with very few of the languages in question, and the few errors which I have discovered in some of these, I suppose to have been caused chiefly by words misplaced, which may be expected to be the case with so great a number. To pronounce some of Mr. Patrick's Arabic numerals were impossible; and here I will not contend for the origin of the diacritic vowels, but maintain, that without their aid, neither Arabic, Persic, nor Turkish can be pronounced. Many, nay most, MSS. it is true, have not them, but whether they are used or not, the acquisition of a correct pronunciation will be by no means impeded: for where **ا—و—ي** occur, they are to be pronounced as long vowels, and where they do not, and the **جزم** called **سكون** by the Turks, is not used, a diacritic vowel is introduced, which vowel has nearly the same sound, whether we express it by a, e, i, o, or u; and for this reason, that the sound given to it is obscure, and not so full as that of **ا—و—ي** wherefore orientalists most generally use the u, but whether **مرا** be written *mārā*, *mērā*, *mira*, *mōrā*, *mīra*, if that diacritic vowel be articulated indistinctly, the sound will be the same: hence it is that *fatha* expresses either a or e, *kesra* either e or i, *dhamma* either o or u: No difficulty would therefore arise, if certain points were placed under those letters, which had a somewhat similar sound, if *aa* represented **ع** and *a* **ا** and the long vowel were marked accordingly, and the diacritic with the short sign. In rendering the Arabic character into the Roman, there is scarcely a more difficult task than to convert into the original letters, what has been expressed in our characters. The Arabic might be more clearly written **احد** *āhhūd* for *wegd*, *hn* is a vitiated pronunciation for **اثنان** *āthnān* in his second specimen, as is *hlth* for **ثلث** *thālātā*: *rhbo* is also the same as **اربع** *Arbaa*, *chems* is but the feminine of *kumsa*, which should be written *khāmsāt*, *sheds* and **ست** *sūtā* are the same: *hsebo* and **سبع** *sābbaa*, *muhh* and **ثمانية** *thāmānēet*, *tsgh* and **تسع** *tāśaa*, *oshra* and **عشر** *aashra*, *mihh* and **مائة** *mācēt* are but the same words erroneously written; in these I have conjectured, which gender would best suit Mr. Patrick's orthography, and many such observations might be made against the Hebrew and

<sup>r</sup> **واحد** will perhaps approach the nearest to Mr. Patrick's word.

the Chaldee. There is likewise a vast difference between the specimens of Æthiopic and those in Ludolf's grammar :

According to Ludolf, the following are the Æthiopic numerals አካድ : ākhādu 1. ክላየቲ : kylyetu and ክላየ : kylye 2. ሠለስቲ : sālasytu and ሠለስ : sylysy 3. ለርባሳቲ : ārybāyytu and ለርባሳ : rybyy 4. አሙሣቲ : khāmisyty and አሙሣ : khāmysy 5. ስድስቲ : sydysyty and ስድስ : sydysy 6. ስብሳቲ : sābyatū and ስብሳ : sybb 7. አማኒቲ : samanyty and አማኒ : symyny 8. ተስታላቲ : tasyātū and ተስታላ : tysy 9. ሠላሳቲ : aasāryty and ሠላሳ : yysyry 10. ሞላቲ : myty 100. ሠላሳቲ : ሞላት :: 1000. Mr. Patrick also makes a mistake, when he writes ashōora as the Persian for ten, for it is the very Arabic word **عشر**, which he has called ashra and oshr :

**هزار** hazār is the Persian for one thousand : **वैंशति** is the Sanskrita for 20, **सता** for 100 and **सहस्र** for 1000 : **راتس** is the Malayon for 100 or more usually **سارائس** saratus and **رعب** rēebū for a thousand. The disagreement in the Chinese between Du Halde and Mr. Patrick is extraordinary, e.g. According to Du Halde, 1 1, eul 2, san 3, tsē 4, oū 5, lū 6, tsē 7, pa 8, kweu 9, shē 10, pā 100, I-tsyen 1000 : **يوز** yuz is the Turkish for 100, and **بيک** been for 1000. I do not observe here many of the dialects of the Sanskrita, but they may well be spared, on account of their affinity: however, the learned collector has fallen into one more error concerning the Hindoostānee, when he calls his specimen "Moors, Gipsy, or Hindustani:" now it happens that the Moorish is perfectly distinct from the Hindoostānee, and is *vulgarly* spoken in Bengal; sometimes indeed Mahratta MSS. are written in the Moorish character, but as yet there are no types of it. The Hindoostānee abounds with Arabic, Persian, and Sanskrita words, the numerals of which are various, and as I suppose that there are no Hindoostānee types in this country, Gilchrist's orthography will be adopted: 1 ek, yuk, wahid; 2 dooa; 3 teen tree, si, tiya trik, sulasu; 4 char, chuhar, urbu, chuok, chuoā, chutoor, chugh, chutooh, gunda; 5 pauch, punj, punju, punjee, gahee, ban, khums; 6 chhu, khut, shish, chhukka, chhuok; 7 sat, hufi, subu; 8 ath, utha, husht; 9 nuo, nooh, tisuu, nuoa; 10 dus, dih, ushur; 20 bees, bist, koree; 100 suo, sue, sud, suekhra, sut; 1000 huzar, ulf, suhur. For a similar reason the English character will be used to contrast the Bengalee with those in the JOURNAL, 1 ek, 2 dule, 3 tina, 4 thari, 5 pantha, 6 chhaya, 7 suta, 8 āta, 9 naya, 10 dasha, 20 bisha or visha, 100 shata.

D. G. WAIT.

<sup>1</sup> There are other Æthiopic numerals e.g. **አካድ** : kahhydy one, **ስስ** : āysu six, and **ሠለሳ** : ylyfy ten thousand. Mr. Patrick mistook **ሰላሳ** : sanuui second for a cardinal: not having an Amharic Lexicon, I am unable to give specimens in that dialect.

## NECROLOGY.

## CHARACTER OF DR. RAINE.

THE time that has intervened since the death of Dr. Raine, may enable us to appreciate his character more impartially, and less influenced by those poignant feelings, which so unexpected an event had called forth ; but can scarcely have diminished the calm regret of his friends, or the interest of the public concerning him.

The temper of the present times is, perhaps, unfavorable for estimating properly the merits of such a man. The long period of war, and party conflict, has turned our attention so exclusively to military glory and political talent, that we neglect those unostentatious qualities, that dispense their utility in a less conspicuous sphere. Yet, surely, few stations are more important in society, than that to which is entrusted, on an extensive scale, the formation of the future statesman, warrior, and scholar. How Dr. Raine discharged this office, the testimony of all who were so fortunate as to be his pupils, will proclaim. His clear and comprehensive method of explaining every subject of instruction ; his attention to the peculiar disposition of every youth, and adaptation of the means most likely to influence it, have perhaps rarely been equalled, and can scarcely be excelled. His manner united in a singular degree the alluring mildness of persuasion, with the imposing authority of instruction. The conduct of his scholars, and the literary distinctions they acquired at the universities, numerous in proportion to the size of the school, show the success that attended his exertions. But his care and attention to their welfare ceased not when they quitted his control, and he continued to be the friend, the adviser, and, where he could be, the patron, of all, who in maturer life sought and deserved it. His uniform and ardent attachment to civil and religious liberty never tempted him to influence the sentiments, or make the slightest allusion to those topics, in the presence of those entrusted to his care. But where there was no motive of delicacy to restrain, he seemed anxious to urge his younger friends, by the strongest arguments and exhortations, to political integrity and consistency. Even in the most unfavorable and disastrous periods he never shrunk from the manly and independent avowal of his opinions. Perhaps this might be attended by some sacrifice of interest and preferment ; yet he was amply repaid by the satisfaction of an upright and independent mind ; and has declared he knew no part of his own conduct, which, in declining life, he could view with more complacency than his uniform adherence to those tenets, which he considered most conducive to the preservation of the constitution, and the welfare of his country.

\* In the intercourse of social life, he was cheerful, entertaining, and innocently convivial. It has been said, his conversation was somewhat tinged with the manner of the school-master. Perhaps this was the unavoidable effect of long habit; but there was nothing in it overbearing, pedantic, or dogmatical. His benevolence was conspicuous in the candor and kindness with which he spoke of the failings of others. Whenever he was heard to censure, or condemn, it was evidently the effect, not of hostility to the individual, but of virtuous indignation, bearing its dignified and fearless testimony against the faults or the vices it wished to discountenance. No man that ever knew him was his enemy; some, indeed, who violently opposed his political or religious principles, might feel emotions of dislike or rancor; but if ever they met in the intercourse of life, his urbanity and amiable qualities disarmed their enmity, and softened it into regret, that with such a man they could differ so widely.

His acquirements in Classical Literature were of the first rank. Though he has given nothing to the world, yet he devoted a part of his little leisure to the foundation of some works, which, if perfected in the retirement he was just on the point of enjoying, might materially have enriched the stores of Greek erudition and criticism.

This faint and inadequate outline has been delayed, in hope that some one better qualified for the task might have rendered its publication unnecessary. As this has not been the case, the writer has only to regret, that the delineation of such a character has fallen to the lot of one, who never was his pupil, and but lately was honored with his friendship.

*Trin. Coll. Camb.*

*G. P.*

## CLASSICAL CRITICISM.

### TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE following observations on a passage in *Æschylus*, and two passages in *Aristophanes*, which are adduced by Mr. Porson in his Preface to the *Hecuba*, are much at your service, if you think them worthy of being inserted in your Journal.

*Aug. 1. 1812.*

*P. E.*

I. *Æsch. Choëph. 654.*

*Εἴτις φιλόξενός ἐστιν Αἰγίσθου βίη.*

*Cum Aldus et Robertellus ediderint φιλόξεν' ἐστιν, levi mutatione legendum φιλόξην 'στιν. — Fatendum est quidem Atticos hujusmodi nomina plerumque generum duorum communia facere. Non semper tamen hanc regulam servant veteres. PORSON. (p. ix.) None of the examples, which are produced by Mr. Porson, in this passage, and in his note on*

Med. 822. are sufficient to justify the use of φιλοξίη in a tragic iambic. The feminine termination is peculiarly inadmissible in the present instance, as the Poet, by virtue of the σχῆμα πρὸς τὸ σημειούμενον, has taken the liberty of joining the words Αἰγίσθου βία, to a masculine adjective in the same play. V. 893. Οἱ γὰρ, τίθηκας, φίλτατ' Αἰγίσθου βία.

I venture to propose the following emendation of the verse in question :

Εἴπερ φιλοξένος τις Αἰγίσθου βία.

This use of τις is by no means uncommon, although it is not noticed, to the best of my knowledge, by the commentators on the Attic poets. I subjoin a few examples of it.

Æsch. Prom. 695. Πρὸ γε στυνάζεις, καὶ φόβου πλῆα τις εἶ.

Soph. Aj. 1266. Φυῖ, τοῦ θανόντος ὡς ταχυῖά τις βροτοῖς.

Χάρης διαφρί, καὶ προδούσ' ἀλίσκοται.

There is some authority for τοῖς βροτοῖς, but the common reading appears to me to be preferable on every account.

Phil. 519.

"Ορα σὺ, μὴ γὰρ μὲν τις ἐνχερὴς παρῆς.

Eurip. Iph. Aul. 1012. Κακός τις ἐστὶ, καὶ λίαν ταρβέει στρατόν.

Hel. 911.

'Εατίος δ' ὁ πλοῦτος, ἐκδικίας τις ὦν.

Aristoph. Av. 924.

'Αλλά τις αἰκῖα μουσαῖον φάτις.

Ibid. 1328.

Πάνυ γὰρ βραδύς ἐστι τις, ὥσπερ ὄνος.

II. Aristoph. Eq. 319.

Καὶ ἢ Δία, κάμει τοῦτ' ἔδρασι ταυτὸν, ὥστε κατάγειν

Πάμπολιν τοῖς δημόταισι καὶ τοῖς φίλοις παρασχέειν.

Πρὶν γὰρ εἶναι Περμασῆσιν, ἔτιον ἐν ταῖς ἐμβάσιν.

This is the common reading. Kuster, in his notes, proposes the following emendation of the first verse :

Κάμει, ἢ Δία, τοῦτ' ἔδρασι ταυτὸν, ὥστε κατάγειν.

Notwithstanding the dactyl in the second place, Brunck pronounces this emendation to be most certain, and has admitted it into his text. The Ravenna MS. reads :

Νῦν Δία, κάμει τοῦτ' ἔδρασι ταυτὸν, ὥστε κατάγειν.

Mr. Porson silently exhibits the following reading, p. xlix.

Κάμει τοῦτ' ἔδρασι ταυτὸ, ἢ Δί', ὥστε κατάγειν.

In the second verse, Kuster reads, in his text, τοῖς δημόταις καὶ τοῖς φίλοις, which reading is adopted by Brunck. Kuster proposes, in his notes, τοῖς δημόταισι καὶ φίλοις. This reading is confirmed by the Ravenna MS. I suspect, that the true reading of these two verses is as follows :

Κάμει, ἢ Δί', αὐτὸ τοῦτ' ἔδρασι, ὥστε καὶ γίλιν

Πάμπολιν τοῖς δημόταισι καὶ φίλοις παρασχέειν.

In the first place, it appears to me, that αὐτὸ τοῦτο, *this very thing*, agrees better with the preceding verses than ταυτὸ τοῦτο, *the very same thing*. Secondly, I have not been able to find any authority for the expression κατάγειν παρέχειν, *to afford matter of laughter*. In this sense, if I am not mistaken, the Attics always use γίλιντα or γίλιν. On the other hand, ὥστε καὶ occurs frequently. So Ach. 143.

Ἵμων τ' ἐραστὴς ἦν ἀληθῶς, ὥστε καὶ

ἐν τοῖσι τοίχοις ἔγραψ', Ἀθηναῖοι καλοῖ.

Nub. 613.

"Οστι καὶ λέγειν ἀπαντας, ἔχοντας ἐσπίρας,

Μὴ πρὶν, καί, δᾶδ', ἐπιπῆθ' ὧς σιληναῖος καλόν.

Av 1290. Ὁριζομάτου δ' οὔτω περιφανῆς, ὥσπερ καὶ  
πολλοῖσιν ὀρθῶν ὀνόματ' ἦν κεῖμενα.

Thirdly, I write *παρασχοῖν*, with the circumflex accent on the last syllable. *Ἔσχοιν* is a poetic form of *ἔσχω*, the aorist of *ἔχω*, and, in some passages, has been converted into *έσχω* by the transcribers. So Eurip. Hippol. 1289. : Ἀφαν. φανεράν δ' ἔσχευς (vulgò ἔσχω) ἔταν.  
Ἔσχευς is the emendation of Markland, which Mr. Monk would probably have received into his text, if he had noticed the Aldine reading of Phœn. 411. Πῶς δ' ἦλθες Ἄργος; τίν' ἐπινόειαν ἔσχε;

Before I quit these three verses of Aristophanes, I must observe, that they ought rather to be attributed to Nicias than to Demosthenes. The mention of the *δήμος*, or parish called *Περγασαί*, is not made at random. It appears from Athenæus, (p. 537. C.) that Nicias was *Περγασῶν*.

### III. Aristoph. Av. 599.

Τοὺς θεσπεζοὺς τ' αὐτοῖς διέχουσ', οὓς οἱ πρότεροι κατέβητε,  
τῶν ἀργυρίων. οὗτοι γὰρ ἴσασι. λέγουσι δέ τοι τάδε πάντες,  
οὐδεὶς αἶδεν τὸν θεσπερὸν τὸν ἐμὸν. πλὴν εἴ τις ἄρ' ἔστις.

This is the reading of all the MSS. except one, which has *οἶσασι* instead of *ἴσασι*. The editions prior to that of Brunck read *οἶδασι*, a word as foreign to Attic ears as *οἶσασι*. Brunck, in his notes, proposes the following reading :

τῶν ἀργυρίων. οὗτοι γὰρ ἴσασ'. ἂν λέγουσιν τάδε πάντες.

Mr. Porson, (p. li.) prefers *ὥσπερ λέγουσιν*. I suspect that the error is chiefly in the word *λέγουσι*. Perhaps the Poet wrote :

τῶν ἀργυρίων. οὗτοι γὰρ ἴσασ'. ἄδουσιν γι τοι τάδε πάντες.

The alteration of *δι* into *γι* is required by the sense. The other part of the emendation, which I do not propose with confidence, derives some weight from the resemblance of *ἴσασι*, *οἶσασι*, *οἶδασι*, and *ἄδουσιν*. It is possible, that the Poet may allude to some *scolion* or popular song.

P. S. Allow me to take this opportunity of correcting an error which I have committed in a short letter inserted in the Ninth Number of the Classical Journal, p. 202. In the passage of the Troades, which gave occasion to that letter, (vv. 1123.—1155.) the ancient reading of the following words probably ought to be retained without alteration :

καὶ σφ' ἤτήσατο  
θάψαι νεκρὸν τόνδ' —————

These words may be translated as follows : *And she obtained leave from him to have this corpse buried.* There is a similar passage in the Helena, v. 1063.

Ὡς δὲ θανόντα σ' ἐνάλιον, αὐτῷ τάφῳ  
θάψαι τύραννον τῆσδε γῆς αἰτήσομαι.

The second line is thus translated by Æmilius Portus :

*Ab hujus agri tyranno petam, ut mihi permittat te sepelire.*

It is hardly necessary to produce examples of this use of the verb *αἰτεύμαι*. Eurip. Med. 780.

Παῖδας δὲ μέμναι τοὺς ἡμεῖς αἰτήσομαι.

This verse is thus translated by Portus :

*Petam verò ut liberi mei maneant.*

*Professor Porson, Mr. E. H. Barker, and Sidneyensis.*

**A**FTER dismissing ἴσθι, scito, on the ground, that

*Nisi sit exemplum, litem quod life resolvit,*

the controversy betwixt Sidneyensis and Mr. E. H. Barker (*CLASSICAL JOURNAL*, No. VIII. p. 433.—No. IX. pp. 185, 187. No. X. pp. 377, 380.) turns on two questions very distinct and intelligible.

1. Is, ἵνα μήτι Διὸς νωθέστερος, without the participle ὦν, Attic Greek for this English—

“That he may learn he has not the cunning of Jove.”?

E. H. Barker asserts it.

2. Was Mr. Porson right, in remarking on the lection, Orest. 792.

ποῦ γὰρ ἂν δειξῶ φίλος;

that it involves a double solecism? E. H. Barker denies it.

To prove the *first* position, instances were wanted of *μανθάνω*, *γινώσκω*, *αἰσθάνομαι*, *εὑρίσκω*, and similar verbs, in passages like these, from a well authenticated text and with a meaning clear and undisputed.

1. μάθῃ θνητός. Learn that thou art mortal.

2. ἔγνων εὐτυχίης. I found I was fortunate.

3. ἀνόσιος ἦσθeto. \*He discovered he was a wicked man.

4. εὔρες ἀμαθής. You found out you were ignorant.

To prove the *second* position, instances were wanted of *δείκνυμι*, *φαίνω*, and similar verbs, in passages well authenticated, and with meaning incontrovertible, like to the following.

5. δειξομεν φίλοι. We shall prove that we are friends.

6. φανείς δίκαιος. You will show that you are a man of integrity.

Not one instance of verbs, so taken as in the above fictitious examples, in *ACTIVE* meaning with a nominative case of the adjective following the, verb, participio quod aiunt suppresso, has been yet produced by Mr. Barker, in support of either of his positions. And all the passages he has quoted or referred to, are foreign to the purpose; inasmuch as they prove nothing that ever was denied, nothing that belongs to the controversy betwixt us. Here I take my leave of the subject; which is now finally left on my part to the decision of your readers.—Somewhat too much of this, already.

*North Sheen, Aug. 27, 1812.*

*SIDNEYENSIS.*

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OR,

MONTHLY ANALYSIS, OF GENERAL LITERATURE.

THE consideration of the number of *Reviews*, Weekly, Monthly, and Quarterly, offered to the public, may produce a wonder at the sight of a Prospectus for an additional periodical work: but the slightest examination of the nature of the new publication will make wonder cease.

The present *Reviews* are not so much distinguished for an account of a new work, as for a critical examination of the subject on which it is written. What is called a Review of a political or religious publication, really consists of a declaration of the sentiments of the Reviewer; and the publication is generally extolled or depreciated, not according to its abstract merit as a composition, but according to the party or sect, which the Critic is disposed to follow.

Such has been during more than half a Century the conduct of the most respectable Monthly Reviewers. The Quarterly Reviews, lately established, have risen still higher in the scale of original disquisition. They have often taken the title of a book as a Motto to a Dissertation on a subject, which occupied the public mind, and scarcely hinted at the publication, which appeared at first sight as the object of their Criticism.

It is not intended to depreciate the merit of these Reviewers. Much learning, genius, and information have been thrown on the subjects, which they have undertaken to elucidate; their observations on Political Economy have, on some occasions, suggested useful hints to Government, and their Country has been informed, if not directed, by the result of their labors. From the collision of their opposite sentiments, and from the facts which they have brought to light in support of their opinions, the public mind has been illuminated, taste has been refined, knowledge has been increased, and perhaps it is not too much to say that the general manners have been improved.

But we strongly feel the force of an objection, which has been frequently made, that it is necessary, in order to form an impartial opinion of a book, to read many Reviews of opposite principles, and that in consequence of the length, to which critical dissertations are carried, many books are not reviewed until their novelty or their importance has ceased; and some are never noticed. To remove these objections, a new Periodical Work is proposed to the public, under the title of "THE NEW REVIEW, OR MONTHLY ANALYSIS, OF GENERAL LITERATURE," to be published on the 1st of January, 1813, and continued on the 1st of every Month, Price 2s. 6d.

*The plan, which has been suggested, is :*

1. To analyse every Publication, by giving a view of the *Contents* ; the *Preface*, when it explains the subject ; and *Extracts* of prominent and striking parts of the book ; thus enabling the reader to exercise a judgment unprejudiced by the sentiments of the Reviewer.
2. To print a Supplementary Number at the end of the year, containing an *Index of Subjects* with reference to the Authors, who have treated on them ; thus perpetuating a full and correct list of all Writers, and of the Subjects of their Publications.
3. To insert Literary Intelligence, and Notices of Works in hand ; to mention Improvements made in new Editions of Works ; and to admit *Defences of Authors* against Criticisms, without any expense to the public, but at a moderate charge to the writers.
4. To add the *Table of Contents* of the preceding number of every Review, thus enabling the public to ascertain at one view what has been noticed.—This will be found particularly convenient for all those, who have not direct recourse to extensive libraries, where indeed every periodical Publication is not to be found ; by the want of which many persons are ignorant of the review of their works.—Thus, instead of being a rival, this will be an Index and a Supplement to the established Reviews.

As it is intended to state what other Works each Author has Published, or Edited, it is requested that a list of them may be sent with the Book to be noticed.

\*.\* To prevent omissions, and an expense proportioned to the universality of the Notices, it is hoped that a copy of every Book will be lent to the Editor, to the care of Mr. A. J. Valpy, Took's Court, Chancery Lane, London, at whose Press THE NEW REVIEW will be printed.—To be had of all Booksellers.

## Bibliotheca Spenceriana.

A descriptive catalogue of the early printed books, and of many important first editions in the library of George John Earl Spencer, K. G. &c. &c. &c. accompanied with copious notes, plates of fac-similes, and numerous appropriate embellishments.

BY THE REV. T. F. MBDIN.

The present Work is intended to be a *Catalogue Raisonné* of that portion of the above celebrated Library, which comprehends Books printed in the Fifteenth Century, and First Editions of many distinguished Authors. It will commence with an account of Books printed, from Wooden Blocks, about the middle of the Fifteenth Century : from which many extraordinary Specimens of Cuts will be given, as tending to illustrate the History of Engraving during the same period. This division will be followed by Theology ; comprehending a list of some of the scarcest Latin, German, Italian, and Dutch Bibles printed in the Fifteenth Century ; with notices of the first Editions of the Polyglott, French, English, Polish, and Slavonian Bibles. These will be followed by an account of some celebrated Psalters, Missals, and Breviaries, executed within the same period. The Interpreters of Scripture, and many of The Fathers, will close the department of Theology.

**Classical Literature** will succeed. The Authors will be arranged alphabetically, from Æsop to Xenophon; and the notices of rare and valuable editions, in this most extensive and most valuable department of his Lordship's Library, will be found more copious and interesting, it is presumed, than any with which the reader is yet acquainted.

**Miscellaneous Literature**, in the Latin language, including Didactic and Moral Works, Writers upon the Canon and Civil Law, Historians, and Chroni-  
clers of the Middle Ages, will form the fourth division.

**Italian Books**, including some remarkably scarce early-printed volumes of Poetry, compose the fifth division.

**English Books** printed by Caxton, Wynkyn de Worde, and Pynson, as well as the St. Albans Book of Hawking, Hunting, and Coat Armour (of which the only known perfect copy is in this collection) will form the sixth and concluding department.

Neither pains nor expense will be spared in the execution of the work. It will be printed with a new type, in the best manner, at the Shakspeare Press, upon paper manufactured purposely for it; and no difference will be made in the press work, or quality of the ink, between the Small and Large Paper Copies. In regard to the *intrinsic value* of these volumes, it is hoped they will be found deserving of the approbation of the Public. Many rare and valuable ancient publications will, for the first time, be made generally known; and the deficiencies and errors of preceding bibliographers supplied and corrected where found necessary. By means of fac-similes of types, and cuts, a number of books will be more satisfactorily described than heretofore; and, consequently, will make a more lasting impression upon the memory of the reader. Of the extraordinary value of the Library here described, it is hardly necessary to apprise the classical Student and Collector. It is the wish of its Noble Owner, that a collection, which has been obtained at a very great expense, during a series of years, should be faithfully made known to the Public: and if either his Lordship, or the Public, experience any disappointment at the present attempt to carry such a wish into execution, the Author is exclusively responsible for such failure.

\* \* To be published in Two Volumes, Super-Royal Octavo. Price, to Subscribers, 5*l.* 5*s.* Fifty Copies only will be printed on Large Paper, at 12*l.* 12*s.* each Copy; the whole of which latter are subscribed. The impression of the Small Paper will be limited to 500 Copies. It is requested that letters, post paid, addressed to the Rev. Mr. Dibdin, be sent either to Messrs. Longman and Co. Paternoster-row; Messrs. White and Cochrane, Fleet-street, London; or to Mr. Gutch, Bookseller, Bristol.

## **The Fall of Deism :**

Wherein the Objections of the Ancient and Modern Deists against the Old and New Testaments, during the last Sixteen Hundred Years, from Porphyry and Celsus, down to Spinoza, Hobbes, Bolingbroke, Morgan, Voltaire, Tindal, and Paine, are answered, by a strict adherence to the literal sense of the Hebrew Language.

Containing Researches into the Customs, Manners, and Usages of the ancient Jews; the peculiar Phraseology of the original Language exemplified from the Rabbinical Writings, the Talmuds, Gamara, &c. together with Extracts from the Septuagint and Samaritan Pentateuch, illustrative of those passages which, by the Advocates of Deism, have hitherto been considered unanswerable.

The Characters of the Heathens, Jupiter, Bacchus, Mercury, Hercules, &c. are clearly proved to be taken from the Old Testament, and the data of their mythology to be 500 years later than the time of Moses.

BY JOHN BELLAMY,

Author of *History of all Religions*; and Biblical articles in the *Classical Journal*.

This Work is designed to be a faithful Interpreter of all those passages of the sacred Scriptures which the Deists have adduced in order to invalidate Divine Revelation; an Antidote to repel the malignant poison of Deism, and to remove the veil of sophistry, with which the enemies of the Christian Religion have so craftily concealed the face of truth. It will furnish the lovers of the Scriptures with conclusive arguments, whereby to establish their genuineness and authenticity, and "to convince the gainsayers, whose mouths must be stopped." Tit. i. 9. 11.

The Work to be handsomely printed and hotpressed, in Octavo, price in boards 11. 4s. The manuscript is ready, and will be put to press as soon as a sufficient number of copies are subscribed for, to defray the expense.

Subscriptions received by Mr. A. J. Valpy, Tooke's Court, Chancery Lane, London.

## A NEW EDITION OF

### Wood's *Athenae Dronienses*.

Some months since the editor of the proposed new edition of the *ATHENÆ* printed and circulated among his literary friends a life of Daniel, the poet, as a specimen of the intended work. He has the satisfaction of stating, that this specimen was received with expressions of the warmest approbation by those persons, whose peculiar knowledge of the subject renders them the most competent to decide on the merits or defects of a publication of this nature. It procured him also the voluntary assistance of many gentlemen whose pursuits had led them to collect notes on the original work, as well as the loan of several copies enriched with the manuscript observations of writers now no more.

To the antiquary, the historian, and the lover of biographical research, the accuracy and merit of this work is well known: to the general reader, however, some account of the original, and proposed improvements, may not be useless or uninteresting.

In 1691, Anthony à Wood published his first volume, the materials of which he collected, not only from all the MSS. and printed works on biography then known, but, with an industry unexampled, spent the whole of a long and studious life, in searching the University archives, as well as the registers and private papers of each college, for memorandums and anecdotes of the respective writers, whose lives he had undertaken to narrate. In this task he was assisted by most of the eminent authors of his age, and how far he succeeded, the pages of every work treating on English biography afford sufficient testimony. Scarcely, indeed, since the time of Wood, has a single life, which forms the subject of a memoir in his publication, been drawn up, which does not bear evident marks of owing its foundation to his indefatigable research. Hence it is that the biography of our Oxford writers is generally found more copious and authentic, than that of any other early author for whose life Wood's labors afford no information.

In 1698 the second volume appeared, and for the insertion of some reflections on the character of Lord Chancellor Clarendon, the author underwent a rigorous, and, in the opinion of many, an unjust prosecution: with the merits of the case we have nothing to do at present; it was decided against the author, and to this

termination of the cause may be attributed the alterations and omissions made in the succeeding edition. This was printed in 1721, under the supposed care of Bishop Tanner, but in reality subject to the caprice of Tonson the bookseller, who, probably intimidated by the punishment already inflicted on the author, and apprehensive of similar consequences, omitted every strong passage that could be tortured into a personal observation. In consequence of these curtailments, the second edition, although containing several additional lives taken from Wood's own MSS. by no means superseded the first, and was indeed so strongly reprobated at the time of its appearance, that the celebrated antiquary Hearne uniformly terms it a *spurious book*, and could never be prevailed on to quote from it.

In the forthcoming edition the passages omitted in the second edition will be uniformly restored. The additions by Bishops Humphreys, Kennet, and Tanner, will be given, with those of Sir Philip Sydenham, Dr. Rawlinson, Mr. Baker, Cole, Loveday, Morant, Peck, Wanley, and Whalley, besides the communications of several intelligent friends. Of the editor's own notes it does not become him to say any thing: these must speak for themselves, and their contents shall, at all events, possess the merit of truth and impartiality.

As the first volume is actually in the press, and will speedily appear, it becomes necessary to state some particulars concerning the plan which has been adopted.

The text is printed from the edition of 1721, the omissions or alterations in which from the first edition, are inserted at the side, so that both readings may be referred to at the same time. The additions to the second edition are distinguished by "inverted commas;" and those now first given from the MS. authorities before mentioned, or by the editor, are included [between brackets]; the former always containing the writer's name on whose authority they are offered.

The folios, as numbered in the edition of 1721, are given on the margin, to render the present copy applicable for reference, in the perusal of former writers, whose works have been published subsequent to that, and previous to the present edition.

Evident errors have been frequently corrected without the parade of a note, since that accuracy must be considered as useless, which retains the mistakes of an author merely for the sake of bibliographical minuteness.

In most instances where a poet's life has been recorded, a short specimen from some one of his productions is added in the notes, an insertion, which, whilst it occupies a very small space in the work, will, it is hoped, be acceptable to the admirers of our early literature, and at the same time afford a tolerably just estimate of the progressive alterations and improvements in our English poetry.

The same remark applies to the list of engraved portraits at the end of each article. In this, it has been the editor's intention to notice a few of the best specimens of the art, rather than to select the scarcest or most expensive.

Having thus pointed out the chief peculiarities of the new edition of *ATHENÆ OXONIENSES*, it only remains to be stated, that very large collections have been made for a *CONTINUATION* of the work to the year 1800. In the mean time, whilst he returns his most sincere thanks to those gentlemen who have already favored him with assistance, the Editor takes the liberty of requesting additional information on these subjects, which he will be happy to acknowledge, and feel it his duty to appropriate in the course of the work. March 16, 1812.

The work is closely printed in royal quarto, in columns, and the first volume will be published in October next, the second in February, 1813, and the succeeding volumes will follow with as much dispatch as is consistent with the importance of the publication. The Continuation will be put to press immediately upon completion of the original work, and a similar mode of publication adopted.

Printed for John Harding, St. James's Street, and White, Cochrane, and Co. Fleet Street, London; J. Cooke, J. Parker, and R. Bliss, Oxford; and J. Deighton, Cambridge: where Specimens of the Work may be seen, and to whom gentlemen desirous of possessing it, will be pleased to forward their names.

## “ The Temple of Ezekiel :

Containing an Elucidation of the 40th, 41st, and 42d Chapters, &c. of Ezekiel ; comprising the Vision of a Temple, with all its Courts, Halls, Chambers, and Porches, as described in those chapters.

A Comment never before brought so concisely and completely to the view of the literary world, on account of the obscurity of the text, and the want of a plan as a *key* to the text ; now elucidated with an impartial and scientific Comment, representing this Visionary Edifice, with all its dimensions and calculations, in a clear and concise manner : with *two* plates ; one representing the *Fundamental* design of that edifice, agreeable to the text ; and the other a *Bird's Eye View*, with the elevations of that magnificent and spacious fabric.

This elucidation is not *Ideal*, but a correct representation of the literal and *true* sense of the Bible-text, with such assistance as the Author has gathered from the Hebrew writers, and the Doctors co-existent with the Second Temple ; also from the most celebrated commentators, besides the particulars of his own observations, so as to reconcile the whole text with a true representation of the Temple proposed by Ezekiel.

The method the Author has pursued is, to place all the text regularly in the margin, with the comment opposite to the places ; the dimensions and calculations appertaining to the text, are marked in alphabetical order, referring to the Fundamental design. And, in particular places, where the translations are *obscure*, or have been misconceived, the Author has introduced the original Hebrew text, and has endeavoured to rectify the errors, and give the true sense of it. — The Author trusts, that not only the discerning readers and adherents to the Holy Scripture will be gratified by such an elucidation, but, that the scientific reader will consider it as an interesting and sublime document relating to ancient architecture, and as a valuable supplement to the Bible.

The work will be printed in large quarto, containing about seven sheets of letter-press ; to which will be annexed, two large copper-plates, as before mentioned. The whole written, designed, and engraved by S. Bennett, Author of “ The Constancy, Dispersion, and Progress of Israel.” — Subscriptions received by the Author, at No. 475, Strand, corner of Lancaster Court, where may be seen the above-mentioned designs. No money required till the Delivery of the Work.

Since the printing of this Prospectus, the manuscript has been greatly increased, by an introduction, in which the Author advances arguments consonant to reason, and supported by authentic testimonies from the Mishnah, and the Bible itself ; that, the Temple of Ezekiel was intended for a *Material and Temporal* one, as well as for the *time to come*, which is not improbable in the latent economical procedure of the Omnipotent. That the Second Temple erected by Zerubbabel and the *הנהללח כנסת* great Congress, was in its principal parts an *imitation* of the one described by Ezekiel. — Assigning also a reason, why the great Congress did not complete the Temple in the other parts, as described in the text of Ezekiel. The Work has also been increased, with a comment on the Forty-third Chapter in addition, which will be found essential to the knowledge of Literature in general, the History, and Divine Economy in the Procedure of the earlier period of Judaism ; and is treated Theologically, Historically, and Critically. — The Price to Subscribers, 12s.

THE  
CLASSICAL JOURNAL.

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DECEMBER, 1812.

OXFORD PRIZE ESSAY

*On the Utility of Classical Learning in subserviency to  
Theological Studies.*

ARGUMENT.

Advantages arising from the connection between different branches of knowledge—Importance of the study of Theology—Evils which result from entering on it with a mind entirely neglected, or partially cultivated—General effects of Classical Learning on the mind the best preparation for Theological Pursuits—Necessity of an acquaintance with the Greek language in the study of the Scriptures—Advantages which follow in this study from a critical knowledge of the Greek tongue, and an intimate acquaintance with Classical Philology—Confirmation of the Mosaic history from Grecian Mythology, and the opinions of Philosophers—The Greek and Roman historians useful, as they convey to us the history of the world, from the dispersion of mankind, to the introduction of Christianity—enable us to compare the Prophecies of Scripture with the event—confirm the history of the New Testament—afford interesting information with respect to the state of the world at our Saviour's birth—An acquaintance with ancient Philosophy (particularly the Platonic) useful from the connection between it and Christianity in the first ages of the Church—proves the necessity of Revelation—Utility of an acquaintance with the Ethical writings of antiquity—Objections against the application of ancient Learning to Theology refuted by an historical view of their connection—Recapitulation—Conclusion.

THE connexion which exists between the different departments of science, by which they reflect light on each other, as it multiplies the sources of innocent enjoyment, and at the same time assists the useful labors of the learned, may justly be ranked among the benevolent appointments of Providence. Were the various branches of human knowledge entirely insulated, were it impossible to deviate from the

line of study which leads to our particular profession, without materially impeding our progress, this single object would demand, in exclusion of every other, an undivided attention: our journey through the fair regions of science would be confined and irksome; and if we were sometimes tempted to leave the direct road, in order to take a nearer survey of the surrounding beauties, our curiosity might occasion a delay, which no exertion could retrieve. But the case is happily reversed; for if our literary employments are judiciously conducted, we may exercise and enlarge the faculties of the mind, by the acquisition of various information, which will, either directly or indirectly, contribute to our success in those studies to which we are more immediately devoted.

There is indeed no liberal profession in which the mind is competent to engage, before it has been enlarged, refined, and fitted for it by previous discipline. If this is essential in pursuits which are comparatively insignificant, it must be indispensably requisite that we should prepare ourselves by a due cultivation of the intellectual faculties, for those inquiries which relate to the divine source from whence they are derived.

The greatest philosophers of antiquity considered the contemplation of the Supreme Being as the noblest employment of the human intellect. And yet they were directed only by the uncertain glimmerings of reason; we are guided by the sure light of Divine Revelation: they could only infer his goodness towards man from the general laws by which he governs the material world; we view him in those mild and interesting relations to mankind, which he has made known in the benevolent scheme of Christianity. Nor is the study of Theology confined to a mere speculative contemplation of the Deity. To examine with an unbiassed judgment the evidence for the divine origin of the Christian faith, to obtain a full acquaintance with its doctrines and precepts, and to furnish himself with all the means which may assist him in evincing their truth, and enforcing their superior excellences,—these are the high duties of the theological student.

To the evils which arise from entering abruptly on these serious studies, without the necessary aids of human learning, experience bears abundant testimony. It has proved that the vigor of untutored genius only gives the power of pursuing error with perverted activity, and of more effectually extending its influence over others; while the fervor of piety, undirected by the prudent government of a cultivated understanding, either degenerates into the follies of superstition, or hurries us into the transports of enthusiasm. The effects which frequently follow a partial cultivation of the intellectual powers are equally dangerous. Natural philosophy, since it is calculated to give a more enlarged idea of the wisdom, power, and goodness of the Creator, deserves attention, as preparatory to the study of Divinity: in the same point of view Mathematical Science is not without its use; for it imparts accuracy, strength, and soundness to the reasoning faculty. It should however be remembered, that Natural Philosophy, or Mathematical Science, if exclusively or intemperately pursued, has a very pernicious tendency. The former, by habituating the mind, thus

employed on secondary causes, to the consideration of matter alone, may render it sceptical or indifferent with regard to the agency of that Great Being, by whom matter is endued with its properties. The latter, as it accustoms the understanding to demonstrative proof, may disqualify it for duly estimating the force of that moral evidence, of which only religion can admit.

But if an enlarged and general cultivation of ancient literature be united with these studies, by counteracting their injurious tendencies, it will ensure the beneficial effects for which they have very justly been recommended. The happy influence of a classical education is universally and proportionably felt throughout the different faculties of the mind; it enlivens the imagination, refines the taste, and strengthens the powers of the judgment; in a word, it tends, more than any other study, to preserve that just equilibrium among the mental powers, which, as it is most favorable to virtue and to happiness, is also the best preservative against prejudice and error. Christianity, although it challenges the strictest scrutiny of reason, yet at the same time powerfully appeals to the affections of the heart; and certainly a very important object is attained, if the mind, before it is sufficiently advanced to enter on the study of Theology, has received that general culture, which gives to both their proportionate influence. Such consequences may be expected from a classical education, which will thus animate the exertions of the student, by interesting the best feelings of his nature in the cause of his profession, while it subjects them to the control of an enlightened and manly understanding.

Having considered the general influence of Classical Learning on the mind, as preparing it for an effectual and judicious prosecution of theological inquiries, we may proceed to point out some of the most eminent advantages it affords, when we are actually engaged in these inquiries.

It may appear almost superfluous to insist on the necessity of some proficiency in the Greek language before we attempt to make the New Testament an object of professional study, when we reflect, that, even in the tongue to which we have been accustomed from our earlier years, different interpretations may often be annexed to the same words. As this ambiguity is considerably increased in a dead language, not only is every translation, however faithfully and judiciously executed, liable to positive error, but it is also, in many instances, impossible to transfuse the precise meaning of the original into another language, without either deficiency or excess: in so serious a matter therefore as religion, a conscientious man, who is intended for the sacred ministry, and whose duty it is to examine attentively the history, the doctrines, and precepts of Revelation, can never feel satisfied, unless he is able to form his own opinion of them by an acquaintance with the language in which they are conveyed. But if it be acquired merely from the sacred volume, his knowledge of the text will be imperfect and incorrect. The inspired writers have not unfrequently made use of a particular

term, in order to express by analogy a new idea; and as they employ the word occasionally in the proper sense, if unacquainted with classical Greek, we are liable to the error of applying the theological meaning, where the primitive signification is required. Sacred criticism withholds its treasures from those who have not acquired some share of classical information. Unable, in obscure and disputed passages, to weigh the comparative merit of different interpretations, they must remain unsatisfied, or, by trusting implicitly to the authority of others, incur the danger of adopting erroneous opinions.

While from these observations it appears sufficiently obvious, that the theological student cannot effectually prosecute his studies without some degree of classical learning, it is no less certain that a critical knowledge of the Greek language, and an intimate acquaintance with ancient literature, open a most interesting source of useful information in the study of the Scriptures. The keenness of sarcastic censure has been very indiscriminately applied to philological pursuits. When they revolve in their own narrow circle, and are considered as an end, they are indeed contemptible; they may weaken and contract the powers of the mind, and by their very nature encourage arrogance and conceit: but when cultivated in subserviency to studies of higher importance, and, above all, when applied by piety and judgment to elucidate and confirm the sacred volume, they derive dignity, and demand attention, by reason of their beneficial tendency. The strong internal evidence, which the Jewish Scriptures bear to their high antiquity, is strikingly apparent to those who are conversant with the writings of the earlier Greeks. Their style exhibits a surprising resemblance to the phraseology of the Old Testament; and many of its obscurities, which arise from our ignorance of ancient manners and customs, may be illustrated by means of these authors. Numberless<sup>2</sup> expressions in the New Testament must be explained by means of the Greek writers: nor can the spirit and peculiar beauty of Classical allusions be felt, except by those who are familiar with classical antiquity. The scholar pictures to himself, in lively colors, the great apostle of the Gentiles, reasoning at Athens, the most illustrious seat of ancient wisdom, as a philosopher among philosophers, before the venerable tribunal of the Areopagus; he listens with a more awakened interest to the animated and appropriate eloquence of the sacred Orator, declaring to the Athenians the living and true God, whom they ignorantly worshipped: while the fact is authenticated by the impressive mention of the altar dedicated to the unknown God, and the accurate knowledge which is shown of the Athenian character. How energetically and how beautifully does the same apostle allude to the celebrated games of ancient Greece! But the force and beauty of the allusion are feebly felt by those who are unacquainted with the toilsome preparations, to which they, who strove for victory, submitted; the ardor with which the combatants were animated in the

<sup>1</sup> Michaelis, Introduction to the Study of the New Testament; where it is intanced in the word *παις*, to which may be added *πυγίς*, *διάβολος*, &c.

<sup>2</sup> Michaelis.

presence of assembled Greece, the uncertainty of their success, and the trifling reward which recompensed the exertions of the conqueror.

The treasures of ancient literature, which the scholar has made his own in his intercourse with the classical authors, are also of important service in many other departments of theological inquiry: even the pleasing fables of their poets, which amused his youthful fancy, will not be without their utility.

Grecian Mythology is conceived with a warmth of imagination peculiar to that lively people; and it has been adorned by their poets with the most brilliant coloring of fiction: these, combined with other circumstances, render it impossible to give a minute explanation of the subject. The ardor of many pious and learned men, who have labored to promote the interests of Religion, has, in this instance, often bordered on enthusiasm: with a design of doing honor to the Jewish history, they have endeavoured to explain, by means of it, the whole system of Grecian Theogony. According to them, the Patriarchs and illustrious men of the Jewish nation were deified and worshipped by the Greeks: and, in order to obviate the difficulty, which arises from the number of the Grecian Deities, and the paucity of the Jewish Worthies, they have discovered, that each of the latter was adored under various titles; and have traced ingenious but fanciful resemblances between the individual and the deities whom they supposed to represent him. We may, however, without injury to the cause of Religion, allow the earlier Greeks to have felt towards those of their countrymen who contributed, in an eminent degree, to the public welfare, by their mental or bodily exertions, a warmth of gratitude natural to barbarous nations, which induces them to enrol the good, the valiant, and the wise, among their tutelary divinities. We may allow them to have viewed the powers and appearances of nature with that admiration, which prompts the savage to people every element with imaginary beings, and to address them, under various titles, as the objects of religious worship. But Grecian Mythology, although it does not admit of such fanciful conjectures, yet powerfully confirms the truth of the Mosaic records, by its wonderful agreement with them, as far as they relate to the general history of the world.

The account of the creation of the world, and the formation of man, which we receive from the Greek and Roman poets, strikingly corresponds with the sober narrative of Scripture. That happy period, emphatically styled the Golden Age, when man was free from vice, and unacquainted with the miseries which now fall to the lot of human nature; when the serenity of the sky, and the vernal mildness of the atmosphere, yielded him perpetual delight: while the earth poured forth her fruits for his sustenance, without subjecting him to the toils of agriculture; since it is applicable to no subsequent state of society, can only be considered as a poetical description of the happiness which our first parents enjoyed in the garden of Eden. The Age of Iron,

which succeeded when this blissful state was entirely reversed, must refer to the fatal consequences which followed the disobedience of man. A calamity so dreadful and so general as the deluge would never, we may suppose, have been entirely effaced from the memory of any race of men; accordingly we find that it forms a prominent feature in the traditions of antiquity. The early Greeks, as was natural to a barbarous people, applied it to their own nation, and blended it with the history of Thessaly, a country<sup>1</sup> peculiarly subject to inundation, and remarkable for its lofty mountains. In the finely-imagined fable of the goddess Iris, who was the daughter of Wonder, and the messenger between gods and men, some allusion may be discovered to the first appearance of the rainbow: the scholar indeed must be particularly struck with Homer's expression, when, describing the armour of Agamemnon, he thus speaks of this beautiful phenomenon:

Κυάνεοι δὲ δράκοντες ὀρωρέχατό ποτε δειρὴν  
 Τρεῖς, ἑκάτερθ' Ἰρισσὶν ἑοικότες, ἅστε Κρονίων  
 Ἐν νέφεϊ στήριξε ΤΕΡΑΣ ΜΕΡΟΠΩΝ ἈΝΘΡΩΠΩΝ.

The researches of the learned in the East show, that the same resemblance exists in Oriental traditions; they also prove, that these traditions were received too generally, and at too early a period, to have been derived from the narrative of the Jewish lawgiver: whence we may, with much probability, infer, that the great outlines of Classical Mythology also were not borrowed from Judæa, but were imperfect remains of universal tradition, which was gradually so disguised by fabulous intermixture, that its real origin was forgotten, and it was applied by the barbarian to his own or neighbouring nations.

From this combined testimony of Grecian and Oriental Mythology, an irresistible body of evidence has been formed in confirmation of the Mosaic history. Since these traditions were not derived from the sacred historian,<sup>2</sup> and since we cannot suppose, that from a partial knowledge of these mystic fables he could have framed an account, which equally explains them all, we must acknowledge the truth of his relation, and believe that he received his information from the Deity.

In a more advanced period of history, we learn, that an insatiable thirst after knowledge tempted the Sages of Greece to leave the retirement of philosophic contemplation, and travel into foreign countries, in order to observe the religion, laws, and manners of other nations, and to profit by their wisdom. It was at this period that, through the medium of Egypt, the philosophers of Greece gained an imperfect acquaintance with the Jewish Scriptures. The divine Plato was thus enabled, in some degree, to explain the leading features of the national mythology. His sublime, though imperfect, conceptions of the creation, the happy state, and subsequent misery of mankind, and the corruption of their moral and intellectual powers, strikingly cor-

<sup>1</sup> Herod. lib. 7.

<sup>2</sup> Pretzman's Theology.

respond with the Mosaic account. He<sup>1</sup> also, with other Greek authors, refers to a general deluge, which almost destroyed the whole race of man, and effaced the remembrance of the arts and sciences, which flourished before this event. To<sup>2</sup> the truth of these things, says the philosopher, (where he describes the happiness of primeval man, and attempts to explain the causes of the change which followed,) to the truth of these things we have the testimony of our ancestors, whom many at the present time do not believe; but in this they are wrong.

After the dispersion of the human race in the plains of Shinar, history no longer flows in the same broad channel; and the Jewish Scriptures are chiefly confined to one of the many families of the earth. From this æra to the introduction of Christianity, our historical information must be derived from the Greek and Roman writers, who convey to us a variety of interesting knowledge, which throws light on the connected schemes of the Christian and Jewish dispensations. While in the sacred volume we follow, through the various periods of their eventful history, the people who were the peculiar care of Providence, we may turn to the page of the classical historian, and view the most enlightened nations of the heathen world (who in times of remote antiquity possessed a purer system of religious worship) immersed in the grossest idolatry. This is certainly a strong argument, that the Jews were immediately under the government of the true God: for, though prone to idolatry, and exposed to its contagious influence, they still acknowledged the unity and spirituality of the Sovereign Ruler of the universe, and paid him that rational adoration which he claims from a rational creature.

The Jewish Scriptures, however, do not exclusively relate to that favored people. The fate of other nations, and the rise and fall of mighty empires, form the awful subject of their prophetic writings. Prophecy, although it only partially penetrates the obscurity of the future, yet gives a view of those leading and peculiar circumstances which strongly characterise the events foretold; it is the meteor, which, amid the darkness of the night, illumines the bolder and more prominent features of the landscape. Prophecy<sup>3</sup> is History compressed; history is prophecy unfolded; and the faithful records of past transactions furnish an unerring guide, by which the claims to prophetic inspiration are to be admitted or rejected. The want of Eastern histories is, in a great measure, supplied by the researches of the Greeks; whose testimony is the more valuable, as they were unacquainted with the prophetic writings, and were therefore unbiassed by prejudice. The prophecies which relate to the nations of the East may be compared with the event, through the medium of Diodorus Siculus, of Herodotus, and Xenophon; nor must it be forgotten that the figurative language of inspiration, with regard to the two great empires, which succeeded to the dominion of the world, can only be explained by continual reference to Ancient History.

<sup>1</sup> Plato de Legibus, lib. 3.

<sup>2</sup> Politicus.

<sup>3</sup> Bishop Newton on the Prophecies.

The New Testament, when considered in an historical light, receives very important confirmation from the Roman historians. From them we learn, that at the time of our Saviour's birth, a general expectation of some extraordinary personage prevailed throughout the East; whence we may infer, that at this momentous period, the Jews looked for the completion of those prophecies which related to the Messiah. Tacitus records the birth and ignominious death of the Divine Author of our religion. The sufferings of the primitive Christians, and the wonderful propagation of Christianity, are authenticated by historical narration: to which we may add the evidence of Pliny, whose public capacity demanded the greatest accuracy of information, and who also bears honorable testimony to the innocence of life, which distinguished the followers of Christ.

That acquaintance with the state of the world at the introduction of Christianity, which may be gathered from the writers of imperial Rome, suggests, as connected with Revelation, many useful and interesting reflections. Under the politic government of Augustus, the world enjoyed universal tranquillity. Imposture, which might have escaped detection amid the tumult of arms, or practised its frauds with success in the darkness of ignorance, must have shrunk from the keen eye of investigation, or have been exposed to public derision in this calm and enlightened season of peace and of philosophy. But as it was adverse to the arts of falsehood, so, on the other hand, it was most favorable to the simplicity of truth, which challenges the strictest scrutiny of reason: the introduction of Christianity therefore, at this time, effectually obviated those objections, which might have been made use of to invalidate its truth, had it been established in an ignorant age.

It is also worthy of observation, that, notwithstanding the intellectual excellence of this period, vice reigned triumphant throughout the world; thus it was incontestably proved, that the unassisted powers of human reason, however cultivated, were insufficient to enforce the practice of virtue.

It must be indeed acknowledged, that the influence of learning during the earlier ages of the church was in some respects injurious to the true interests of Religion. The convert to Christianity was often found among those who had been nurtured in the schools of ancient wisdom; and the defender of Revelation applied himself to the study of philosophy, that he might be better qualified to maintain the truth with effect. The former, unable to eradicate those prejudices of education which had twined their roots with all the principles of his nature, engrafted truth upon the stock of error: from which unhallowed union motley and corrupted systems of religion were produced. The latter, having derived much important assistance from his researches, and being struck with a partial coincidence between Revelation and Philosophy, sometimes allowing his gratitude and admiration to exceed the due limits, incorporated the imperfect, and, in many respects, erroneous opinions of the heathen Sages with the pure doctrines of the Gospel. It is our happiness, that we are not at the present period exposed to these dangerous consequences from the

philosophical writings of antiquity. These monuments of ancient virtue, and of ancient wisdom, are now estimated as they should be: the warmth of passion is mellowed by the progress of time into the calmness of regard; and we view philosophy with the same feelings, with which we remember those who have been long since dead: we know and admire its excellences, but we are not blind to its defects. The relation indeed which it formerly bore to religion, and the evils which their connection occasioned, render it very serviceable in the study of Theology. The ablest champions of the truth in the first ages of the church employed in its defence the same weapons with which it had been attacked; and have made that judicious use of Ancient Philosophy, which requires that we should have gained no inconsiderable proficiency in it, if we wish duly to appreciate the value, and feel the full force of their writings.

The doctrines of Plato particularly deserve attention; in the infancy of the church they claimed a decided superiority in the public opinion over every other system: and as they approached more nearly than any other to the purity of Revelation, they were the favorite study of the learned Christian. Many of the earlier writers on sacred subjects, who were, in some instances, misled by an unbounded attachment to Platonism, give very important theological information: and in examining the heresies which arose in the primitive ages from an injudicious mixture of the Platonic tenets, we must be fully acquainted with the cause, before we attempt to consider the effect.

We learn from the annals of the world, that before the dawn of Revelation the bulk of mankind were addicted to the grossest errors of idolatrous worship: but it is to Philosophy that we must recur, to be fully impressed with the necessity of Revelation, by observing the insufficiency of human reason to introduce a purer system of Theology. The day-spring from on high only could dispel the gloom of intellectual darkness, in which Religion was involved; a darkness which the wisest of the Greek and Roman philosophers endeavoured in vain to penetrate. With regard to the unity of the Godhead, and his superintending providence, not only were their opinions confused and contradictory; but it appears also to have been a fundamental principle with them not to attempt the reformation of popular prejudices, nor to encourage the visionary hope of accommodating their speculations to the understanding of the multitude.

On the future state of the soul they spoke boldly, who spoke of eternal death: the virtuous and enlightened few, who indulged the cheering prospect of immortality, yet trembled lest their hopes should prove unfounded; and, while they endeavoured to satisfy their reason by the subtilties of metaphysical refinement, they bewildered themselves, and weakened the common sense of nature in the minds of others. Could genius and virtue have established this important truth, no fears would have mingled with the last hopes of Socrates, no doubts have disturbed the lofty meditations, which dignified the retirement of Cicero.

Before we turn to the ancient systems of Moral Philosophy, and consider their utility as subservient to theological studies, it may be

be unnecessary to observe, that the precepts of the Gospel are sufficiently explicit to regulate the conduct of mankind. In the energetic language of a great moralist, "they tend immediately to the rectification of the moral principle, and the direction of daily conduct, without ostentation, without art, at once irrefragable and plain, such as well-meaning simplicity can readily conceive, and of which we cannot mistake the meaning, but when we are afraid to find it." But they, whose duty it is to study religion as a profession, should not reject the aids of human learning, nor despise the useful information which may be gathered from the Ethical writings of antiquity. It does not appear to have been the intention of the Divine Author of our Religion to give mankind a system of morality. He does not accurately unfold the nature of vice and virtue, or subdivide them minutely into their different species. Revelation was intended to assist, not to supersede, the use of reason; to correct its errors, and supply its deficiencies. The pure lessons of morality, which the Scriptures teach, cannot be so thoroughly understood, nor can their useful tendency be so evident, unless we are acquainted with the minute and comprehensive systems, for which we are indebted to the ancients. Their errors and defects are such, as we naturally expect would attend the speculations of unenlightened reason, and of virtue unassisted by Divine Wisdom: these Revelation has fully corrected and supplied. The greater, the more awful, and the more brilliant virtues, were chiefly recommended by philosophy. It remained for a better philosophy to encourage those milder and more amiable feelings, which, although before considered as weaknesses, are, in reality, the most convincing proofs of a manly, an enlightened, and benevolent mind. The ancient sages saw, that a moral plan of conduct could not be steadily pursued, if it did not aim at some ultimate object, to the attainment of which every action should be directed. Thus far they were right: but when they endeavoured to supply the deficiency by the introduction of their chief good, their opinions were almost infinitely varied: each sect gave a bias to some different end, and all was error and uncertainty. Revelation only could discover to erring man that powerful inducement to a virtuous life, which has an equal influence on the minds of all. Revelation only could discover to us, that on our temporal conduct our eternal happiness must depend. Thus giving to its precepts a sanction above the reach of human wisdom, it has confirmed those hopes on which the wise and virtuous delight to dwell—those better hopes, which in our happier hours give a tone to our finest and most rational enjoyments, and in the season of melancholy console us amidst the afflictions of this transitory scene, by opening to our view the brighter regions of eternity.

Philosophy, with some few honorable exceptions, appears contemptuously to have rejected the idea of future punishment, of which the vulgar retained some corrupted notions. How great is our astonishment and regret, when we find that Cicero reasons against the fear of death, on the supposition that the soul either ceases to exist after the dissolution of the body, or is not liable to misery or punishment in a future state!

Having thus considered some of the useful lights which classical learning furnishes in the study of Divinity, in order to be satisfied, that the general tenor of these observations is well founded, and to silence the clamors which ignorance and fanaticism have raised against the application of ancient Literature to Religion, it may not be altogether useless to trace them in their connection, and observe the consequences which this connection has produced.

Christianity, when first revealed by infinite wisdom to mankind, had to struggle not only against civil authority, but also against habitual prepossessions: there were no worldly motives, which could induce men to adopt it; on the contrary, ignominy and persecution awaited its followers. But the rays of Revelation beamed conviction on minds which learning had prepared for the reception of truth: and Christianity soon ranked orators and philosophers among its adherents. Thus was the propagation of religion advanced by the happy influence of learning; and to this source the defenders of the truth applied for the means of maintaining it with effect; nor did the assistance, which they derived from the Greek and Roman writers, escape the malignant vigilance of Julian, who endeavoured, by an imperial edict, to wrest these authors from their hands.

The ages of darkness, which followed the downfall of the Roman empire, present a degrading picture of the human mind. When polished and lettered nations are overwhelmed by the barbarous and unlearned, they usually have their turn of victory, and subdue the ferocity of their conquerors, by introducing among them civility and learning. But, in order to produce this desirable effect, it is necessary that the former should have so far emerged from the savage state, as to feel their comparative inferiority, and to perceive, that mere animal courage will not fit them for that rank in the creation, to which they were destined by their Maker. Unhappily for Europe, this was not the case with the barbarous hordes, who crushed the Roman power: inured to the toils of war, in these they placed their glory and delight, despising the learning and civility of those whom they had so easily subdued. In a short space of time almost every vestige of learning disappeared in Europe. Christianity severely felt the blow. Although its doctrines and its precepts are delivered with a simplicity and precision, which should have prevented corruption, it degenerated during these ages of darkness, into the grossest superstition, and was disgraced by the monstrous errors of the Romish church. To the barbarous custom, which at this time prevailed among the Monks, of erasing the works of the Greek and Roman writers from the manuscript, in order to substitute the legends of their saints, we may ascribe the loss of many valuable compositions of antiquity.—Thus did superstition rise on the ruins of classical learning.

On the revival of learning, the absurdities of the Scholastic Theology were successfully ridiculed and exposed by Erasmus, and other writers distinguished for the cultivation of ancient literature; and in the sixteenth century, the authors of ancient Greece and Rome were made public, with all the ardor of literary zeal, by men of erudition and piety, who considered themselves as promoting the cause of Religion by the diffusion of classical knowledge. The writings of the

New Testament, which had before been wholly neglected, or absurdly explained, were now consulted with due respect, and their meaning illustrated by men eminent for their critical abilities. Christianity progressively recovered its original purity under the auspices of ancient learning: to the revival of which we must consider ourselves in a great measure indebted for the Reformation. From that period to the present, it has been successfully employed in confirming the truth of Scripture, in confuting the impiety of the Atheist, and in exposing the sophistry of the Infidel: and in our own country, amongst other distinguished scholars, Stillingfleet, Bentley, and Cudworth have consecrated classical learning to the service of Religion.

From the view which has been taken of ancient learning in its subserviency to theological studies, it has appeared, that the general effects, thereby produced on the mind, are peculiarly adapted to prepare it for these serious inquiries. We have seen, that the sacred volume, which contains the truths of Revelation, is studied more effectually, and with greater interest, by those who are most accurately acquainted with the Greek language, and most profoundly skilled in ancient literature. We have seen also, that the mythology, the history, the philosophical and ethical opinions of the ancients illustrate and confirm the true Religion: and, in order to obviate the cavils with which classical learning has been attacked, we have called upon experience to show, that its influence on Theology has ever produced the happiest effects.

Inquiries of this nature are peculiarly calculated to promote the great ends of a classical education; when intended as preparatory to the study of Theology. By exhibiting steadily and precisely to the mind the relation, which the different departments of classical learning bear to this their common object, they must prevent any intemperate attachment to these secondary pursuits; and while the literature of antiquity still bestows the gratifications and advantages which are more immediately its own, it derives new dignity and importance from its essential utility in those sublimer studies, which raise the mind of man to the Author of his being.

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## *ON CLASSICAL EDUCATION.*

MUCH has been said, and well said, on this subject: but I have not yet seen the question argued exactly on its right grounds. Neither do I propose in the present treatise to supply all the deficiencies which I speak of in its advocates, but rather to point out two or three leading principles, which have not been made sufficiently prominent in these discussions, if they have been noticed at all.

Some, who dispute the utility of Classical-learning, have placed the question on this ground: what remuneration does a boy receive for the time and money expended in this pursuit? for what employment does it fit him? or how does it enable him to improve his fortunes?

To this I answer, that the object of Classical-education is not to fit him for any *specific* employment, or to increase his fortune. Such, I admit, is the object of most parents when educating their children; but it is an object not only different from that of true philosophy or enlightened policy, but even frequently at variance with it. The peculiar interest of the individual is not always the same, is seldom precisely the same, with the interest of the public. And he who serves the one most faithfully, always forgets, and often injures, the other. The true principles of educating a gentleman cannot be better sketched than they are by Locke, although his language already sounds rather quaintly.

"The great work of a Governor is to fashion the carriage and form the mind; to settle in his pupil good habits, and the principles of virtue and wisdom; to give him, by little and little, a view of mankind; and work him into a love and imitation of what is excellent and praise-worthy; and, in the prosecution of it, to give him vigor, activity, and industry. The studies which he sets him upon are but, as it were, the exercise of his faculties, and employment of his time, to keep him from sauntering and idleness, to teach him application, and accustom him to take pains, and to give him some little taste of what his own industry must perfect. For who expects that, under a tutor, a young gentleman should be an accomplished critic, orator, or logician; go to the bottom of metaphysics, natural philosophy, or mathematics; or be a master in history or chronology? Though something of each of these is to be taught him: but it is only to open the door, that he may look in, and, as it were, begin an acquaintance, but not to dwell there." Vol. iii. p. 39.

It is remarkable, however, that Locke, like most other writers on education, occasionally confounds two things which ought to be kept perfectly distinct, viz. that mode of education which would be most beneficial, as a system, to society at large, with that which would contribute most to the advantage and prosperity of an individual. These things are often at variance with each other. The former is that alone which deserves the attention of a philosopher; the latter is narrow, selfish, and mercenary. It is this last indeed, on which the world are most eager to inform themselves: but the persons who instruct them, however they may deserve the thanks and esteem of those whom they benefit, do no service to mankind. There are but so many good places in the theatre of life; and he who puts us in the way of procuring one of them, does us indeed a great favor, but none to the whole assembly.

It is again sometimes asked, with an air of triumph, what is the *utility* of these studies? and *utility* is vauntingly pronounced to be the sole standard, by which all systems of education must be tried.

If in our turn we were to ask what *utility* is, we should, I believe, have many answers not quite consistent with each other. And the best of them perhaps would only give us other words equally loose

and indefinite; such as *wiser, better, happier*; none of which can serve to untie a knotty question, and all of which lead us into a wider field of doubt and inquiry, than the subject which originally produced them. Before I attempt to show what the utility of Classical learning is, in my own sense of the word, let it be permitted me to explain what it is not; and to take up the inquiry a little farther back than writers on this subject commonly go.

It is an undisputed maxim in political economy, that the separation of professions, and the division of labor, tend to the perfection of every art—to the wealth of nations—to the general comfort and well-being of the community. This principle of division is in some instances pursued so far, as to excite the wonder of people, to whose notice it is for the first time pointed out. There is no saying to what extent it may not be carried; and the more the powers of each individual are concentrated in one employment, the greater skill and quickness will he naturally display in performing it. But while he thus contributes more effectually to the accumulation of national wealth, he becomes himself more and more degraded as a rational being. In proportion as his sphere of action is narrowed, his mental powers and habits become contracted; and he resembles a subordinate part of some powerful machinery, useful in its place, but insignificant and worthless out of it.

So sensible is the great and enlightened Adam Smith of the force of this objection, that he endeavours to meet it by suggesting, that the means of intellectual improvement multiply rapidly with the increasing wealth of society; that the facility therefore of acquiring these means may increase in the same ratio with the injurious tendency of that system we have been just considering; and thus counteract or compensate all its evil. An answer, which affords a much stronger proof of the candor of the philosopher, than it is a satisfactory defence of his system against the supposed objection. The evil of that system is certain, and almost demonstrable; the remedy suggested is doubtful, and even conjectural. It would have been better, to alter the shape of the whole question, and to remove at once the ground-work of the objection, by guarding his theory against that extreme in which it takes its rise.

If indeed national wealth were the sole object of national institutions, there can be no doubt but that the method demonstrated by Dr. Smith, being the surest means of attaining that end, would be the great leading principle of political philosophy. In his own work it is the great and sole end of his inquiry: and no one can blame him for confining himself to that single consideration. His undertaking required no more, and he has performed his part well. But, in truth, national wealth is not the ultimate scope of human society; and although we must forbear entering on the boundless inquiry, *what is the chief good*, yet all reflecting minds will admit that it is not wealth. If it be necessary, as it is beyond all question necessary, that society should be split into divisions and subdivisions, in order that its several duties may be well performed, yet we must be careful not to yield up ourselves wholly and exclusively to the guidance of this system: we

must observe what its evils are, and we should modify and restrain it, by bringing into action other principles, which may serve as a check and counterpoise to the main force.

One of the greatest faults in all moral and political reasoning is an excessive and immoderate application of one principle, to the exclusion of others, with which it ought in reason to be combined; and whose relative force should always vary with the circumstances of the case.

There can be no doubt that every art is improved by confining the professor of it to that single study. There are emergencies, which call for his *whole mind and faculties* to be absorbed in it, which require him to forget every other relation of life, however sacred or natural, except that artificial one in which he is then placed. Times will occur when a Surgeon or a General must dismiss the common feelings of human nature, and, in order to do his task well, must look upon himself as engaged in working out one problem, and upon all around him as instruments subservient merely to the acquisition of some one distinct purpose, without regard to their bearings on any thing besides.

But although the art itself is advanced, by this concentration of mind in its service, the individual who is confined to it goes back. The advantage of the community is nearly in an inverse ratio with his own. Reason and common sense require that neither object should be exclusively regarded. And if in some cases, as in those above mentioned, an *entire* sacrifice of the individual is demanded, in all other cases that sacrifice can be required only in proportion as they approximate to this extreme. And thus a wide space is left to the discretion of the individual, where the claims of the community are either not pressing, or are wholly silent.

Of course it will be understood, that in this statement I consider the intellectual enjoyment of the individual merely, when speaking of his *advantage*, and that I do not lose sight of that enjoyment, which even the most confined exercise of the intellect imparts: I consider it as abridged only in proportion to the contracted sphere of action in which he is doomed to move.

Indeed, when the emergency is past, society itself requires some other contribution from each individual, besides the particular duties of his profession. And if no such liberal intercourse be established, it is the common failing of human nature, to be engrossed with petty views and interests, to under-rate the importance of all in which we are not concerned, to carry our partial notions into cases where they are inapplicable, to act, in short, as so many unconnected units, displacing and repelling one another.

In the cultivation of literature is found that common link, which, among the higher and middle departments of life, unites the jarring sects and subdivisions in one interest, which supplies common topics, and kindles common feelings, unmingled with those narrow prejudices with which all professions are more or less infected. The knowledge too, which is thus acquired, expands and enlarges the mind, excites its faculties, and calls those limbs and muscles into freer exercise, which, by too constant use in one direction, not only acquire an

illiberal air, but are apt also to lose somewhat of their native play and energy. And thus, without directly qualifying a man for any of the employments of life, it enriches and ennobles all. Without teaching him the peculiar business of any one office or calling, it enables him to act his part in each of them with better grace and more elevated carriage; and, if happily planned, and conducted, is a main ingredient in that complete and generous education, which fits a man "to perform justly, skilfully, and magnanimously, all the offices, both private and public, of peace and war."

Thus far then we have considered the utility of those liberal pursuits, which in a refined state of society engage the attention of the higher orders, and which, by common consent, impart a dignity to the several professions of life, and to mercantile adventure.

It still remains to prove, that what is called *Classical literature* answers this purpose most effectually.

And here, if the question is to be compendiously treated, it must be allowed me to take for granted many points, which a captious adversary might dispute, but which the authority of the greatest names, and the general experience of educated men concur in establishing. That the relics of Grecian and Roman literature contain some of the choicest fruits of human genius; that the poets, the historians, the orators, and the philosophers, of Greece especially, have each in their several lines brought home, and laid at our feet, the richest treasures of invention; that the history of those early times presents us with a view of things "nobly done and worthily spoken;" that the mind and spirit which breathed then, lives still, and will for ever live in the writings which remain to us; that, according as taste, and genius, and learning, have been valued among men, those precious remains have been held still dearer and more sacred; are all positions which it is better to assume as indisputable, than to embarrass the present argument with any new attempt to prove them.

Neither is it necessary to say much in order to silence the feeble and querulous cry, that all the good which those works contain may be had through the medium of *translation*. To demonstrate, indeed, how, from the very nature of language, translation cannot adequately perform this office, would require an extended argument. I would rather appeal to the reflection and experience of every man who is acquainted with more than one language, whether he has not often felt a translated thought, even when best executed, to be rather a cold inanimate bust, than a living counterpart of the original: whether he has not been affected by sentiments or descriptions in one language, in a degree which no power or skill can equal in another. Even the rudest languages have in some words and phrases, or in some peculiarity of construction, their characteristic advantage; and the more copious and perfect a language is, the more must these advantages be multiplied. A bare chronicle of facts indeed, or a rigid demonstration in science, may perhaps be transferred from one to the other without loss or injury. For where the ideas are few, simple, and determinate, they readily find in all languages an adequate expression. But how shall the inspirations of genius and fancy be packed up,

lettered, and consigned over, from hand to hand, in this literary traffic? How shall even the ordinary phraseology of moral reasoning, of sentiment, of opinion, preserve its native coloring, and exact features? How shall the language of varied passion, of tender feeling, of glowing description, find, in the distant region to which it is transported, the precise measure of its value? How, after this change of place and manners, where all is so new and so different, how shall it suit itself with the commodities adapted to its former wants and habits? Mere subsistence, it is true, the bread of life, may be obtained every where. The great truths of religion, the bare theorems of science, whatever is addressed to the understanding strictly, may perhaps pass unimpaired. But all that constitutes the grace, the beauty, the charm, the dignity of composition, all that tends to awaken the fancy, or to affect the heart, like the finer and more volatile parts of substances, is lost during the experiment; or if these qualities be partially retained, they are in a manner the invention of the translator; and serve rather to tell us, that the original was excellent, than to present us with a view of that excellence itself.

The writer of a Criticism on "Edgeworth's Professional Education," endeavours to convince the world, that, notwithstanding the advantage of Classical learning, the ascendancy it has acquired in English Education is preposterous, and the mode of teaching it in English Schools and Universities, utterly absurd. I confess it was the reading of that article, which drew forth the present remarks, and I had designed a formal discussion of the false opinions and accusations contained in it. The bulk of this, however, swelling imperceptibly far beyond my first intention, induces me to contract the plan; and the truly meagre and flimsy texture of the article itself is hardly deserving of any solid criticism. There is a sprightliness, however, and vivacity, which takes with the world at first reading, and raises a transient admiration, which perhaps was the sole ambition of the writer: for, upon comparing one page with another, he seems wholly regardless of the dull virtue of consistency, and, like some popular divines, thinks only how he may keep up the requisite smartness for his fifteen minutes to amuse his audience.

He may think it injustice to compress his airy satire; but there is really not time for quoting him always in his own words. I could wish the reader of this article to give an attentive perusal to the Reviewer, while I endeavour to exhibit his impeachment in distinct charges.

1st. That Classical learning forms the *sole* business of English Education.

2dly. That hence the taste and imagination only of the student are cultivated.

3dly. That the instruction of public schools and universities, even in Classical literature, is of a limited and mistaken kind.

The first charge, besides being spun and twisted into the materials of every page, is also distinctly laid before us in the following terms.

"A young Englishman goes to school at six or seven years old: and he remains in a course of education till twenty-three or twenty-four years of age. In all that time, his sole and exclusive occupation is learning Latin and Greek." No. 29. p. 45.

From the manner in which the phrase *learning Latin and Greek* is used, one might be led to suppose that the Grammar and the Lexicon were the sole companions of the Student; that Latin and Greek were a sort of *black art*, something wholly unconnected with the system of nature and of human affairs; that the languages were learnt for the sake of the sound or form of the letters, not for the stores of taste and knowledge which they contain. What else is the Reviewer's notion of learning Greek? Can we be said to learn Greek, without making ourselves acquainted with the authors who wrote in Greek? A modern language may perhaps be learned without much of its literature: but how is it possible to separate the study of an ancient language from the study of those works in which it has been preserved? Of all known languages, the Greek perhaps is the most copious and extensive; and no one can pretend to call himself a master of it, who has not studied the several classes of authors in which its compass and variety is displayed. The language of Aristotle is as different from that of Homer, Sophocles, or Pindar, as these again are from Thucydides, Xenophon, or Demosthenes. It would be useless to pursue the topic through all its branches. Those who are acquainted with the subject will admit the statement as soon as it is made: and those who are not, will hardly, I presume, apply to the Reviewer for information about the Classics.

How idle then, how perfectly senseless, all this declamation about Latin and Greek! unless the study of Bacon, of Locke, of Milton, of Addison, and all our greatest moralists, historians, and poets, be rightly called *learning English*. What is to hinder the student from deriving all the benefit which the reading of valuable authors is supposed to impart? or rather, if these works are studied, how can he avoid deriving it?

Yet even Mr. Edgeworth ventures to say, "that young men intended for Clergymen should not go to any University, till they are *thoroughly masters of the learned Languages, particularly of Greek*." p. 95. I am at a loss to conceive what so intelligent a writer could mean by this passage. The absurdity of teaching Greek, without teaching the best authors who have written in that language, appears to me so striking, that no words can make it more evident; and to suppose that these authors can be *thoroughly studied* before a young man goes to the University, or even during the whole time he stays there, is equally against reason and common sense.

The second charge requires no separate notice. If the Poets alone were selected by us out of the great mass of ancient learning, some ground might appear to exist for this complaint. But the fact is far otherwise: and facts are stubborn things.

The third charge is worked up with all the smirking pleasantry and pert playfulness peculiar to a certain school, whether consisting of Divines, or Lecturers, or Letterwriters, or Reviewers, whose main

object seems to be, to have their laugh out, whatever truth or justice or decency or right reason may say to the contrary. And perhaps the wisest way is to let them have their laugh out. It is a miserable ambition, and its success need not be envied; provided the world are disposed to listen afterwards to plain sense and unvarnished truth. The whole system is ridiculed, by which the Classics are usually taught. It is not merely insinuated, but asserted, that the knowledge of minute points of Grammar and the mechanism of Latin verse are deemed the highest accomplishments of a Scholar—and that "his object is not to reason, to *imagine*, and to invent; but to conjugate, decline, and derive."

"The great system of facts with which he is most perfectly acquainted, are the intrigues of the Heathen Gods: with whom Pan slept?—with whom Jupiter?—whom Apollo ravished? These facts the English youth get by heart the moment they quit the nursery; and are most sedulously and industriously inducted in them till the best and most active part of life is passed away." *Rev.* p. 45.

I have copied the very words of this filthy ribaldry, in order that the reader may judge of the pure virtuous indignation which glowed in the breast of the satirist who wrote it. The description is applied to the whole course of English Education, even to the advanced period of twenty-four. Now it is difficult to say how such an adversary is to be treated. To contradict him flatly, might be thought unmannerly; and yet that is the only treatment he properly deserves, who with wanton levity perverts the truth. If the passage had occurred in a farce, or burlesque comedy, we should forgive the falsehood for the sake of the humor; and because the writer himself does not expect to be believed. But this we are told by a person who affects in other passages the grave censor and indignant moralist, and who with a magisterial air, forsooth, after his play is over, vouchsafes his serious advice on the subject of Education. As to the childish prattle which follows, about "the Æolic Reduplication," "Sylburgius his method of arranging defectives in  $\omega$  and  $\mu$ ," "the restoration of a dative case, which Cranzius had passed over," which he says are the highest feats of glory in the estimation of a young Englishman, the whole is a tissue of ignorance and nonsense, of which a man of liberal education should be ashamed.

The entire passage is given at the bottom of the page;<sup>1</sup> it is hardly deserving even of that notice: but it may be as well to clear the ground of these light bush-fighters, before we advance into the heart of the enemy's country, and beat up his close quarters.

<sup>1</sup> "The distinguishing abstract term, the epithet of Scholar, is reserved for him who writes on the Æolic reduplication, and is familiar with Sylburgius his method of arranging defectives in  $\omega$  and  $\mu$ . The picture which a young Englishman, addicted to the pursuit of knowledge, draws—his *beau idéal* of human nature—his top and consummation of man's powers—is a knowledge of the Greek language. His object is not to reason, to imagine, or to invent, but to conjugate, decline, and derive. The *situations* of imaginary glory which he draws for himself, are the *detection* of an Anapest in the wrong place, or the restoration of a dative case, which Cranzius had passed over, and the never-dying. Ernesti failed to observe." p. 46.

First then of "him who writes on the *Æolic* Reduplication." No man ever wrote on it; for this plain reason, that there is no such thing. The *Dorians* are said to have been fond of forming verbs in  $\mu$  out of verbs in  $\omega$ , which process was usually completed by prefixing the reduplication: as  $\theta\acute{\epsilon}\omega$ ,  $\theta\eta\mu$ ,  $\tau\theta\eta\mu$ ; and this mutation of verbs, but not the reduplication consequent upon it, may be distinguished by the name of their Dialect; which dialect is sometimes confounded with the *Æolic*; and indeed by Maittaire they are treated as one. But there is no peculiar *Æolic* or *Doric* reduplication. There is an *Ionic* reduplication, by  $\epsilon$  instead of  $\iota$ , which was perhaps what the Reviewer meant, if he meant any thing. [Vid. Eustath. ad *Odys.* x. p. 1654. 29. *ibid.* et 32.] There was also an *Attic* reduplication, much practised by the Poets, as  $\epsilon\gamma\gamma\epsilon\iota\kappa\alpha$  from  $\epsilon\gamma\iota\kappa\omega$ , and in the present tense, as  $\alpha\lambda\alpha\lambda\eta\mu$  from  $\alpha\lambda\eta\mu$ ; and the Poets were apt to extend the reduplication of the preterperfect to other tenses. [Vid. Ctenard. ed. Sylb. 144. 10. et 103. 43.] Ctenardus mentions also a *Boeotic* reduplication, p. 103. 20. but no such phrase occurs as *Æolic* reduplication, except once (and, I am pretty confident, only once) by Sylburgius in his notes on that Greek Grammar, p. 456. where it is probably put by mistake for *Attic*.

Now 2dly. of the memorable exploits of Sylburgius. Sylburgius never arranged any defectives in  $\omega$  and  $\mu$ . He leaves Ctenardus's arrangement as it was; and corrects only some occasional blunders, into which he and his commentator Antesignanus had fallen.

3dly. What the Reviewer could mean by "a dative case, which Cranzius had passed over," I cannot even guess. Perhaps there is some mistake in the name: for there is no Commentator or Critic so called. At least he was not known to Fabricius or Saxius; and the small treatise on Grammar which Cranzius the Theologian and Jurist published in 1506, is not mentioned by them in the list of his works, so insignificant and useless was it become, after the labors of other scholars.

I cannot avoid subjoining a note upon this *Æolic* Reduplication, which may contain some matter interesting to a few of my readers, and which will prove to all of them the ignorance of this Reviewer upon a subject, with which he affects to be quite familiar.

So far from practising reduplication, it was common with the *Æolians* as well as the *Ionians* even to reject the augment. "Nam *Æoles*, ab eo quod est  $\chi\alpha\iota\mu\upsilon$ , non appoint incrementa prateritis, sed dicunt  $\chi\alpha\iota\omega$ ." Scal. de Caus. Ling. Lat. c. 52. It is generally said that the Latin language is descended from the *Æolie* Greek. I am inclined to think with Heyne, after Foster and Burgess, [Fœner. II. ad II. 19.] that the distinction of dialects did not then subsist: and thus in later times, when learned men were led to investigate these matters, they found a greater affinity between the Latin and *Æolic* than between the Latin and any other dialect, only because the *Æolians* retained most of the ancient language.

It is remarkable, says Heyne, that the only documents from whence Grammarians deduce their causes of *Æolism*, are the fragments of Lyric poets, and he seems to approve of Maittaire's method, who merges that dialect in the *Doric*.

There is a passage in a scarce book, *Hortus Adonidis*, p. 49. from which we learn that the *Sicilians* were fond of forming new verbs out of the preterperfect tense, as  $\pi\pi\alpha\sigma\iota\kappa\omega$  from  $\pi\pi\alpha\sigma\iota\kappa\alpha$ ,  $\mu\mu\lambda\lambda\eta\mu$  from  $\mu\mu\lambda\lambda\eta$ . Now the *Sicilian* was a subdivision of the *Doric*. It was a species prevailing in the Peloponnesian colonies, which went chiefly westward, as the *Æolian* did eastward in the earlier colonies of Asia. They have many points in common, but that which is peculiar to the *Sicilian* is opposite to the *Æolian*.

After all, I believe the origin of the Reviewer's blunder is to be found in page 66. of the *Winchester Grammar*; where *Æoles* occurs in the same paragraph with an example of *Boeotic* reduplication.

Lastly, Ernesti is introduced as a champion of verbal criticism, when the facetious Reviewer would play off his pleasantry on the abuse of that species of learning. Most unfortunate of men! What ill star could have led him to venture thus on the mention of particulars? *Dolus latet in universalibus* is indeed a sound maxim. If he had kept to general buffoonery, he might have concealed his ignorance. But by specifying facts and names he has spoilt all, and only exposed himself. Every student knows that among all the foreign Editors, Ernesti stands conspicuous for his *practical* editions—that his notes are few and short—and that he despised curious philological dissertations which had no direct tendency to elucidate the author, or to assist the reader.

Let us now proceed to more important matters.

Upon the subject of school exercises scarcely any thing can be said, which has not been said long ago by writers of great authority. The opinions of this writer are of no value. In fact, it may be said of him, as of some late publishers of Sermons, that he has no opinions. One while he tells us, that the "imagination is too much cultivated," p. 48.; at another, that the student's great object is not to *imagine*, but to learn the technical rules of grammar. In one page he objects to the study of ancient Metaphysics, Morals, and Politics, *'that the Greek alone is study enough without them'*; and in the next, that *'all the solid and masculine parts of the understanding are left wholly without cultivation.'*

It may be curious however to see the real opinions of two illustrious writers on this point of school compositions. Milton rejects the practice altogether, and calls it "forcing the empty wits of children to compose themes, verses, and orations, which are the acts of ripest judgment, and the final work of a head filled, by long reading and observing, with elegant maxims and copious inventions. These are not matters," he continues, "to be wrung from poor stripplings, like blood out of the nose, or the plucking of untimely fruit." He makes no difference between compositions, in Latin and English, in verse and prose: he equally proscribes them all.

Locke is just as adverse to the practice, and much more diffuse in his reasoning against it. "By all means," says he, "obtain, if you can, that your son be not employed in making Latin themes and declamations, and, least of all, verses of any kind."<sup>2</sup> He then proceeds to inveigh against all such exercises, especially in Latin; and condemns verses of every kind, chiefly for this reason. "If he has no genius to poetry, it is the most unreasonable thing in the world to torment a child, and waste his time about that which can never succeed; and if he have a poetic vein, it is to me the strangest thing in the world, that the father should desire or suffer it to be cherished or improved;" adding, in substance, "that it is not likely to promote his fortunes, but rather to make him poor and idle."

The sketch of "a complete and generous education," drawn by the first of these great masters, is magnificent indeed and imposing, but has never been thought reducible to practice even by his fondest admirers. It is read, and will continue to be read, for its bold and large conceptions, and the majestic eloquence of its style—for that heavenly fancy, and that mighty soul which breathes through all his works, and which makes even his prejudices and his errors awful.

For the memory of the other I also feel sincere reverence, although his own opinions would have been intitled to greater respect, if he had himself treated with more deference the opinions of others who had gone before him, and the practice of sensible men of his own time, whose judgment was worth more, in proportion as it was confirmed by experience. The light freedom indeed, and the confidence with which this philosopher attacks all established notions, is one of the principal blemishes in his character. Intrepid and sagacious he certainly is; but these are not the only qualities requisite in a discoverer of truth; especially if the inquiry be of such a nature as to draw after it important practical consequences. Caution and respect for the opinions of others, in all cases, but more particularly in matters incapable of demonstration, are virtues not of the lowest order.

To these authorities, as in a matter of judgment and experience, we may surely oppose that of Cicero and Quintilian. Locke pronounces, that writing does not help towards good speaking, p. 77. Cicero says, it is the best and most efficient preparation for it. De Orat. i. 33. Quintilian recommends it as a main part of the education of an Orator; and describes, with his usual candor and good sense, his own method in examining the compositions of his pupils. Inst. ii. 4. So much for authority in this matter. The thing itself strikes every one at first sight as reasonable: and the experience of most persons concerned in education bears testimony to its use. Without some exercise in composition, the student, who has read even the best authors, feels a difficulty and embarrassment in arranging his thoughts on any given subject, in connecting, illustrating, and adorning them. Just as in the conduct of life, if he has never been accustomed to think or act for himself, although he may have lived among the purest examples, yet when called upon to act or reason, he is apt to be disconcerted, diffident, and confused. In fact, the utility, and almost necessity, of *practice* is so received a maxim, that we may fairly demand the strongest proof against it, before we give way. Milton's reason does not meet the question. It is not for the value *to us* of what the boy writes, that we impose the task, but for the benefit of the exercise to himself.

To write well is, as he justly calls it, "the act of ripest judgment;" it is the last best fruit, the *τελευταίον ἐπιγένημα* of an educated mind: but without previous effort and training, it is idle to expect that these manly virtues will ever arrive at maturity. That finished offspring of genius starts not, like Minerva from the head of Jupiter, perfect at once in stature, and clad in complete armor: but is the

produce of slow birth, and often of a hard delivery; the tender nursing of many an infant year—the pupil of a severe school, formed and chastened by a persevering discipline.

The same reply may be made to the objection against verses. It is not that we seek to stock the world with new poems, but to give play in the most effectual manner to the *poetic faculty*, which exists to a certain degree in all minds, and which, like every other faculty, ought to lie wholly uncultivated in none. At least it is an irreparable injury to young minds, if it be entirely neglected. They may still be useful members in the mechanism of society, if the powers of reasoning and calculation only be encouraged: but they lose that intellectual charm, from which life borrows its loveliest graces; they lose, in a refined age, the means of recommending Virtue herself, if taste and elegance be not found in her train. The reasoning of Locke on this subject does, I confess, appear to me sordid and illiberal. He says, indeed, in a phrase not very intelligible, that we must be careful how we “make any thing a boy’s business but downright virtue.” p. 76. But the improvement of the faculties, which God has implanted in us, is surely itself a virtue. Our attention may be given in undue measure to one, and may violate that just harmony, without which nothing is virtuous, nothing lovely. But the faculty itself, which he condemns, was one of the kindest gifts of heaven. And why then should man be niggardly where Providence has been bountiful? Why should he think scorn of that pleasant land, and undervalue those fair possessions, which were not thought beneath the care even of the Almighty? In the garden of Eden, we read, was made to grow, not only what was good for food, but every tree also that was pleasant to the sight: and in that garden man was placed, to keep it, and to dress it.

That in some schools too much stress is laid upon this accomplishment, I will not take upon me to deny. Let the excess, where it is an excess, be blamed and corrected. The reproach of the Reviewer, however, extends equally to the Universities: and here I can undertake to affirm, the charge is false. If any thing, the fault lies on the other side. Verses, especially Latin verses, are looked upon as a boyish exercise; and although it is the practice not to call for this exercise, except from those who are known to excel in it, yet even this limited demand is seldom satisfied. So prevalent is the conviction, that the highest excellence alone can give it dignity; and that other roads to distinction are open, in which every degree of merit will command respect. Its utility, however, even in the lower department of elegiac verse, is not generally understood. It imparts a habit of compression without obscurity; a habit of selecting the fittest materials, and of setting them in the nicest order; and a command of pure, terse, and polished diction, which cannot long be practised without imparting a salutary tincture to all other kinds of composition. Still, I admit, it is not a principal, but a subordinate feature, in every sound plan of education; and the farther we advance in life, the more urgently do other claims press upon us.

## INQUIRY

*into the Causes of the Diversity of Human Character in various  
Ages, Nations, and Individuals.*

By the Late PROFESSOR SCOTT, of King's College, Aberdeen.

NO. II.

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SECT. II.

*Of the selfish principles of action in man.*

MAN, though he is often called a rational animal, cannot be considered as prompted by reason in his ordinary exertions and pursuits. It appears to be the intention of nature, or rather of the author of nature, that reason should be called in to control and direct the impulses of the human mind, rather than immediately to rouse them; and we shall find sufficient provision made in the constitution of man for a variety of active exertion, without having recourse to the operation of this more contemplative faculty.

It appears evidently to have been designed by the Supreme Being that man should not be an indolent, but an active, and even a laborious creature. Doubtless the earth might have been made so fertile as to preclude the necessity of all human industry. Many of the tribes of animals seem to possess every enjoyment of which their nature is capable, although, like the lilies of the valley, "they toil not, neither do they spin." In some few favored regions of the world also, nature has been so bountiful, that man has little more to do than to participate in her spontaneous gifts. But if this be the case in some instances, the general condition of man is far different. The original wants of man are far more numerous than those of any other animal. He is provided by nature with no covering adapted to resist the vicissitudes of climate, like the fur of the quadruped, or the feathers of the bird. He has neither talons nor sting to defend himself from attack, or to afford the means of assailing his foe. The spontaneous produce of the soil, in most parts of the world, is not calculated to afford him subsistence; and can by no means provide for the increasing wants of the human race, when multiplied according to its natural tendency.

But the resources of man are amply proportioned to his wants. Although naturally unarmed and uncovered, he is possessed of ingenuity, which prompts him sufficiently to supply the defect, and of bodily organs the most admirably adapted to enable him to execute what his ingenuity leads him to devise. If the earth is in many places barren and unproductive, it is capable every where of being rendered fertile by cultivation; and by the exertions of human industry, it has actually been made to afford subsistence to an hundred times the

number of men which it is capable of supporting in its natural state.

“By clearing, tilling, and manuring the ground,” says Dr. Reid, “by planting and sowing, by building cities and harbours, draining marshes and lakes, making rivers navigable, and joining them by canals, by manufacturing the rude materials which the earth, duly cultivated, produces in abundance, by the mutual exchange of commodities and of labor, he may make the barren wilderness the habitation of rich and populous states. If we compare the city of Venice, the province of Holland, the empire of China, with those places of the earth which never felt the hand of industry, we may form some conception of the extent of human power, upon the material system, in changing the face of the earth, and furnishing the accommodations of human life.” (Essay 1st. on the Active Powers of man, ch. 7.)

It is plain, therefore, that man is intended for action, and sufficient provision is made by nature for this exertion, not only by the evident emolument which arises from it, but by an original impulse which appears to be implanted in the human mind, for the express purpose of prompting to active exertion, and which has received the name of *the principle of activity*.

This active principle, which has been but cursorily noticed by any writer upon the human mind, seems naturally to demand to be first considered in an enumeration of the powers of action in man, and appears, from the remarks which have just been made, to have very important effects upon human character. That a man must be busied about something, is matter of the most familiar observation; and according as he is occupied in useful or in frivolous pursuits, can he be considered as estimable or not.

It is the want of sufficient employment to fill up their vacant hours, that drives persons of independent fortune to the miserable resource of dissipation, or of gambling for amusement. Nothing can appear more paradoxical, than that those who have more wealth than they know how to employ, and who would spurn with indignation the reproach of avarice, should waste their time, and injure their health, in the midnight orgies of a gaming-table, agitated with more anxiety concerning the stake, which is to be determined by the turning of a dye, than the merchant feels for the fate of a ship, on which may depend his whole prospects of wealth and independence. The desire to avoid that deplorable vacuity of mind, which is denominated *ennui*; and the necessity of occupying the faculties in some one active pursuit, can alone explain this wonderful inconsistency, of which unfortunately we see but too many instances. It is the same lack of active employment, that drives the wealthy to the laborious sports of the field, and induces them to encounter the dangers of the turf, or of the chase.

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— Pater ipse colendi  
 Haud facilem esse visum voluit, primisque per artem  
 Movit agros curis acuens mortalia corda,  
 Nec torpere gravi passus sua regna veterno. (Virgil, Georg. 1.)

where they frequently suffer more personal fatigue, and run more risque of a fatal accident, than if they had been necessitated to earn a subsistence with the common day-laborer.

Thus it is plain, that man is prompted to active exertion, by an irresistible impulse; and that there is a positive pleasure arising from a state of activity, although it should be accompanied with labor, or even danger. "When," says Dr. Reid, "a man has neither hope, nor fear, nor desire, nor project, nor employment of body or mind, one might be apt to think him the happiest mortal upon earth, having nothing to do but to enjoy himself; but we find him, in fact, the most unhappy. He is more weary of inaction, than ever he was of excessive labor. He is weary of the world, and of his own existence; and is more miserable than the sailor wrestling with a storm, or the soldier mounting a breach. This dismal state is commonly the lot of the man, who has neither exercise of body, nor employment of mind. For the mind, like water, corrupts and putrefies by stagnation, but by running, purifies and refines." (Essay 3d. on the Active Powers, c. 1.)

What demonstrates the principle of activity to be an original impulse of nature is, that it is particularly conspicuous in children. A child, when awake, may be considered as in a state of constant exertion, and is never unhappy, but when deprived of every kind of employment. This constant activity in children cannot arise from a conviction of its usefulness; but is the voice of nature stimulating to that which directly tends to useful improvement, and which makes a state of total inaction the most uneasy of all states.

"Le peuple," says Rousseau, "ne s'ennuie guères; sa vie est active; si ses amusemens ne sont pas variés, ils sont rares; beaucoup de jours de fatigue lui font goûter avec délices quelques jours de fêtes. Une alternative de longs travaux et de courts loisirs tient lieu d'assaisonnement aux plaisirs de son état. Pour les riches, leur grand fléau c'est l'ennui: au sein de tant d'amusemens rassemblés à grands frais, au milieu de tant de gens concourans à leur plaire, l'ennui les consume et les tue; ils passent leur vie à le fuir et à en être atteints; ils sont accablés de son poids insupportable: les femmes sur-tout qui ne savent plus s'occuper ni s'amuser, en sont dévorées sous le nom de vapeurs." (Emile.)

"J'ai toujours vu," says the same lively writer, "ceux qui voyageoient dans de bonnes voitures bien douces rêver, tristes, grondans, ou souffrans; et les piétons toujours gais, légers et contents de tout. Combien le cœur rit quand on approche du gîte! Combien un repas grossier paroît savoureux! avec quel plaisir on se repose à table! Quel bon sommeil on fait dans un mauvais lit!" (Ib.)

M. La Harpe has very happily characterised ennui in the following passage of his "Cours de Littérature," (vol. 15.) "L'ennui, qu'il faut bien distinguer de tout autre mécontentement qui a une cause déterminée, l'ennui n'est au fond qu'une comparaison de notre état actuel avec un état meilleur qu'on suppose sans trop le connaître; c'est un désir vague et factice né d'une imagination exercée par les besoins, les progrès, les abus, de la société. La connaissance d'une foule d'impressions morales qui n'ont lieu que dans cette société modifiée à la fois en bien et en mal, donne l'habitude et le désir d'être ému de mille manières que le sauvage ne connaît pas; et l'ennui peut être alors, ou la satiété de ces émotions, qui fait qu'on en voudrait imaginer de nouvelles, ou l'indifférence pour les jouissances actuelles, qui en fait confusément désirer d'autres; et rien de tout cela ne peut exister dans des êtres bornés à peu près aux nécessités physiques égales à celles des animaux."

What beneficial effects, then, may there not be produced upon the human character, by giving a proper direction to the principle of activity, and guiding it to objects, which are calculated to furnish real improvement for the faculties. If we are early accustomed to take pleasure in those pursuits to which we are afterwards to be called by duty, or interest, how enviable will be our lot, compared to those, to whom every useful employment is an insufferable task. The elements of most sciences are not more difficult to learn, than the principles of many games of chance, and by certain expedients may be rendered equally amusing. How beneficial it is, to occupy the youthful mind in acquiring the former rather than the latter, needs only to be mentioned to be implicitly allowed. A fondness for trifling pursuits, acquired in early life, seems but too likely to affect permanently the character of the individual. He, who in his youth has been accustomed to delight in frivolous amusements, cannot be expected, when he advances to maturity, to devote himself to the more serious duties of life; or to be sedulous in the improvement of his intellectual or moral faculties. If he makes any attempts in the walks of science, he may indeed become a collector of shells or butterflies, but he will not extend our knowledge by the discovery of any new law of nature. We may, perhaps, find in him a due attention to the minute laws of decorum, and those lesser duties, which constitute the code of minor morals; but we shall in vain look for that dignified sense of propriety, and rigid adherence to duty, which constitute the character of the truly respectable and virtuous man. Nothing, therefore, can be of greater importance, than a due regard to the daily pursuits and habits of youth. One of the most cruel of the Roman Emperors, we are informed, was accustomed, when a boy, to amuse himself in catching and tormenting flies. In this youthful sport was exhibited a faithful picture of the cruel persecutions of the future Emperor; and had sufficient diligence been employed in checking this early disposition to cruelty, and in diverting the youth's activity to some pursuit of a less culpable nature, much of his natural malignity might probably have been overcome, and much of his future guilt might have been spared.

The next principle of action in man, among those which tend immediately to his own advantage, that I shall mention, is *self-love*. This I introduce among the immediate impulses of the human mind, because I consider it as showing itself in the very earliest periods of life, and independently of all reflection and experience, although it has generally been treated of as a rational and deliberate principle of action, rather than as a blind and original instinct. It is long, very long, before man is capable of forming a just estimate of what is really and essentially conducive to his happiness; most men, indeed, cannot be said to form such an estimate at any period of their lives; and the wisest of men are very much divided in opinion concerning this question, even to the present day. Nature, therefore, has not left man to the late and uncertain light which he derives from reason, concerning this most important of all subjects; but has implanted in him an instinctive desire or principle, by which he is led to seek those

things which conduce more immediately to his own advantage, and to prefer in general his own well-being to that of others.

We can distinctly trace this principle in the child, who soon shows a desire to monopolise the attention and kindness of its parents, and discovers an evident uneasiness and jealousy, if other children are as much noticed as itself. This uneasiness and jealousy are the evident offspring of self-love, or of that dictate of nature, which prompts us to prefer our own advantage to that of others; and to pursue, as our primary and most important object, our own individual interest and gratification. The same principle may be traced, and similar effects arise from it, among the lower animals; for we find a dog betray a like jealousy, if he remains unnoticed by his master, while his fellows are caressed.

I cannot, therefore, agree with Dr. Reid, when he says, "That brute animals have any conception of this good, I see no reason to believe. And it is evident, that man cannot have the conception of it, till reason is so far advanced, that he can seriously reflect upon the past, and take a prospect of the future part of his existence. It appears, therefore, that the very conception of what is good or ill for us upon the whole, is the offspring of reason, and can be only in beings endowed with reason. And if this conception give rise to any principle of action in man, which he had not before, that principle may very properly be called a rational principle of action." (Essay 3d. on the Active Powers, c. 2.) That a rational regard to our good upon the whole, springs up in the minds of at least many men, at a certain period of life, I do not pretend to deny; but I believe that there are likewise many men, who remain all their lives totally ignorant of such a principle; for, according to a sentiment already quoted from Butler's Preface to his Sermons: "The thing to be lamented is, not that men have so great a regard to their own good, or interest, in the present world, for they have not enough, but that they have so little to the good of others." And I am farther of opinion, that the principle of self-love has very powerful effects in man, long before he can form a rational notion of what is good for him upon the whole, and therefore is to be considered as an instinctive, rather than as a rational, principle of action.

Even Dr. Reid himself allows, that a rational regard to our good upon the whole, is too refined a conception to have much influence upon the generality of mankind. "Men," says he, "stand in need of a sharper monitor to their duty, than a dubious view of distant good. The brave soldier, in exposing himself to danger and death, is animated, not by a cold computation of the good and the ill, but by a noble and elevated sense of military duty. A philosopher shows, by a copious and just induction, what is our real good, and what our ill. But this kind of reasoning is not easily apprehended by the bulk of men. It has too little force upon their minds to resist the sophistry of the passions. They are apt to think, that if such rules be good in the general, they may admit of particular exceptions, and that what is good for the greater part, may, to some persons, on account of particular circumstances, be ill. "Thus, I apprehend," adds he, "that if we had no plainer rule to direct our conduct in life, than a

regard to our greatest good, the greatest part of mankind would be fatally misled, even by ignorance of the road to it." (Essay 3d. on the Active Powers, c. 4.)

In fact, not only the greatest part of mankind, but even the philosophers themselves, seem to be greatly at a loss to decide the question, what is good for us upon the whole. The Epicureans will tell you, that the greatest of all goods is bodily pleasure; a doctrine which the Stoics will as peremptorily deny; while the Peripatetic will equally dissent from both of them. From such preceptors, therefore, we shall in vain endeavour to learn, "what is our real good, and what our ill." But if on particular emergencies we consult the voice of nature within ourselves, we shall seldom be at a loss to determine, whether one thing or another be hurtful or beneficial to us. The faculty of reason is but too often misled in its decisions, by prejudice, misinformation, or a partial view of the subject; but the instincts of nature clearly point to their several objects, and plainly suggest that conduct which is calculated to obtain them.

At the same time it is very requisite to be circumspect in listening to the dictates of self-love, as this principle, if not checked by the opposite tendency of other parts of the human constitution, would certainly lead us to carry the regard to our own interest much too far. A rational regard to our own interest is commonly called prudence, which has been allowed by all moralists, even the Stoics themselves, to be a virtue; an excessive regard to our own interest is called *selfishness*, a term which is always employed in an unfavorable sense, and as a mark of reproach. A selfish man is one, who, on every occasion, prefers his own interest, to the well-being of his neighbour; who is incapable of listening to the dictates of friendship, compassion, or affection; or even to the calls of honor and duty, when they stand in the way of his own immediate gratification. Such a man is deservedly held up as an object of contempt and detestation; and it is not without reason, that some moralists have considered selfishness and vice as synonymous terms. But such a character is easily distinguished from the man of ordinary prudence, who, though he steadily keeps in view his individual advantage, is by no means disposed to sacrifice to it the ties of friendship, or the dictates of humanity.

It is in consequence of the strong influence of self-love, that we are, in general, so blind to our own errors and imperfections, and so apt to exaggerate to ourselves whatever merits we may possess. Whatever is ours, becomes valuable in our eyes; and the love of self mixes itself with every thing that belongs to us. Hence the tendency to Egotism, from which few men are altogether free; and hence the great difficulty of fairly appreciating our own characters, or of the *γνώσις αμαυρώς*.

From the love of self, carried somewhat beyond its just bounds, arise the foibles of *Pride* and *Vanity*, which, though frequently con-

<sup>1</sup> The Stoics, as well as the Peripatetics, and ancient Pythagoreans, reduced the various branches of moral duty, under the four primary or cardinal virtues of Prudence, Justice, Temperance, and Fortitude.

founded together, and considered as synonymous, ought to be carefully distinguished. *Pride* may be called an excessive estimate of our own worth and dignity; *Vanity* an excessive estimate of the merit we possess in the opinion of others. The latter seeks insatiably for praise, and will be satisfied with it upon any terms, even the most humiliating; the former will not be gratified by praise, unless it is conscious, to a certain extent, of deserving it. We despise the *vain* man, and treat him as a child; but we may respect the *proud* man, although we do not love him; for pride, if not excessive, has a tendency to lead to noble actions, and to form the hero and the patriot, since it dreads nothing more than to be treated with contempt and neglect. Both principles, however, ought to be checked, since we are much more liable to carry the opinion of our own merits too far, than not to indulge it to a sufficient degree. "Citò nobis placemus," says Seneca; "quicquid in nos adulatione sine pudore congestit, tanquam debitum prendimus: adeoque indulgemus nobis, ut laudari velimus de iis, quibus contraria maxime facimus," (Ep. 59.) "Adulatoribus ne aures præbeas;" says the same moralist in another place. "Habent hoc in se naturale blanditiæ; etiam cum rejiciuntur, placent; sæpe exclusæ, novissimè recipiuntur." (4 Quest. præm.)

It remains, on the subject of the selfish principles of action in man, to make some observations on his animal appetites, and on a class of principles of a more intellectual nature, to which Dr. Reid has appropriated the term, *Desire*. With respect to the mechanical principles of action of the same writer, viz. *Instinct* and *Habit*, I propose to make no observations in this place, as the latter may probably be explained upon more philosophical principles, than by considering it as an ultimate impulse of the human mind; and the former, if it at all exerts its sway in man, seems to belong to him only in the period of infancy, when the energies of the mind are but imperfectly unfolded.

In the operation of the appetites we clearly discern the independent action of certain peculiar energies, or principles of the mind, which, in a manner not to be misunderstood, call for the gratification accompanying the possession of their appropriate objects. When a man eats or drinks to satisfy the demands of nature, every one allows that he is prompted thereto by the appetites of hunger and thirst; and the most refined system of philosophy has never yet asserted, that the practice of eating and drinking may be resolved into the prudent regard, which a wise man has to his own comfort and well-being. The contrary of this proposition has, indeed, been asserted, and an attempt has been made to resolve every principle of action in man into the irresistible impulse of appetite and desire. This is the system of Helvetius, who ascribes all the energies of human nature to the stimulating effects of passion; and with him, passion is nothing more than mere appetite, or the inordinate desire of sensual gratification. But the dictates of appetite are so plain and unambiguous, that the ingenuity of philosophical system itself is unable to resolve them into any more predominating principles.

This observation deserves to be attentively weighed, in order that we may be prepared to judge with what propriety other principles of

action in man have been resolved into the impulse of motives, considered as more general and comprehensive. To reduce one principle of action in man to the operation or particular modification of another, is a question of much more importance, than considered as a mere matter of arrangement; for it involves in it the estimate of the peculiar rank and dignity of the human character. It directly tends to decide the question, whether man is to be viewed as actuated by selfishness alone, or as capable of the nobler efforts of disinterested affection, and generous benevolence. But it is sufficient in this place to point out the importance of this consideration, which could not with propriety be here farther discussed.

According to Dr. Reid, the peculiar characteristics of the appetites are the following: — “*First*, Every appetite is accompanied with an uneasy sensation proper to it, which is strong or weak, in proportion to the desire we have of the object.” — “*Secondly*, Appetites are not constant, but periodical, being sated by their objects for a time, and returning after certain periods.” The appetites chiefly observable in man, as well as in most other animals, are, according to the same writer, hunger, thirst, and the sexual appetite.

The purposes, which these principles of action in man are intended to serve, are sufficiently obvious; the first two are evidently designed for the preservation of the individual, the last for the preservation of the species. That a man should take the necessary steps for preserving his own life, and for continuing his species, is undoubtedly both reasonable and proper. But in a being so constituted as man is, the suggestions of reason, which are liable to be continually diverted from their object, by the hurry of business, or amusement, might often come too late for such a purpose. The wisdom of nature has therefore implanted in us principles, which secure these necessary purposes, independently of the dictates of reason, at the same time that they impart a certain degree of gratification.

It is justly observed by Dr. Reid, that appetites, considered in themselves, cannot be called selfish principles of action in the more common acceptation of the word. Every appetite pursues instinctively its own individual object, without being prompted originally by the gratification which its indulgence produces. The object of hunger is not gratification, but food; and so in other instances. Appetites must have been long and repeatedly indulged before a distinct conception could be formed of the pleasure which follows their indulgence; so that the conception of this pleasure does not form a necessary ingredient in the appetite itself. The same observation may be extended to all those active principles which are here included under the denomination of selfish. I have given them this name, solely, because their direct tendency is individual emolument, not because they are pursued on account of the personal gratification they impart. This gratification is a thing superadded by the bounty of Nature, and not that which gives impulse to the principle, which may be said to pursue its object blindly, and without any immediate consideration of the good or evil consequences.

The appetites ought certainly to be considered as the lowest and most animal principles of the human constitution; and their indul-

gence ought to be restrained within those moderate bounds, which a regard to health and to propriety of conduct prescribe. The precepts of Seneca, on this head, deserve to be constantly kept in remembrance—"Memento hanc salubrem vitæ formam tenere ut corpori tantum indulgeas, quantum bonæ valetudini satis est." (Ep. 8.)—"Fateor insitam esse nobis corporis nostri caritatem. Non nego indulgendum: illi serviendum nego. Multis enim servit, qui pro illo nimium timet, qui ad illud omnia refert." (Ep. 14.) Indeed, no character can be more contemptible, than that of the mere sensualist, or slave to inordinate appetite; and it must be confessed, that in the present refined and luxurious state of society, rather too much attention is bestowed in securing the gratification which arises from this animal part of our nature.<sup>1</sup>

By improper indulgence we may excite appetites, which do not originally belong to the human constitution. Of these, the most remarkable is the love of strong and intoxicating liquors, which is so easily excited among the idle or the uninformed, and to which barbarous nations have always been found so prone, on account of the temporary elevation of spirits which it produces; and which such persons do not easily derive from any other source. The love of tobacco, of opium, of betel, and other narcotics, are unnatural indulgences of a like kind, to which men have first resorted as a temporary refuge from the pains of *ennui*, and which they come afterwards to

<sup>1</sup> The excessive indulgence of appetite is well ridiculed by a late ingenious writer, in the following passage:—"It has been observed, that all other animals, besides man, are contented with one species of food, flesh, fish, or fowl, or vegetables; and never encroach on that of a different species. The lion, though invested with sovereign power, and living in regal state, is content with the leg of a calf, or the haunch of a stag; never thinks of a second course, or of a desert, or even of sauce, cauliflower, or carrot, pickled cucumber, or the like. The eagle also, king of the birds, feasts himself and the royal family, the young princes, and the infants, on a brace of pheasants, a turkey, or a dozen pigeons; but would not debase himself by stooping to a nest of larks, or robin red-breasts, for a second course.

"But man, as lord of the creation, by his prerogative, falls foul on whatever comes in his way, and ransacks the universe to gratify his voracious appetite; the fowls of the air, the fishes of the sea, the beasts of the forest, with the vegetables of every *genus* and of every *species*; not only herbs, which were intended for the use of man, but roots, which seem reserved for the food and the snouts of hogs; nay, even the excrescences of nature, mushrooms and truffles, indigestible substances, which, if ever they were intended to be eaten, must probably have been by the inhabitants of the infernal regions.

"If temperance, however, regulated our use of these various articles of food, with which Providence indulges us; if we killed the animals without cruelty, and cooked them with plainness and simplicity, they might be what Providence intended them, instead of what we too often make them; a blessing, and not a curse: but when we torture them in taking away their lives, as we often do, and scarify, and carbonade, and bedevil their flesh, not only with pepper and salt, as we do the gazard of a turkey, and adding a little *nutmeg*, a little *cinnamon*, a *blade of mace*, with *chalo*t and onions, &c. and eat it with oil, vinegar, or mustard; such a heterogeneous mixture, instead of producing a lacteous chyle, flowing through the alimentary canal, like the gentle stream of Arno, must become a caustic fluid, rushing like the fiery torrent of Vesuvius, harrowing up, and tearing the vessels; or, at least, generate fevers, calentures, and every disease incident to the human body." (*Graver's Invalid.*)

use, as much by the impulse of habit, as on account of the gratification which they impart. For in all these cases the pleasurable stimulus on the nerves is necessarily weakened by repeated indulgence, while the desire of repetition continues constantly to increase by the inevitable influence of habit.

Some writers speak of a class of active principles in man, directly opposite to his appetites, viz. his *Antipathies*; but it may justly be questioned, whether such principles really belong to human nature in its unperverted state, although we find many examples of antipathies acquired by accidental circumstances, or association. Thus some people have antipathies to particular species of food, as pork, or cheese; others have antipathies to particular animals, as toads, spiders, cats, &c. but none of these antipathies are common to the species, and their origin may easily be traced to peculiar circumstances. Among the lower animals, however, the case appears to be different; and there we find natural antipathies, which are strong and deeply rooted. One animal has an antipathy to the animals of a certain species, to a particular kind of food, or a particular natural appearance. Indeed, appetites and antipathies, joined to a certain degree of affection, seem to be the only principles by which the lower animals are prompted to action, and which they are unable to direct, or control; so that neither merit nor demerit can justly be imputed to them. But man glories in being guided by a principle of duty, which enables him to restrain the impulse of the headstrong parts of his constitution.

The class of active principles, called by Dr. Reid, *Desires*, are, according to that author, distinguished from appetites by this:—"That there is not an uneasy sensation proper to each, and always accompanying it; and that they are not periodical, but constant, not being satiated with their objects for a time, as appetites are."—"The desires I have in view," adds he, "are chiefly these three; the desire of power, the desire of esteem; and the desire of knowledge." (Essay 3d. on the Active Powers, c. 3.): and these are all the principles that I propose to consider under this particular head. They seem each of them to be original and independent principles of action in man, which pursue their several objects for their own sakes, as well as on account of the emolument which their possession produces, and which cannot properly be resolved into other principles of a more general or comprehensive nature.

The desire of power exhibits itself not only in the pursuits of men, but in the actions of childhood, and even of infancy. We may observe an infant, even while on the breast, busied in trying its power on every object it meets with, and evidently mortified, when convinced of its imbecility. The same principle is manifest in the sports of the boy, whose pastimes are almost all of such a nature as to enhance the opinion of his own power and strength. The climbing of a tree, the leaping of a ditch, the throwing of a stone with dexterity, are all valuable qualifications in the eyes of youth, because they are displays of personal vigor and skill. At a more advanced period, the same principle exhibits itself in the more athletic exercises of the field, and of the chase, which derive no small share of their gratification from the secret love of power and superiority.

"At puer Ascanius mediis in vallibus acri  
 Gaudet, equo; jamque hos cursu, jam præterit illos:  
 Spumantemque dari pecora inter inertia votis  
 Optat aprum, aut fulvum descendere monte leonem." *Æn. lib. 4.*

Whenever we produce a new effect by any exertions of our own, we are gratified by the consciousness of our own power, and by a certain reflection of self-importance. The smaller the effort of which we are conscious, in proportion to the effect produced, the greater, naturally, will be our pleasure. Hence we are more gratified by the power which we acquire over others, through the influence of persuasion, or advice, than in consequence of mere bodily strength. Few exertions of power can be more gratifying, than that of which the orator is conscious, when, by the force of his eloquence, he is able to guide the decisions of a numerous assembly, who may be naturally biassed against the measures which he recommends.

The moderate love of power is scarcely distinguished by any appropriate name, unless, perhaps, it be *emulation*: for I am not inclined to rank this principle, as Dr. Reid has done, among the malevolent affections of man. I conceive the object of emulation to be superiority over others; and this may be wished for, and even attained, without the desire of injuring our rivals, or lessening their reputation. When restrained within proper bounds, emulation is certainly a very beneficial principle of action, and calculated to produce the most meritorious exertions; in fact, I conceive it to be that very love of power, of which we are here treating. When this principle is excessive, it is known by the name of *Ambition*; the most insatiable and ungovernable of all the desires of man. The ambitious man is unable to set any limits to his love of power; and every new conquest has only value in his eyes, as facilitating the acquisition of farther dominion. "If your person were as gigantic as your desires," said the Scythian Ambassador to Alexander, "the universe would be insufficient to contain you. Your right hand would touch the east, and your left the west." The love of personal independence, or of liberty, appears, evidently, to be a modification of the desire of power. A state of slavery is the most intolerable of all states, to a man who has ever enjoyed independence, because he is thus deprived of the control over his own conduct, and subjected to the absolute will of another. Hence it may be deduced, that the patriot and the tyrant are in many cases actuated by the very same principle of conduct, viz. the love of power; although, in the one, the gratification of this principle is governed by views of general good, while, in the other, it is sought even amidst the miseries of our fellow-creatures. It has frequently been found, in the history of political revolutions, that the popular demagogue, who is most vociferous in asserting the rights of the people, no sooner obtains the management of public affairs, than he degenerates into the most intolerable of despots.

The love of power mingles itself in many of our pursuits, which are principally to be traced to other motives. It is one of the causes by which we are prompted to seek for riches, as well as for honors and office. It prompts us, likewise, to the diligent cultivation of our minds, as furnishing the most powerful instrument, by which we may

obtain the command over other men. It is not even without its influence in aiding the moral principle, as we must be sensible of a culpable weakness, every time we allow ourselves to be controlled by the blind impulse of appetite or passion. At the same time, there are few principles of the human constitution, that require more to be duly regulated, than the love of power, as it is so apt to degenerate into inordinate ambition, or to give birth to the odious affections of malevolence, envy, and revenge.

The desire of esteem, which comes next to be considered, like the desire of power, may be traced at the very earliest period of our existence. The infant, who cannot be aware of the advantage resulting from the good opinion of others, is evidently desirous of their esteem, and mortified by any tokens of their neglect or contempt. In youth, the operation of this principle is very manifest; and it affords a very powerful incitement to the most laudable exertions for the acquisition of knowledge and virtue in that period of life. It were, doubtless, much to be wished, that in our public seminaries for the education of youth, a more frequent application were made to the desire of esteem than has usually been done; and that less reliance were placed on the terrors of the rod, than on the judicious employment of censure and praise.

The influence of the desire of esteem on man, arrived at maturity, and busied in the active pursuits of life, is very striking. Fame is considered as an ample reward for the greatest toils, and the most painful exertions. It is alike sought for by the statesman, the scholar, and the hero; and without it, every other reward is dull and insipid. It was the love of fame, more than of power, that stimulated Alexander the Great to encounter the endless labors and fatigues of his conquests, when he was heard to exclaim, in the midst of danger, "O Athenians, you little know what I endure, to be immortalised by your praise." Fame is, indeed, too often the sole reward of those, who encounter the perils of a military life; and so pleasing is its gratification, that for it alone the greatest toils and perils are cheerfully submitted to. Nay, even life itself is sacrificed to obtain that praise, which can no longer soothe the ear of him on whom it is bestowed; so powerful is this original impulse of our nature, and so plainly does it pursue its own peculiar object, without any reference to the emolument which is to arise from it.

The desire of posthumous fame is a principle in human nature, which, no doubt, appears somewhat paradoxical. It has been ingeniously adduced by Cicero, as a proof of the immortality of the soul, and he accuses Epicurus of contradicting his principles by his practice, since that philosopher, at the same time that he denied the soul's future existence, instituted an anniversary, to be kept by his disciples, in commemoration of his birth. In fact, the desire of esteem, both present and posthumous, is a principle, which influences the conduct of all men, however reluctant they may be to avow it; and although they may wish it to be believed that, as Swift has said of himself, they are "too proud to wish to please."

This principle, like the desire of power, mingles itself in many of our actions, which arise from other sources; and, under proper regula-

tion, is evidently productive of the most beneficial consequences. It affords no small aid to the influence of the moral faculty, and induces even the vicious to pay homage to the throne of virtue, by assuming in their demeanour and conversation, the semblance of those excellences, of which they do not possess the reality. It is, however, remarkable, that the desire of esteem is but poorly satisfied, if it obtains undue and unmerited praise. We must be conscious of actually possessing the merits and qualifications, which call forth the praise of others, or we shall be more apt to blush, than to exult, at their commendations. Such is the wise constitution of nature in this respect, that, although commendation be ever so liberally or candidly bestowed, we shall be convinced of the justice of the aphorism of the Poet, that

“ Praise undeserved is censure in disguise.”

The third of the desires, mentioned by Dr. Reid, is the desire of knowledge; an important principle in the human constitution, well known by the name of Curiosity. It shows itself at as early a period of life as either the desire of power, or the desire of esteem. Infants, before they can speak, may be observed busily employed in examining, as far as their limited powers will allow them, every object that comes in their way. No sooner do they attain the use of language, than they ask a multiplicity of questions concerning every thing that is unknown; and it is doubtless of the greatest consequence that curiosity should be peculiarly active at a period of life, when there is so much to be learnt.

Man, as has already been observed in this work, is, during the first years of his existence, in a more destitute and helpless condition than almost any other animal. But it is evidently the intention of nature, that he should by degrees attain to a state of high pre-eminence above all the animal tribes; for he is endowed with powers of intellect, which, aided by experience, enable him to make improvements in his condition, of which we find no examples among the brutes. This pre-eminence of the human character is not a little promoted by the active principle, of which we are now treating, viz. Curiosity; by which ample employment is furnished for man's powers of speculation, and by which he is strongly impelled to make those acquisitions in knowledge, on which his pre-eminence chiefly depends.

To direct curiosity to proper objects is, therefore, a matter of high importance, and ought to be a primary consideration in the business of education. If curiosity be not properly excited and directed earnestly towards its object, whatever is learnt will be acquired without relish, and is in danger of being speedily forgotten. But if the mind be previously rendered eager about what is to be communicated to it, which may be done by a judicious detail of the advantages or pleasures attending the study, there is the best provision made that the subject shall be sedulously studied and faithfully remembered. To satiate or glut curiosity is sometimes as inimical to the business of instruction, as not at all to rouse it. In both cases we cannot look for that eager desire for information, which alone can convert the work of study into a pleasure. In some cases, as Dr. Butler has observed, it would probably be better, if authors would

content themselves with stating premises only, and leave it to readers to draw conclusions for themselves. (See Preface to his Sermons.)

But, as Dr. Reid remarks, "When we speak of the desire of knowledge as a principle of action in man, we must not confine it to the pursuits of the Philosopher, or of the literary man. The desire of knowledge discovers itself in one person by an avidity to know the scandal of the village, and who makes love, and to whom; in another, to know the economy of the next family; in another, to know what the post brings; and, in another, to trace the path of a new comet." (Essay 3d. on the Active Powers, c. 2.)

Upon the particular direction which this principle takes, depends, indeed, much of the character and station which a man is to occupy in life; whether he is to be considered as a mere trifler, or as a useful and respectable member of society. Without, however, descending to the frivolous and contemptible, the objects of curiosity may be almost infinitely diversified; and if the tastes of men did not essentially differ from one another in this respect, the progress of human improvement would be infinitely slower than fortunately it has been. To whatever causes the diversity of taste among mankind, in respect to the objects of human pursuit, is to be ascribed, its advantages are sufficiently apparent, as it effectually provides for an improvement in knowledge, which is not partial, but universal.

It may easily be gathered, from what has been said of all the principles named Desires, that when I call them Selfish, I do not mean that they operate in consequence of a deliberate regard to self-advantage; on the contrary, each of them seeks for its peculiar gratification, by an immediate instinct, and the consideration of the emolument which follows, is entirely secondary. Yet, as the intention of nature, in implanting these principles in the human constitution, appears to be the acquisition of benefit to the individual, there is sufficient reason for denominating them selfish principles of action.

The wise purposes, which these active principles of man are calculated to answer, are sufficiently apparent. "Without the natural desires we have mentioned," says Dr. Reid, (Essay 3d. on the Active Powers, c. 2.) "human virtue would be insufficient to influence mankind to a tolerable conduct in society. To these natural desires, common to good and to bad men, it is owing, that a man, who has little or no regard to virtue, may, notwithstanding, be a good member of society. It is true, indeed, that perfect virtue, joined with perfect knowledge, would make both our appetites and desires unnecessary incumbrances of our nature; but, as human knowledge and human virtue, are both very imperfect, those appetites and desires are necessary supplements to our imperfections. Society, among men, could not subsist without a certain degree of that regularity of conduct which virtue prescribes. To this regularity of conduct, men who have no virtue, are induced by a regard to character, sometimes by a regard to interest. Even in those, who are not destitute of virtue, a regard to character is often a useful auxiliary to it; when both principles concur in their direction."

The same author has remarked, that some traces of all the principles, which he has named Desires, may be perceived in brut

animals, at least, of the more sagacious kinds. "In a herd of black cattle," says he, (ut supra,) "there is rank and subordination." When a stranger is introduced into the herd, he must fight every one till his rank is settled; then he yields to the stronger, and assumes authority over the weaker. The case is much the same in the crew of a ship of war."—"The desire of esteem," adds he, "is not peculiar to man: a dog exults in the approbation and applause of his master, and is humbled by his displeasure."—"In brute-animals," says he afterwards, "there is so little that can be called knowledge, that the desire of it can make no considerable figure in them. Yet I have seen a cat, when brought into a new habitation, examine with care every corner of it, and anxious to know every lurking place, and the avenues to it. And, I believe, the same thing may be observed in many other species, especially in those that are liable to be hunted by man, or by other animals."

Among the animals, however, these principles play but an insignificant part, while in man their effects are most striking and important.

It might be expected, that before quitting the examination of man's selfish active principles, some notice should be taken of the Passions; but I shall delay what I have to say upon that subject, till after having discussed the matter of the next section, for reasons, which will afterwards appear.

## CRITICAL REVIEW OF ILLUSTRATIONS OF HOMER.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

IN examining a few of your last Numbers, I was somewhat surprised, as many may have been, at the angry and insulting tone, which seems to be thought by some Critical Commentators indispensably necessary to the successful elucidation of a doubtful point in ancient literature. Verbal disputes, indeed, frequently arise from subjects of a nature so *undefinable* as to allow ample scope for difference of opinion; but why those, who choose to engage in them, deem it requisite to enter the field of contest, cased in a panoply proof against argument, and groaning under quivers charged with the arrows of abuse, I own myself at no small loss so much as to conjecture. Till I read the Numbers alluded to, I was simple enough to imagine, that the proverbial dogmatism and hard names, which were too characteristic of former ages of Classical Criticism, had yielded to the gentle influence of a more polished state of society and manners—that if a fallible being, in a country emancipated from the blessings of infallibility, *unquestionably* erred in judgment, and his mistake were clearly proved against him, even then he would

be treated with that reclaiming spirit, and those tender mercies, which are due to a venial offender—that if the point in dispute was such as to leave room for the play of imagination, and the uncertainty of conjecture, humility and diffidence would check the rashness of assertion, and characterise even the subsidiary evidence of the rival adversaries—that when the vulnerable point in an antagonist's opinion is candidly and coolly stated, when, for instance, he flies for refuge in his straits to vague analogies, and a long list of learned *et ceteras*, which contradict every known and established fact in the syntactical circumstances of a language; and when such protection is refused him, as, on every principle of sound argumentation, it indisputably must be, it cannot surely be expecting too much to hope, that he will listen with some temper, at least, to friendly admonition, and acknowledge, what he must feel, the avowed difficulty of defending his cause. Such principles as these, indeed, actually appear to have formed no contemptible portion of that code of canons, which guided the researches of modern illustrators of the obscurities of classic lore, till explanations on the “dignified resentment” of Agamemnon, and the “furious rage” of Achilles, through three of your Numbers, in a style which almost bids defiance to the sarcastic bitterness of Thersites, changed the fashion of the times, and threaten to rekindle, in more than former violence, those slumbering embers, which the progressive improvements of ages seemed to have extinguished for ever.

As no other discussion has appeared in your valuable pages, conducted with equal asperity, you will readily perceive that I allude to the recent Illustrations of the 282d line of the Iliad, Book I. and may well be surprised, that any one should be so fool-hardy, as to encounter those heroic combatants, who wield so dexterously the weapons of controversy. I feel no inclination, I assure you, to enter the lists with them; the explanation which I mean to offer, shall, without reluctance on my part, give place to a better, when such shall be proposed; and, being indifferent about its reception, I am quite determined to leave it unshielded by the feeble auxiliaries of reproach and insult. Having neither motives nor inclination to become the apologist or antagonist of any of your learned correspondents, whilst I state, what seems exceptionable in their opinions, I freely admit the uncertainty of my own.

The assumption, that *Διδομαι* may govern a dative, is really begging the question, and totally inadmissible upon any grounds of analogy, or the principles of grammar, in opposition to every fact in the whole range of the language. Were such latitude to be allowed in enucleating the meaning of obscure passages, the task of the commentator would indeed be easy; every error of his copyist, or printer, would vanish before the talismanic power of analogy; but the prejudices of the critic would soon supplant the authority of the writer. Upon the same enlarged principles as those maintained by one of your learned friends, it might be plausibly argued, that the Latin *amo* and *doceo*, which may be translated respectively, “I direct my love to,” and, “I offer instructions to,” might consequently, in every instance, be followed by datives. Had doctrines of so very accommodating a

nature been understood in the days of Vossius, Sanctius, Perizonius, &c. &c. &c. the celebrated question respecting the government of *Jubeo* had never been agitated, or must instantly have been decided. For the counsel for a dative have in their favor, not only analogy, now considered as the decisive test of truth, but even some tolerably authenticated facts; yet, who would not condemn in modern Latin the construction which some of them consider as legitimate? who, without disputing the point at least, would admit its right to figure in the pages of Livy and Cicero? Now if we are so fastidious in regard to the syntactical relation of Latin words, even when *authorities* are brought in support of a disputed opinion, are we to listen patiently to a mere *assertion*, regarding the construction of a Greek word in the most common use, an assertion which is contradicted by hundreds of facts of a contrary kind; by every instance, in truth, that occurs in the Greek classics; and unsupported by the semblance of one testimony in its favor. If authorities, and the uniform evidence of facts, may thus wantonly be sported away, the creed of the grammarian must undergo a total change; no article that it contains is henceforth to be trusted. It has, till now, been uniformly the laudable practice of every prudent critic, in the syntax of a dead language, to curb the unruly struggles of an excursive imagination, and confine himself rigidly within those safe and tangible boundaries which the remains of antiquity have prescribed. Besides, were analogy and the immutable principles of things to be admitted as safe guides on such an occasion as the present, the doctrine which has been taught concerning *Ἀισχυμαι* ought to have been confirmed by some reference to other, and particularly to cognate, languages. In Latin, indeed, which your ingenious correspondent will unquestionably admit to be nearly related to the Greek, very similar to it, not only in single terms, but frequently even in the turn of its idioms, and so constructed as to exhibit analogies, which, without a direct influence of the one over the other, could scarcely have been conceived to exist, the word *supplicare*, which is a tolerably correct translation of *Ἀισχυμαι*, governs a dative. But why? not directly, certainly, or by immediate energy; but obviously through the medium of *geniua*, *se*, or some such term which evinces the necessity of its subordination from the radical import of the verb itself. But can any similar reason be assigned in the case of the Greek verb? The government of *supplicare*, too, is uniform and consistent, because the mode of constructing its regimen is so; but for the explication of the fluctuating construction of *Ἀισχυμαι*, as it is alleged to be, no plausible pretext can possibly be resorted to.

I must next enter my unqualified dissent against the implied supposition that *Ἀισχυμαι* is a future, which, though unsanctioned by the practice of the Greeks, is uniformly, but tacitly assumed, when its force is pointed directly upon *Ἀρχαγγελοι*. It is on the idea of its being a future alone, that the advocates for a dative after it are enabled to give any thing approaching to a sensible or rational explanation of the remainder of this, and the whole of the following verse. It is very singular that this, which certainly forms a material point in the discussion, seems to have entirely escaped the notice of your learned commentators.

On the other hand, I entertain very strong doubts, of the propriety of considering μένος and χόλος as nearly equivalent in meaning, and merely forming a chiasm *οὐτρολογία*. Such repetition is certainly too awkward to figure with any kind of respectability in so narrow a space. Had Homer used μένος καὶ χόλον immediately in succession, though perhaps no instance of such connexion and sequence can be produced from his writings, still he might have been intelligible, and only guilty of what we might esteem an unnecessary redundancy. Such redundancy would scarcely be felt, and would be linked by the closest affinity to many similar expressions, largely interspersed through his works. This, at the same time, really seems to me to be the only serious objection against implicitly adopting the explanation of Eustathius, Heyne, Porson, and their followers; but even this is of too great magnitude to be overlooked.

In a close analysis of this passage, the first word that requires examination is δέ. This particle is not placed here, nor any where else, to form a counterpart to αὐτάρ, or μὲν, as grammarians have supposed, and too readily believed. It must, of necessity, always be connected, and derive its force, in every instance, from something antecedent. No author could ever begin a book, by making this the second or third word of his introductory sentence, were it even requisite, that αὐτάρ should be employed before bringing it to a conclusion; and though after introducing δέ, an alternative may be suggested, which may require the presence of αὐτάρ, still it certainly does not follow that δέ is placed in the preceding member of the sentence, merely as the harbinger of αὐτάρ, or any other conjunction whatever. Its object is to show, however obscurely that may at times seem to be done, that the meaning of the expression with which it is connected, is, *dependent upon, connected with, or a consequence from what had already been said in the sentence, sentence, or member of a sentence preceding*. Being, in fact, originally the imperative of Δέω, it retains throughout a portion of the signification of its root, and implies, *connect, join, draw as an inference immediately flowing from what has been said*. It may accordingly, in many instances, be translated, *consequently, in consequence, or, in consideration of what has been said*; and in the passage under discussion, it connects this new sentence with all that had been addressed, directly or indirectly, to Agamemnon before, particularly in lines 275 and 6, and the allusion to him in the conclusion of the preceding verse—ἐπὶ πλεῖνεσσιν ἀνάσσει. Upon uttering these words, indeed, Nestor's mind must have been very naturally led to what follows, and he accordingly proceeds to subjoin, *Do thou then, in consequence, or in consideration, of what I have said, &c.*

The next question is, what are we to understand by the word μένος? As its significations of courage and resentment are equally inadmissible here, it may not be improper to produce a few passages from Homer himself, in which these meanings can either not be applied at all, or must be modified by the presence of a peculiar accessory idea arising from the native energy of the term. It may be worth while to premise, that Suidas explains it, ὀργή, ὀργή. If we may trust to

Homer himself, it conveys an idea of something of a still higher kind than *χόλος*.

Καῖος (Achilles) γ' οὐκ ἔβριμαι σβίσσαι ΧΟΛΟΝ, ἀλλ' ἔτι μᾶλλον  
Πηλεΐδῃται ΜΕΝΕΟΣ.

II. ix. 674.

It should seem, that in this quotation, *μένος* means nothing more than an inflexible obstinacy of resolution not to yield to any solicitations from the Greeks. But if it must be translated *wrath* here, it must mean something of a stronger kind, more permanent, more obstinate than *χόλος*, which Suidas defines by the restrictive qualifying epithet *προσκαίρον*. Hence it must follow, in correspondence with the definition and application of these terms, as they are given in your 9th Number, that *μένος*, clearly expressive of something that rises above *χόλος*, is more worthy of the dignified and deliberate Agamemnon, than that momentary burst of passion, which is ascribed to Achilles by means of the feebleness of *χόλος*.

Δαίμονα, φέβει σὶ τὸ σὸν μένος.

II. vi. 407.

Here it may mean, thy obstinate courage, that unyielding characteristic bravery of thine; or simply, thy obstinacy in not complying with my wishes. It is Andromache to Hector. Though courage may, indeed, be the meaning of *μένος* in this passage, it is impossible not to feel that it is a species of it, which borders on headstrong impetuosity (*ἄρμη*) of temper.

καὶ πρὶν ἀπόπευε πένν μένος.

Φ. 340.

Nor discontinue thy peculiar or characteristic impetuosity; that is, the violence of thy flames. The words are addressed to Vulcan, and imply neither courage, nor deliberate resentment.

Ἀλλὰ πατὴρ οὐμός φρεσὶ μένεται οὐκ ἀγαθῇσι,  
Σχέλιος, αἶν ἄλιτρος, ἱμῶν μόνων ἀπειρώς.

II. Θ. 360.

Counteracts my vehement, or ardent wishes, the vehemence and ardor of my inclinations and attempts. Here the allusion is simply to great impetuosity of mind, not, surely, to resentment.

Ὅσθα μιν, εἶον ἱμὲν μένος ἱμπεδόν, οὐκ ἐπιμυθέν.

Od. xix. 493.

You know how firm, how unconquerable my temper of mind, my resolution is. The garrulous old nurse of Ulysses, on this most interesting occasion, had no temptation, surely, to celebrate her resentment, or her courage.

ἱπποκομίνοι μινὶ σφῶ.

Od. xiv. 262.

In compliance with their unruly temper; yielding to the impulse of unbridled and impetuous passions. Pope seems to have caught the spirit of his original here:

But away'd by lust of gain, and headlong will,  
The coasts they ravage.

Ἐπειδὴ νῦν μένος ἰστί, δάσχατον, οὐκ ἐπιμυθέν  
ἱπποκομίνοι.

II. v. 892.

Thou hast thy mother Juno's peculiar temper, (which he defines to be) intolerable, inflexible.

From these passages, then, and it were an easy task to add numberless other instances of a similar tendency, it appears, that μένος embraces something more than the meanings, "courage, strength of mind, and dignified, deliberate resentment:" that it is equally expressive of obstinacy, and violent impetuosity, without any consignificance of courage or resentment; and that when restricted by a personal pronoun, it most commonly means the peculiar temper, or disposition, of an individual, especially when it is brought more conspicuously into notice by the operation of any temporary excitement. The nice distinction drawn betwixt μένος and χόλος by your learned correspondent, with the restriction of the former to Agamemnon as fitly characterising the exalted qualities of his mind, and the limitation of the latter to Achilles, will scarcely be admitted to be correct. The "dignified resentment" expressed by μένος, and represented as becoming the majesty of the commander-in-chief, will be found in the 267th line :

• ἦλθεν ἐγὼ παύσασα τὸν μένος,

applied to the "furious" Achilles. The word χόλος, on the other hand, is applied, whatever shade of fury or rage it may imply, to Agamemnon by Calchas, whom, as the minister of heaven, and consulted in that character, we are intitled to consider as unbiassed by attachment to the hero, or disaffection to the Sovereign. Besides, whatever may be the degree of Achilles' wrath, described by Μῆνιν in the first line of the Iliad, the same measure of it is attributed to Agamemnon on this occasion, by the word ἐμῆνιε, in line 247; and is it at all likely, that Nestor should have displayed such fear of offending Agamemnon, as is ascribed to him, by using an expression bordering on rudeness, and so little delicacy for the feelings of him, who was evidently the person injured, and whose wrath alone was likely to prove dangerous to the Grecian cause? But your learned correspondent seems to entertain an opinion, that one may with propriety, and even politeness, say any rude thing of another, even before his face, provided he has the good sense not to address himself *directly* to the object of his incivility.

After this explanation of the terms, it is only necessary to look back to lines 275 and 276, to discover, that Nestor, whilst he warns Agamemnon not to take away the prize of Achilles, which the warrior owed not to the generosity of the commander-in-chief, but to the bounty of the Greeks, indirectly insinuates by the expression, that however pre-eminent he might stand in point of dignity, there was a deference due to the allotment of the united army, which every motive of prudence forbade him to neglect.

Hence Agamemnon is viewed through the whole of this harangue of the veteran sage, under the double relation of commander-in-chief of the allied armies, and the antagonist of Achilles; and as the hero was the darling of the army, and defence of the Greeks, the latter relation is uniformly represented as likely to affect the former, and be productive of consequences, which, at the time, could be but obscurely foreseen. This last appeal to him, accordingly, the substance of the disputed lines, seems intended by the aged counsellor, to influence and

regulate his conduct in that double capacity in which he then appeared. On the other hand, the only relation alluded to, directly, or indirectly, when Nestor addresses Achilles, is that of an injured man to a person, who, however arbitrary and unjust, was intitled to submision, as the admitted head of the allied forces. On this argument alone, and on none better, does he recommend to Achilles the control of his irritated feelings and wounded pride. In the 281st line, too, he urges the point of his superior dignity from an ampler sovereignty over more numerous subjects; and no sooner is this allusion made a second time to the confederate army and Agamemnon's command, taken in connexion with the idea of that general's haughty threat, and impolitic violence, which must have been present to Nestor's mind, than the prudent advocate of conciliation feels a natural and irresistible impulse to suggest the imperious necessity of self-command: consequently, he proceeds to offer him the advice, *Ἀτρεΐδῃ, σὺ δὲ καὶ ἑὸν μένος*; which may, perhaps, consistently with the spirit of the preceding analysis, be paraphrased in nearly the following terms: "Do thou, then, Agamemnon, in consideration of thy temporary sovereignty over a numerous and ill-united army, which will be jealous of every stretch of power, and particularly disposed to resent thy interference with what they have awarded as the meed of honor, over-rule and restrain within due bounds that impetuosity of temper, that propensity to overbearing and arbitrary measures, which has manifested itself but too conspicuously upon the present unfortunate occasion." This arrogant disposition, so characteristic of the elder of the *Superbi Atridae*, as Horace justly denominates them, and which is so thoroughly established by every portion of his conduct on this occasion, is set in a strong light by the indignant remark of Achilles,

*Ἄλλ' ἔκ ται ἰρίω*

*ἢς ὑπερηβίσεις τάχ' ἂν ποτε θυμὸν ὀλίσσω.*

Il. i. 204.

I am inclined, therefore, to consider this first member of the sentence as an oblique allusion to Agamemnon's conduct, which Nestor contemplated as the prelude of future outrage, and as conveying a suitable warning against the adoption of any measures so decidedly pernicious to the common cause in which they were embarked. Professor Dunbar, indeed, appears to have felt the whole force of this explanation and remark, without having evolved his ideas upon the subject more fully than seemed absolutely necessary in his cursory illustration of the passage. It would certainly be the height of rashness and absurdity to declare dogmatically, that this *must* be the meaning of the expression; and it is unquestionably still more absurd to be *angry* with any person, who may entertain a different opinion: at the same time it is tolerably confirmed by parallel expressions, and entirely obviates the objectionable repetition of the same idea by *μένος*, and *ῥῆμα*.

Much has been said by two of your correspondents about *αὐτῶν*, as if the meaning of the passage rested entirely upon the idea which it conveys, though I doubt much if they differ from each other so widely as themselves seem to imagine. If they would examine Mr. Horne Tooke's account of the word *but*, which is in as much danger of being

justed out of its place, as expressive of something equivalent to *αὐτάρ*, they would find that *it*, too, means in addition, and that the objection or opposition, implied in the two consecutive sentences, or members of sentences, betwixt which it intervenes, rests more properly upon the turn of the expression by which it is preceded and followed, than upon the meaning of the single term itself. The same thing then seems to hold true of *αὐτάρ*. In regard to the Greek conjunction, indeed, without plunging into the oriental or other languages for its meaning, we may find, not far from the surface, its radical and proper signification in *αὐτε ἄρα* (*αὐτ' ἄρα*) of which it is obviously a contraction. Its signification, accordingly, may be, "now again," "then again," "nay, what is more," "nay further," "and further," or simply, "further;" and by one or other of these meanings it might be properly translated wherever it occurs. The supposed deviation of the English *but*, and the Greek *αὐτάρ*, in the progress of language, from their radical significations, is imaginary, rather than real. But whatever force this argument may have, I find no difficulty in dispensing with its aid upon the present occasion. *Αὐτάρ* may have all the energy, or opposition, or objective force, so strenuously contended for, and yet stand with perfect consistency as a particle of relation betwixt the two members of the disputed sentence. *Αὐτάρ ἔγωγε* has the same meaning here as in the two following passages, quoted by one of your disputants, and to them I shall make no addition:

Μήτηρ μιν τ' ἰμέφσει τοῦ ἱμμεται· αὐτὰρ ἔγωγε  
Οὐκ οἶδ'.

Od. i. 215.

"My mother indeed says, that I am his son, *but*, that is, but whether this be so or not, I do not know." When an advice is offered to any person, the uncertainty of him who gives it, whether it may be followed or not, justifies a similar use of *αὐτάρ ἔγωγε* in such expressions as the following:

Καὶ σὺ, φίλος,  
"Ἄλκιμος ἴσος", ἦν τις σε καὶ ἐφίγνων εὖ ἴππῃ.  
Αὐτὰρ ἔγων ἔτι νῦν θοὴν πατελεύσασμαι ἥδη.

Od. i. 301.

Take the following lines as containing a tolerably correct specimen of the meanings of *Αὐτάρ*:

"Ἥραισσι μιν δῶκε Διὶ Κρονίῳ δακτύλῳ·  
Αὐτὰρ ἄρα Ζεὺς δῶκε διακτύλῳ Ἀργυρόνῳ·  
Ἑρμῆας δὲ δακτὺλῷ δῶκε Πήλοισι κλεῖπτον·  
Αὐτὰρ ἰ αὖτις Πήλοφ' ὤκε' Ἀτρεΐδῃ, καμὲν λαῶν·  
Ἀτρεΐδῃ δὲ θοήσων δῶκε παῖδων θύιστον·  
Αὐτὰρ ἰ αὖτις θύιστ' Ἀγαμέμνονι δῶκε παρθένῳ.

Il. ii. 102.

Vulcan gave it indeed, &c. then next again Jupiter gave it, &c. then Mercury gave it, &c. and next again, moreover again, Pelops gave it, &c. The English word *and*, in fact, expresses all the poet's meaning here by the terms *Αὐτάρ* and *Δι*, as correctly as *But*, or any other particle in the language. Were an Englishman, unaccustomed to Greek, detailing a similar succession of transfers, the chances are many, that he would employ *and* alone to mark each new succession. *And* certainly implies no opposition.

As if he had said, "Such is my advice, which I" (as every other person, who takes it upon him to offer advice) "wish and expect you to follow; *but*," that is, "whether you shall do so or not, which entirely depends upon yourself, I shall now," &c. In the same manner, σὺ δὲ παῦε τὸν μένος· αὐτὰρ ἄγῳγε, in consideration of thy relation to the confederate army, control thy unruly temper, the source of thy impetuous and arbitrary measures; but, that is, but whether in this particular instance thou shalt listen to my advice, and feel it to be thy duty to comply with it, or not, I for myself, and from a personal conviction, that what I am to add is of the last importance in our present circumstances, in the humblest manner intreat thee, &c.

Nestor seems to think, that Agamemnon's neglect of his former, and more general admonition, could scarcely be attended with consequences so dangerous, as those which must inevitably follow from the defection of Achilles, and he therefore converts the simple recommendation into the emphatic intreaty.

The only remaining phrase, that seems to stand in any need of explanation, is Ἀχιλλῇ μεθέμεν χόλον. No passage in Homer, perhaps, is precisely similar to this in point of construction, except μεβίμεν Ἐκτορι νίκην. II. XIV. 364. One of your correspondents, indeed, by what I am inclined to consider a false construction, though the difference is not very material to the sense of the passage, which is sufficiently obvious, adduces another, merely, it should seem, to have an opportunity of substituting ἴον, or πέλτον, for τοῦτον. In that sentence, II. XVII. 418. τοῦτον, I should imagine, is governed, not by μεθήσομεν, but by ἐρύσσει, in the following line, the meaning being clearly, Shall we give or yield up to the Trojans—what? the two points which follow, the liberty of dragging *him* to their city, and carrying off the glory! Here, consequently, the *infinitives* become the substitutes for an accusative. Now I feel no disinclination to the application of either of these passages in illustration of the expression under review. "To give up, or yield," as far as I comprehend their meaning, will suit as well, when applied to Ἀχιλλῇ μεθέμεν χόλον, as, "to dismiss." Will your learned friend,—the favor I ask of him is not great,—substitute in one of the sentences quoted above, μεβίμεν for μεβίμεν, thus, μεθέμεν Ἐκτορι νίκην, and place λίσσθαι before these words? He will surely admit, that this can only mean, "I intreat some person to yield up the victory to Hector;" and what can possibly be his objection to translating so here also, "to give up *thy* wrath," (some *person's* wrath must be meant, and as he to whom a speaker addresses himself has no power of giving up what is in the breast of another, it can only mean "*his* own,") "to Achilles," that is, "to gratify Achilles, because he is the great defence, &c. and ought to be conciliated by sacrifices on thy part, his services being absolutely indispensable to the successful issue of the enterprise." There is a passage suggested to me by a note in Lord Monboddo's *Origin and Progress of Language*, vol. II. p. 158. 8vo. Edin. 1774. which seems to bear more directly upon this point, than any that has been introduced into this discussion by the rival critics, though I cannot agree with the learned Judge, or his friend, in slavishly adopt-

ing the translation of the passage from Herodotus here. The cases are by no means parallel. The words to which I allude are Ἀθηναίων τοὺς ἀμαρτὰς—πᾶσας μετιέναι. 8. 140. "I forgive the Athenians all their misdeeds;" hence, says his Lordship, the passage under our immediate consideration ought to be translated, "I intreat thee to forgive Achilles for his passion." This I cannot willingly admit; and as I have granted, that in such expressions the verb signifies, perhaps always, *to give*, or *yield up*, that radical and universal meaning must not be lost sight of in the course of this illustration, but carefully traced out and rigidly applied. Now it appears to me, that though a person may properly and strictly be said to have it in his power to yield up only that which he has in his own possession, there are two cases wherein the surrender, though not of a thing actually in your possession, may really be said to be made by you as truly as if it were. These are, first, when you have an assumed or admitted claim to something in the possession of another person, which you do not choose to insist upon being made good to you: and secondly, when the justice of your claim is still a matter of dispute, and not finally ascertained, you may be said to yield the subject of contest by withdrawing your claim before decision. Now in each of these instances of surrendry you may, I conceive, employ the verb μετιέναι with equal propriety. When the victory is resigned to Hector, his foe is understood to yield up his claim to a thing, which neither party has established his right to, and which each might still make efforts to retain. When, again, a person has been guilty of any punishable offence against another, which the ancients seem by the language that they hold to have, in early times at least, considered as commutable with some pecuniary, or other compensation, deemed equivalent to the amount of injury sustained, the remission of the offence by the injured individual is represented in language as the yielding up, giving back, or not insisting upon the payment of that mulct or penalty, which might be justly claimed, and exacted as due. Hence, in the sentence quoted above from Herodotus, the verb μετιέναι properly means, to give back, or yield up to the Athenians that claim to indemnification for their former misconduct, which might, in the conception of him who uses the expression, be in equity insisted upon. The surrender of every such claim as this, accordingly, must be viewed in the light of an indulgence granted to the person in whose favor it is made. When, in the third place, a surrender is made of what is actually in your possession, whether of material objects, or of the passions and sentiments, which occupy the mind, it must always be understood, that you do so to gratify the person in whose favor the resignation is made; and the object conceded forms an accusative after μετιέναι, the person to whom the concession is made being announced by a dative. Thus speaking of a surrender of his arms to the invaders of his dismal abode of misery and pain, Philoctetes says,

ἴφριμα  
 ἔχοντα, μήτ' ἄπονα, μηδὲ τῷ τίχῃ  
 Κίνοις μετιέναι ταῦτα.

Soph. Philoct. 770.

To give them up for their gratification, which would certainly be done, if they were yielded at all.

Suidas furnishes us with the following passage, as a quotation from the Ajax of Sophocles :

καὶ δὲ ἀνδράσιν φίλοις  
Γνώμης κρατῆσαι, τὰς δὲ φροντίδας μεθεῖς.

Now, if your correspondent will grant us what he assumes to himself, the indulgence of being permitted to introduce a dative here, say φίλοις, the latter clause of the sentence will mean simply, "yielding or giving up to thy friends, (that is, to gratify them and their wishes,) those agitations of mind, whatever they may be, expressed here by φροντίδας." In the same manner, I conceive, Ἀχιλλῆϊ μεθέμεν χόλον to signify, to give up your resentment to Achilles, that is, to sacrifice it to the most important of all objects, the conciliation of a man, whom we cannot dispense with. Though constructed in a manner similar to the quotation from Herodotus, the expression of Homer is not so far equivalent to it, as to admit of a translation by the same English words, an idea which Lord Monboddo has too rashly adopted, and hastily ratified, by the sanction of his approbation. This change, which seems necessary from the genius of our language, does not proceed from any new character superinduced upon the native significancy of μεθεῖμι. In English, a different verb must be employed, according as we consider on the one hand the object given up as merely an imaginary, or real claim, and on the other, as something, which the surrenderer has actually in his possession. In either case, however, there is obviously a surrender of something, which, it is understood, may prove gratifying to him, in whose favor the resignation is made. These several views of the force, which μεθεῖμι appears to derive from the relation in which it stands to the words under its government, might receive much light from an enumeration of expressions in the Latin language, similarly connected with, and influenced by, the corresponding and nearly equivalent terms, *remitto* and *condono*; but in illustrating from a different language, it may be prudent to be concise. Though *condonare peccata Atheniensibus* may signify, "to forgive the Athenians their misconduct," it does not follow, that *condonare inimicitias reipublicæ* ought to be explained by saying, to forgive the commonwealth its enmities; yet the verb *condonare* does not assume a new character in the latter expression, but intimates, in both instances, a surrender of something for the gratification of those for whom the resignation is made. In such expressions, Scheller has properly expressed its meaning by, *Iemanden zu Gefallen etwas unterlassen*. *Remittere*, which seems very nearly connected with μεθεῖμι, is construed in the same manner, and admits of the same change of signification, (if that can be so called, which is a mere difference of idiom in the two languages) according to the relation in which it stands to the words immediately under its regimen. One might almost be tempted to think, that Horace had Ἀχιλλῆϊ μεθέμεν χόλον in his eye, when he wrote,

Protinus et graves

Iras

Marti redonabo.

Carm. lib. iii. 3. 30.

To gratify and conciliate Mars, I will sacrifice my bitter resentments.

These expressions, if there be any analogy betwixt the two languages, a position which scarcely any one will be hardy enough to deny, clearly demonstrate that though in the passage from Herodotus *μεθίστημι* may be properly enough translated by the English verb to forgive, yet in such passages as that under discussion, it cannot be rendered by the same verb, and can mean only, to sacrifice resentment to Achilles; that is, in order to gratify, and consequently to conciliate him. The reason why so great a sacrifice as this is required at the hands of Agamemnon immediately follows; because he is incontrovertibly the great safeguard and bulwark of the Grecian host.

Notwithstanding, however, all that has been done to establish this explanation by argument and quotation, I am very far from presuming upon its conveying precisely those sentiments, by which the sentence was dictated to the mind of the unrivalled Bard. I do not conceive, that this new attempt to elucidate these lines, differs substantially from those opinions, which have been already advanced by our ablest Critics; nor will any charge of puerility, or ignorance of Greek, that polite argument in proof of his own superiority, which your illustrious friend has brought forward with such triumph, deter any man of sober sense from being guided by his own deliberate judgment. Take the sentence in whatever way you will, there are difficulties to be encountered, which I question, whether the ingenuity of any commentator will ever be able to resolve. So unsatisfactory are the explanations, which have hitherto been offered respecting them, that they appear to have in some measure baffled the acuteness of the most sagacious; and many a century may elapse, marked by the mutual recriminations of angry Critics, ere a second Porson arise, to dart a beam of light and intelligence through the deep obscurity of such subjects of dispute. Guided by such sentiments as these, and unprejudiced by any presumptuous confidence in the accuracy of my own explanation, I shall not be disobliged by being opposed or refuted; much less shall I assume a tone of ill-temper or irritation upon so trifling an occasion. It is not only unmanly in itself; it is degrading to the cause of classical literature; it is unworthy the dignified tranquillity, which ought ever to predominate in the bosom of the retired worshippers at the shrine of Antiquity, to fall to wrangling about a disputed line of an ancient, with peevish scurrility. Let us canvas each other's opinions freely and candidly; industry may be stimulated by exertion; and from the collision of minds, mutually excited, the republic of letters may eventually derive some benefit; but every genuine friend to the good cause will, on all occasions, decry the meanness of personal abuse; he will despise it, when he has the misfortune to be assailed by it; he will uniformly discourage it in others; and as far as concerns his own practice, and his own principles, if he esteems the opinion of mankind, himself, or his pursuits,

———— Cane pejus et angue  
Vitabit. —————

A. R. C.

## SUPPLEMENTARY NOTES

To Mr. Barker's Edition of Cicero's Two Tracts.

, NO. II.

THE two following Notes are taken from the *Varia Lectiones* of Muretus :

*De Senect. c. 4.*

[Though the reading of *postque magisque* is evidently wrong, yet Ernesti has retained it, and seems to have overlooked the subsequent conjecture of Muretus.]

“Ennii versus de Q. Fabio Maximo ita vulgo apud Cic. leguntur,

*Ergo postque magisque viri nunc gloria claret ;*

sed in multis veteribus libris eorum postremus ita scriptus est,

*Ergo magisque viri nunc gloria claret :*

ut valde verear, ne quis, ut versum, ad cujus mensuram aliquid deesse videbat, expleret, de suo addiderit illud *postque* : ego autem potius crediderim illud *magisque* geminandum esse ; non raro enim contigit, ut ex voces, quæ geminandæ erant, semel tantum ab imperitis librariis ponerentur : notum est autem *magis magis*, et *magis magisque*, sæpe ab antiquis scriptoribus dici, pro quo Ennius fortasse dixerit *magisque magisque*, ut sit simile illo Catulliano,

*Omnibus inque locis celebretur fama sepulti ;*

*Clarescatque magis mortuus, atque magis.”*

*Var. Lectt. l. v. c. 14. p. 135. Edn. Ruhnken, Lug. Bat. 1789.*

*De Senect. c. 23.*

“Jocatus est, ut solet, Plautus, cum in *Pseudolo* ita cum lenone loquentem induxit coquum,

*Quia sorbitione faciam ego te hodie mea,*

*Item ut Medea Peliam concorrit senem :*

*Quem medicamento, et suis venenis dicitur*

*Fecisse rursus ex sene adolescentulum,*

*Item te ego faciam :*

neque enim Peliam Medea, sed Æsonem e sene juvenem reddidit ; cum autem recepisset, idem se facturam Pelix, effecit, ut infelix senex natatum suarum manibus concideretur : quod si coquus ille item fecisset juvenem Ballionem, ut Medea Peliam fecerat, non sane bonam neque expetendam operam ei dedisset : fieri etiam potest, ut personæ servierit, et cum loquentem induxisset hominem sordidum et abjectum, de industria perperam ab eo narrari veterem illam fabulam fecerit : quod si Ciceronis etiam illud e *Catone Majore* ita legendum est, ut sane legendum puto, *Quo*

*quidem me proficiscentem haud sane quis facile recoxerit* : nimirum tale aliquid hic quoque comminiscendum est: nam aut decorum id, et consentaneum Catoni credidit, quod et memoria vacillare γεροντικόν ἐστίν, et interdum habet aliquid gravitatis in magnis viris minus, accurata fabularum et talium rerum cognitio; aut hoc quoque inter μυθωνικά Ciceronis ἀμαρτήματα numerandum est." *Var. Lectt.* l. iv. c. 10. p. 132. I recommend the reader here to turn to the LXXIXth page of my little work.

The following Note is taken from Valckenaer's *Callimachi Elegiarum Fragmenta* :

*De Senect. c. 14.*

"*Minuta certe pocula convivis Atticis commendabat Socrates in Xenophontis Symp. p. 512. 35. ἦν, inquit, ἡμῖν οἱ παῖδες μικραῖς κύλιξι πυκνὰ ἐπιψεκάζουσιν. ἵνα καὶ γὰρ ἐν Γοργείοις ῥήμασιν εἶπω· οὕτως οὐ βιαζόμενοι ὑπὸ τοῦ οἴνου μεθύειν, ἀλλ' ἀναπνεύμενοι πρὸς τὸ παιγνιωδέστερον ἀφιζόμεθα* : hæc verba spectabat Ciceronis Cato Major de *Senect.* in his c. xiv. p. 422. *pocula—minuta atque rorantia* ; *Librum Saturnaliorum vii.* sic orditur Macrobius, *Primis mensis post epulas jam remotis, et discursum variantibus poculis minutioribus* : cum his comparat Pontanus Varronis ista, *Dum sermone cœnulam variamus*, sed Macrobii convivæ tacebant; quæ enim posui hæc continua sequuntur : *prætextatus, solet, inquit, cibus cum sumitur tacitos efficere, potus loquaces* : *at nos et inter pocula silemus* : *discursum* correctoris est scioli; *discursim variantibus* est in redd. *primis* : non dubitanter corripo, *discursim rorantibus poculis minutioribus* ; quod habet a Cicerone, atque ita placuit Macrobio, ut et alio transtulerit (ut Xenophontis ἐπιψεκάζειν Lucian. T. i. p. 686. 58.) vii. *Saturn.* initio c. 9. *Exangelus—exercebo, inquit, Disarum nostrum, si tamen minutis illis suis et rorantibus responsionibus satisfaciet consulenti* : hic Pontanus meminit *poculorum Ciceronis rorantium* : illuc etiam spectat Macrobius ii. *Saturn.* c. 8. p. 349. *an Platonem æstimas haurienda passim vina suasisse, et non magis inter minuta pocula jucundiorẽ liberaliorẽque invitationem—non improbasse* : isto capite dicta pleraque debet Gellio V. *A.* xv. c. 2., ubi notat Cretensem quendam suæ ætatis, qui Platonicum Athenis mentiebatur, *cæbrisque et ingentibus poculis omne ingenium ingurgitabat* : in Macrobio l. 2. *Sat.* ipso initio, *convivialis lætitia minusculis poculis oriebatur*." *Lug. Bat.* 1790. p. 255, 6.

Upon the following passage I have neglected to offer a single observation, and Grævius and Ernesti have not any, though it has long exercised the pens of critics and commentators.

*De Senect. c. 20.*

*Nemo me lacrymis decoret, neque funera fletu Faxit.*

In the *Animadv. Crit. ad Cic. Tusc. Dispp.* in the *Misc. Obs.* T. iii. Vol. 1. p. 403—5. the reader will find many remarks,

which, however, contain nothing, which is satisfactory, upon this passage. [As I have mentioned the *Misc. Obs.*, I will here take the opportunity of remarking the following Note on C. Nepos *Miltiad.* c. 8. §. 4. in Vol. ix. T. ii. p. 201.: "*Mira comitas* : plane puto assentiendum Schotto, qui hic scribit *communitas*, ut intelligatur æquabilitas illa, quæ se anteferebat nemini, sed reddebat omnibus *communem*:" in the XLIVth page of my work on the words *comeni erga Iasandrum atque humanum*, I have cited Grævius, who says, "*Meus antiquissimus et Bithocan. communem* : nec dubito id in aliis quoque codicibus reperiri, sed neglectum ab eruditis fuisse, cum tamen nihil certius sit, hanc esse Tullii manum." In the *Galean* MS., as the reader will see by turning to the ciii. p. the word *communem* is written at full length.]

"*Tusc.* 1. 15. *Nec funera fletu facit* : Buherius e Cod. Leidensi rescribit, *funera lessum*, et *funera* interpretatur de muliere, quæ incipiebat *lessum* capere in pompa funebri : *funera* dictam esse hanc feminam, jam monuerat ad hos versus Ennii Scaliger in *Catalectis*, et Vossius in *Etymol.* et vir doctus in *Miscell. Obs. Brit.* vol. i. p. 403." Ernesti's *Clariss. Ciceronica*. "*Funera* apud majores dicebantur ille, ad quas funus pertinet, ut sororem, matrem ; nam præficæ sunt planctus principes, non doloris : *funeras* autem dicebant, quasi *funereus* ad quas pertinet funus : Servius in Virg. *Æn.* 9. 487.

----- *Nec te, tua funera, mater  
Proderat, pressæ oculos, aut cunctura luri :*

Epitaphium Ennii ap. Cic. *de Sen.* 73. c. 20. et *Tusc.* 1. 34. c. 15. it. extr. sic legendum censet Scal. *Catalect.* p. 283.—— : sed libri plerique *neque funera fletu facit* : etiam apud Virgilium sunt magna sententiarum divortia," Gesner's *Thes. Ling. Lat.* "*Funera* apud Romanos dicebantur, quæ sanguine defuncto proximæ funeris ergo *lessum* faciebant, et veris lacrymis funus prosequabantur (nam præficæ planctus tantum, non doloris sunt principes), seu quæ proxima ad funus consanguinitate accedebant, et ad quas funus ipsum pertinebat : ut sunt mater, soror, uxor, avia, socrus, filia, neptis, fratris et sororis filia : has Solon terminat ἐν τῷ ἀνεψιζδῶν, i. e. citra fratris aut sororis nepotes, vocatque ἐπικηδείους κῆρος enim funus : igitur decemviri, cum leges Solonis, adjuvante interprete Hermodoro Ephesio, in Latinum converterent, τὰς ἐπικηδείας Solonis *funeras* appellarunt," Laurenbergius's *Antiquarius*. I would read here, not *fletum*, but *lessum*, if we are to understand *funera* in this sense : "*Lessum*," says Laurenbergius, "quid sit (ait Cic. 1. 2. *de Jæg.*) veteres interpretes Sex. Ælius, L. Acilius, non satis intelligere se dixerunt ; sed Acilius suspicari vestimenti genus aliquod funebris : Ælius *lessum*, quasi *lugubrem ejulationem*, ut vox ipsa significat [quod eo magis judico verum esse, quia lex Solonis id ipsum vetat] : in XII. *Tab.* *Molieres. Genas. Ni. Rudanto. Nive. Lessum. For-neris. Ergo. Habento :*

Plautus *Truculento*, *Thetis etiam lamentando lessum fecit filio.*" Gesner, in his *Thes. Ling. Lat.*, after having cited the same passage of Cicero, adds: "*Ergo his verbis lamentatio lugubris in funcribus prohibetur: lessum autem habere ea dicitur forma, qua ferias habere, habere comitia, quum hera toti familie lamentationem imperat.*" Pareus, in his *Lex. Plaut.* refers to *Truc.* 4. 2. v. 17., and to Meursius and Kirchmannus *de Funeribus*. The passage of Kirchmann is this: "Apud Romanos lota et uncta fuisse defunctorum corpora satis jam superque demonstratum est: hujus vero curam ad mulieres pertinuisse Muretus l. 3. *Var. Leet.* c. 19. probat hoc versu Ennii,

*Turquintii corpus bona famina lavit et unxit:*

dicebantur hæ mulieres proprio nomine *funera*, Serv. ad *Æn.* 7. —: sed et apud Athenienses sequiorem sexum mortuos lavisse, clarum ex Platonis *Phædone*, ubi Socrates venenum bibiturus sic loquitur, *δοκεῖ γὰρ ἤδη βέλτιον εἶναι λουσάμενον πίνειν τὸ φάρμακον, καὶ μὴ πρῶτα ταῖς γυναῖξιν παρέχειν νεκρὸν λούειν,*" p. 57. Lug. Bat. 1672. Laurenbergius, with Servius, as we have seen, says, that the *funera* were the nearest relations, and this is evident from the passage of Virgil,

— Nec te, tua funera, MATER  
Produxi, pressive oculos, aul vulnere lavi,

from which passage we also learn, that the office of washing the corpse was also performed by these *funera*; and this observation is so far important, that it reconciles the account of Laurenbergius with the account of Kirchmann.

*De Amic. c. 19.*

*Multos modios salis simul edendos esse, ut amicitia munus expletur sit:* "Græci—etiam ante reliquas dapes sal, velut *amicitia symbolum*, hospitibus apponunt," Alexander's *Geniales Dies*, l. v. c. 23. where Tiraquellus refers to "Erasmus *Chil.* i. *Cent.* 6. c. 10. et *Chil.* 4. *Cent.* 9. c. 80." Dr. Harwood, in his *New Introduction to the Study and Knowledge of the New Testament*, vol. ii. p. 269. makes the following remark: "I have only to add, that by the Ancients, salt was esteemed a sacred symbol of concord and friendship: to this our Saviour's directions to his disciples refer, who, exhorting them to cultivate mutual harmony and peace, and to maintain an inviolable union and affection one for another, saith to them, *Have salt among yourselves, and peace one with another*, Mark ix. 50.: see Wetstein in loc., who produces many passages from the ancients, in which salt is considered as a symbol of peace and friendship: see also Dr. Benson's *Life of Christ*, p. 712." Mr. Burder observes in his *Oriental Customs*, vol. i. p. 38. 3d edition, "Baron Du Tott, speaking of one, who was desirous of his acquaintance, says, upon his departure, 'he promised in a short time to return: I had already

attended him half way down the staircase, when stopping, and turning briskly to one of my domestics, *'Bring me quickly, says he, some bread and salt: what he requested was brought; when, taking a little salt between his fingers, and putting it with a mysterious air on a bit of bread, he eat it with a devout gravity, assuring me that I might now rely on him' (Pt. i. p. 214.):* among other exploits, which are recorded of Jacob ben Laith, he is said to have broken into a palace, and having collected a very large booty, which he was on the point of carrying away, he found his foot kicked something, which made him stumble; putting it to his mouth, the better to distinguish it, his tongue soon informed him it was a lump of salt; upon this, according to the morality, or rather superstition, of the country, where the people considered salt as a symbol and pledge of hospitality, he was so touched, that he left all his booty, retiring without taking away any thing with him, (D'Herbelot *Bibl. Orient.* p. 466.)"

*De Senect. c. 8.*

I shall here make the following quotation from the Review of my work, to which I have before alluded, in the *Gentleman's Magazine*: " 'I know not,' says Mr. B., 'whether Grammarians have ever observed, that *ne quidem*, in the sense of *not even*, which have generally, though they are a few exceptions, some word placed between them, is merely *nec quidem*; but it certainly is the case: we confess that this note staggered us a little, and having paused some time in considering of it, our verdict turned out against Mr. B., and we are inclined to think that he is wrong, although he gives us a very formidable array of quotations to defend his argument:

*Sed et multum frustra que laborat.*  
*Aulus idem,*" p. 442.

I could have wished that the Reviewer, to whom I am really indebted for some useful suggestions, as I have stated in my reply, had been so condescending as to present me with the arguments, by which he had at length arrived at the conclusion, which he modestly calls *an inclination to think*, that I was in the wrong: young as I am, I am old enough to pay very little regard to general assertions, even when they come from men of greater learning than himself. The Reviewer admits, that I have produced a very formidable array of quotations to defend my argument, which is founded upon these points—1. That, if *ne quidem* is to be considered as one word, the *e* is dropped, as in *nequicquam*, which is allowed to be neither more, nor less, than *nec quicquam*—2. That *nec* is often used by itself for *ne quidem*, by the ellipse of *quidem*—3. That instances may be produced from the best MSS. where *nec*, not *ne*, is used with *quidem* (I have cited an example from Justin, and I now add the following

from Velleius Paterculus, l. ii. c. 67. *Ne deflere quidem*, where Buren says — Exempl. VETUS habet NEC *deflere quidem*; and where Ruhnken adds — Sunt mihi ad manum bina editionis primæ exempla, quorum alterum *ne* habet, alterum NEC: I doubt not that, if the Latin MSS. were carefully examined, numerous examples might be soon collected) — 4. That my hypothesis very satisfactorily accounts for the origin of the phrase *nec quidem*, whereas no attempt has, as far as my reading extends, been yet made to account for it on the common hypothesis of *ne quidem*: perhaps this mention of it in your Journal may draw the attention of the philosophical inquirer into the origin of expressions to this curious subject. What a vast field is yet open for the exercise of ingenuity, and of learning, upon such points, may be seen by turning to the Review of my Publication in the *British Critic for April* 1812. pp. 353, 4, 5, 7, 8. I would earnestly exhort the Student never to rest satisfied with a bare knowledge of the use of a phrase, but to inquire, with a spirit of philosophical curiosity, into the principle, on which it rests: *hæ sunt exercitationes ingeni, hæ curricula mentis*: thus will philology and philosophy kiss each other: criticism will thus be no longer ranked among the trifling occupations of human genius; it will thus be no longer condemned as the waste of human intellect.

F. II. BARKER.

Trin. Coll. Cam. July 1. 1812.

NOTICE OF  
Q. HORATII FLACCI OPERA,

*Cum variis Lectionibus, Notis Variorum, et Indice Locupletissimo.*  
Tom. II. Londini.

Extracted from the *British Critic*, of April, 1794.

With alterations and additions.

NO. IV.

THE purchasers of a Variorum edition may in several respects be compared to jurymen, who are supposed only to know what the occasion immediately brings before them; and the writer of the preface to such an edition seems to resemble a judge, whose office it is to hold up every striking circumstance of the case, to exhibit a clear view of its general merits, and to assist those to whom he addresses himself, in forming correct conceptions, and

passing an impartial sentence. But lest we should ourselves be likened to Lord Byron, and "proclaimed for men full of comparisons and wounding flouts," we will not press these resemblances any further. Reasonable, however, we *do* call it, that he, who selects notes from various critics, who, with various degrees of talent, and for various purposes of illustration, have endeavoured to explain the same ancient author, should be expected to favor his readers with some intimation of his own opinions upon their comparative excellences, to give a short representation of the character, by which they are severally distinguished; to unfold, now and then, the order of their succession to each other; to touch upon circumstances, if there be any, of literary, or personal hostility, and perspicuously, if not copiously, to lay open the principles of selection, which may have prevailed through his own work. There is a medium between conciseness and prolixity, which men of sense are at no loss to preserve; and he, who from false delicacy, or conscious incapacity, says too little, sometimes multiplies those difficulties, which, in point of fact, are removed by him, who says too much, whether he be impelled by motives of petty ostentation, or superfluous solicitude.

General celebrity excites general curiosity, and by exciting it, makes the explanation, of which we are speaking, more necessary. What is distinctly known by an editor, may be known very imperfectly by many readers, and before they can determine with propriety upon the execution of the work, they must enter fully into the views of the person by whom it is conducted. They must see the reasons which operated upon his mind in the different structure of different parts, and then, by examining them both separately, and collectively, they will understand the whole with precision, and with justice will approve of the correspondence between profession and performance, between that which raises expectation, and that which gratifies it, between general rules and their particular application.

It is the custom of scholars, and perhaps the duty of reviewers, to compare the materials of a Variorum edition, with the contents of those learned works, from which they are extracted. But such toil ought not to be imposed upon the general classes of readers; and indeed one great and characteristic use of such an edition, is to supersede the necessity of laborious and complicated inquiry, to collect what was before scattered, and to throw within the reach of many, that information, which, in the ordinary course of things, is accessible only to few. The superficial and the learned are alike expected to read it, and the same explanations which add to the knowledge of the one, tend at the same time to guide the decisions of the other.

We admit without reluctance, and without reserve, the discretionary right of an editor to reject one critic, and employ another;

to use the works of the same critic more or less ; to dismiss and recal him at will, or at will to retain him in perpetual service. But there are cases, where we may also insist upon the right of a reader, to be informed of the causes, which have produced such preference, and we conceive, that in stating such causes, an editor would meet with many valuable opportunities for showing the justness of his choice, the delicacy of his taste, and the adaptation of his *previous researches* to his immediate design. They who deny this right, are governed by rules, which are to us totally unknown ; and they who contend for it, will have on their side the general wishes of those who read, and the general practice of those who write. As to the exceptions which might be adduced, and of which we are ourselves well aware, they are not very formidable, either from number or authority ; and the plea which they furnish may easily be invalidated, by the examples of Grævius, of Gronovius, and other illustrious scholars, whose characters the learned world has long contemplated with reverence ; and whose works have spread before inferior writers such models of regularity, as may be understood without difficulty, and imitated with advantage.

Of the critics, whose observations are admitted into the Variorum edition of Horace, many stand in the highest class of literary eminence ; and upon the whole, we are convinced that they who have written most ably, appear most frequently. But in order to secure the assent of our readers to this general position, and at the same time to preserve that accuracy, which, in justice to the editor, and to the public, we have attempted in every part of our observations upon this splendid work, we must descend to a more particular statement.

In our former Review, which was chiefly employed on the catalogue, we took the liberty of remarking, that one conjecture of Bishop Hare, one explanation by Dr. Taylor, and one emendation by Taylor's friend, are omitted in the second volume of the Var. edit. That in neither volume can be found the contents of Wakefield's *Silva Critica*, Parts I. and II. nor of Markland's *Epistola Critica* ; that from the *Epodes*, to the end of Horace's work, *De Arte Poetica*, the Observations published by Markland, at the end of the *Insidæ*, are by mistake ascribed to the very learned Mr. Bowyer ; and that from Waddelus, who in thirty-one places might have furnished interpretations, or conjectural readings, for the second volume, only one emendation is produced, videlicet, on verse 112 of the 18th Epist. lib. 1. Now we leave it with our readers to decide on the comparative merits of the criticisms which are, and of those which are not, inserted from Waddelus. But we are confident that they will not blame our fidelity, in vindicating Markland's claims to Markland's observations ; and we trust, that

they will be disposed to praise our industry, in communicating from Hare, Taylor, Wakefield,<sup>1</sup> and Markland, those materials, which it would have given us great pleasure to see in the Variorum edition, and which, from their intrinsic worth, are intitled to the notice of scholars.

After careful inquiry, we are compelled to acknowledge that the fate of several other critics is not only various, but to us, more than once inexplicable. Some, like the ἀγγελοι, or the ἐξάγγελοι, in the ancient drama, come forward, tell their tale, depart, and return no more. Others, like the leading Dramatis Personæ, appear and disappear, as occasion may seem to require. A third class, like the chorus, when they have once taken their station, preserve it to the close. Something like this, in an uncommon manner, and to a degree uncommon, may be done with the distinct knowledge and deliberate choice of an editor. But wheresoever it is done, we could wish to have been previously informed of peculiarities, which, however irregular in appearance, may in reality be quite judicious.

The names of Desprez, Sanadon, Dacier, Muretus, Bond, and Pulman, as *subjoined to their respective notes*, do not occur again after a few first odes of the first book. Barnes's Homer is quoted once on the second Ode of the same book, and no more. The notes of Rutgersius do not appear beyond the same book. Zeunius is for the first time introduced in the first Ode of the second book, and is used, more or less, to the conclusion of the second volume. The notes of Lambin, Cruquius, and Torrentius, are employed in the first and second books of the Odes. No traces are to be found of them in the third book. But in the fourth, they re-appear, and do not again vanish in the succeeding parts of Horace. Baxter, Gesner, Cunningham, and Bentley, are happily found through the whole work. The same, probably, may be said of Linnæus, from whom we learn, among other particulars, that palma, the third text word in the second line of page 2, vol. i. means Phoenix Dactylifera; and that Hirudo, the last text word, in the last line of the last page of vol. ii. means Hirudo Medicinalis. The Venusinæ Lectiones of Klotzius are very properly employed through the Odes, and, so far as they could be, in other parts of Horace. From Janus, copious extracts are made through the four first books of the Odes, and his edition, it is well known, extends no further. Markland's conjectures, subjoined to the quarto edition of the Supplices Mulieres, and Wakefield's Obser-

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<sup>1</sup> Knowing that Mr. W. does not use accents in his *Silva Critica*, in his Translation of St. Matthew, and many other of his learned writings, we, in our Review for February, excepted him from those who used them. But, on consulting his Observations, we find accents used there, though not in any passage quoted by the correctors of the Var. Edit. of Horace.

vations, published in 1776, are turned to a very good account. Waddellus is seen about eight times in the first volume, and once in the second. A few detached remarks, from Bos, Toup, Schrader, Mr. Gray, and the Adventurer, occur in the first volume of the Var. Edit. and in the second, we find a note from Dr. Warton's Essay on Pope, vol. II. where the Doctor had in view the Epigram of Philodemus in Reiske's Anthologia.

To these we may add two original and very unimportant explanations, communicated to the editor, on the first and second Odes of the first book; one statement, accompanied with disapprobation, of Mr. Wakefield's interpretation of the word *grave*, in Ode II. lib. 1.; one alteration in a line of Ennius, quoted by Baxter, on line 11. of Epode XVII.; and one very disputable change of punctuation on line 4. Ode XXXVII. of the first book, which may or may not be seen in any of the printed editions, and was from memory imparted to Mr. Homer, by a person who had no claim to the merit of proposing it. Of the information derived from Taylor's Civil Law, and Hare's Epistola Critica, which are mentioned in the catalogue, and from a book of the latter, called "Scripture vindicated," which is *not* mentioned in the catalogue, but referred to in the notes, we have already spoken. It remains for us to express our firm conviction, that the value of the Var. edit. is considerably increased by the readings which Dr. Combe has produced from six manuscripts in the British Museum.

In regard to Muretus, Rutgersius, Desprez, Sanadon, Dacier, Bond, Pulman, and Schrader, we would be understood to have spoken of the *notes*, which are immediately and expressly taken from their respective writings, and inserted in the Var. edit.; for we find the names of most or all of them occasionally and concisely mentioned, either in the VV. LL. of the work before us, or in notes selected for that work from other writers, and especially in the notes of Janus and Bentley.

Here we think it incumbent upon us to notice a few circumstances with respect to Janus. In pages 93 and 94. of the Bibliotheca Critica, Part IV. the learned and acute Mr. Wagner has written several strictures upon Janus, some of which we shall enumerate. Janus, on v. 32. Od. II. lib. 1. seems to say, that Horace drew his imagery from Quintus Calaber, quod puer o vix ignoscendum, says Wagner. The age of this writer is not distinctly known, though it is highly probable that he lived long after Horace. Vixisse eum Seculo quinto post Christum natum Rhodomanus ex stylo satis probabiliter colligit—Vid. Prefat. Pauw. ad

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<sup>1</sup> All these notes, and those which follow, in our Review, down to the transposition of a stop, which we have noticed in Ode XXXVII. lib. 1. together with two notes in page 338. verse 1. are signed Editor. Two notes on Ode 1. from Hare, have the same signature.

Quint. Cal. Saxius, in his *Onomasticon literarium*, p. 21. vol. II. places Calaber among the *carminum scriptores qui ad tempora Principatus Anastasii Aug. referri possunt*, and of course brings him down to the sixth century. The Oxford editor of Aristotle's *Poetics*, in duodecimo, supposes the work ascribed to Quintus Calaber, to be the little *Iliad*, and upon this hypothesis, to which few of our readers, we believe, will assent, the lines of Calaber might be known to Horace. *Imaginem hanc*, are the words of Wagner, *ductam esse ait* (Janus.) *è Q. Calabro*; and, with Wagner, we think that a strange error has been committed in chronology, which, however, for our own parts, we are disposed to forgive, on account of the high respect we feel for Janus. We are told that Janus complains of an error in the press, though with what justice we cannot determine. Klotzius quotes the same lines, and properly says, *compara cum his apud Q. Calabrum*, lib. 5. v. 71. *Κύπρις ἑὺπτεφανος. κ. τ. λ.* Vid. p. 13. vol. I. Var. edit.

Upon Ode III. lib. i. v. 9. Janus ascribes to Marcellius some lines, which, as Wagner says, really were written by Pindar, and we add, that they are quoted by Plutarch, in the work *de tarda Dei vindicta*, and may be found, p. 494. in the Oxford edition of Pindar. Janus, upon Ode XIV. lib. ii. v. 26. mentions Toup's reading of *superbis* for *superbum*, but omits the line which Toup had produced from Ion of Chios, to illustrate that reading. In Ode I. lib. 1. Janus explains *Sunt quos juvat*, by *εἰσὶν οὓς τέρπεται*. But Wagner substitutes *τέρπει*. In stanza the 1st. Ode II. lib. 1. *Dira* joined with *grando* is explained by Janus, *λεοχόλωτος*, for which Wagner proposes *θεήλατος*. On stanza the 11th. of the same Ode, *patiens vocari Cæsaris ultor*, Janus writes *ὑποφέρων καλεῖσθαι Καῖσαρος ἐκδικήτης*; but according to Wagner's opinion, *τλάς* is more proper than *ὑποφέρων*, and *τιμωρὸς* than *ἐκδικήτης*. In Ode IV. lib. 1. Janus explains *choros ducit*, by *χόρους ἀρτύνει*, and Wagner exclaims, *augeantur Lexica hâc novâ loquendi formulâ*. In Ode XVI. stanza 3. *Deterret* is improperly explained by *παρὰπλήσσειν*, which literally signifies *perferam pulsare et ferire*, ut mali Citharædi dicuntur *παρὰπλήττειν*, cum inconcinne citharam pulsant, and is metaphorically applied to persons who are mente percussi et attoniti; vid. Constantini Lexicon. On Ode XI. lib. 2. Janus explains *devium*, joined with *scortum*, by *κατάκλειστος*, a word, which, in the fragments of Callimachus, is used de Virgine, and which Janus, says W. *infelicitèr transtulit ad scortum*. In Ode XIX. lib. 2. Janus explains *pervicaces*, by *ὀκληραυχένας*, a word, says Wagner, which occurs in the Old and New Testament, and which was familiar to the *Judei Græcissantes*, but not to the *Veteres Græci*, whom Horace read. We assent to the justness of Mr. Wagner's criticisms, and we have detailed them for the benefit of those purchasers of the Var. Edit. who may not

have in their possession, or within their reach, the Bibliotheca Critica, from which they are taken. Our motive for adverting to them, is to state, that through the good fortune, or good sense, of those who were concerned in the Var. Edit. of Horace, only one of the foregoing passages, to which Wagner objects, is found in that edition, and occurs there p. 212. vol. 1. in Var. Lect. taken from Janus.\*

\* The length to which the Review of Horace has been already extended, compels us to omit many observations of our own, upon the sense and the readings of controverted passages, upon peculiarities in the style of the Epodes, not hitherto, we believe, remarked, and upon the authenticity of two lines in the work de Arto Poetica, which we should not have presumed to call in question, if our doubts had not been founded upon numerous, and, we think, weighty reasons. We cannot, however, refuse ourselves the satisfaction of laying before our readers an interpretation of a passage in Jerome, which occurred to us as we were going through the notes upon Horace, and the praise of which is due to the very sagacious and learned Mr. Gaches, late Fellow of King's College, Cambridge. In page 225 of the Var. edit. vol. 1. are these words, Sanctus Hieronymus scribit se duos Scotos (h. e. Hibernos) in Gallia vidisse humano cadavere vescentes. The passage which the writer of this note, probably, had in view, runs, we believe, thus: Cum ipse adolescentulus in Gallia viderim Attacottos gentem Britannicam humanis vesci carnibus; et cum per silvas porcorum greges, et armentorum, pecudumque reperiant, *pastorum nates et fœminarum papillas solere abscondere*; et has solas ciborum delicias arbitrari.

Mr. Gibbon falls into a great error about this passage: he writes thus, "When they hunted the woods for prey, it is said that they attacked the shepherd rather than his flock; and that they curiously selected the most delicate and brawny parts both of males and females, which they prepared for their horrid repasts. Vol. II. p. 531." Now Mr. Gaches, suo Marte, and without consulting Jerome, conjectured that *pastorum nates et fœminarum papillæ* were used by Jerome, not of human beings, but of the *porcorum et armentorum pecudumque greges*, which the Attacotti found in the woods; and upon examining the context in Jerome, we are convinced that his conjecture is just, as well as ingenious. The general proposition which Jerome lays down is this, Quis ignoret unamquamque gentem non communi lege natura, sed iis quorum apud se copia est, vesci solitam. If our readers will be pleased to look at the illustrations of this position, in Chapter VI. Book II. adversus Jovinianum, they will probably accede to the opinion of Mr. Gaches, when they find that Jerome mentions *incidentally* the eating of human flesh, and that he was led by his subject more immediately to speak of the food which was found in *abundance*, by the Attacotti, in uncultivated forests.

Camden cites this passage from Jerome, but as his book was written originally in Latin, we cannot decide what sense he affixed to the words. The old translator of Camden, Philémon Holland, renders them according to the sense given by Mr. Gibbon; but on turning to page 99. of Mr. Gough's translation, we were surprised and pleased to find that his opinion coincides with that of Mr. Gaches, and we are happy to praise the sagacity of both. Now Mr. Gough's Camden was published in 1729; but we understand the conjecture of Mr. Gaches to have been made not long after the appearance of Mr. Gibbon's second volume in 1781. It is therefore clear that his conjecture was original, and doubtless Mr. Gough also was indebted to his own penetration only, for an opinion, which he, like every other scholar, would be glad to have confirmed by such authority as that of Mr. Gaches.

We have not Mr. Colman's book; but if our memory does not deceive us, he lays a strong and a proper stress upon the transition which Horace makes in line 266. to O major juvenum. Now the following note, which we extract from the 407th page, vol. v. of the Miscellaneous Observations, published at Amsterdam, 1745, may induce our readers to imagine that Horace had a particular view to

The præface writer of the Var. Edit. informs us that in those parts of Horace's works, to which the labors of Janus were not extended, he has endeavoured to lessen this defect, by choosing the best and most useful notes of other interpreters. Accordingly, we find that, from Torrentius, Lambin, Cruquius, and perhaps Zennius, larger selections seem to have been made in the Epodes, the Carmen Seculare, the Satires, and the Epistles, than in the Odes, and this is a fact which deserves notice and commendation. The art of poetry is enriched by large quotations from Nannius, and from Jason de Nores, the whole of whose very scarce and excellent work, might have been inserted, we think, without any great injury to the credit of the Var. Edit. Bishop Hurd, whose criticisms upon many particular passages are justly admired by those who may not agree with him in his general view of Horace's design, is quoted four or five times on the Book de Arte Poetica, and once on the Epistle to Augustus. Thus have we endeavoured to give a faithful account of the multifarious matter contained in the Var. Edit. we hope to have been guilty of no material error or omission, and we believe that the most captious Critic will hardly accuse us of having ventured upon one unfounded objection, or one ungracious reproach.

Let us, however, hope to be excused for expressing at least our well-founded wishes, that, in the absence of Janus, a little more use had in the second volume of the Var. Edit. been now and then made of some of the critics, whose notes disappear after the First Book of the Odes. From Dacier, we parted without much regret: but when Janus was no longer at hand, we think that as a poet of antiquity is said to have extracted ex Enni stercore gemmas, so a modern editor might here and there have gleaned valuable matter from Sanadon, Rutgersius, &c. for the notes of the second volume; and in this opinion we are the more confirmed, because the Satires and Epistles of Horace, are often involved in obscurities, which, however they may escape the attention of superficial readers, are known and confessed by accurate scholars. The quick feeling, and the explicit acknowledgment of difficulties, in an ancient writer, may be considered as a most sure, as well

the poetical labors of the elder son of Piso, even in an earlier part of the work. We will produce the whole passage.

Art. Poet. v. 198. ————— Tuque  
Rectius Iliacum carmen deducis in actus.

Plerique sic intelligi volunt, quasi scriptum sit, deduces, et omnibus dictam Poeth, qui operam locant Theatro. At Mellus aliquid offerebat vetus Scholiastes, in vers. 316. *Scriptit enim, inquit, Piso, Tragedias.* Eum opinor, cum hanc *Morgani* Epistolam componeret in Iliade tragedia fuisse occupatum. Quin ratio apparet, cur de tragedia longe plura hic sunt, quam de aliis operibus poetæ.

as most honorable criterion, not only of the ingenuousness, but of the judgment, for which a critic can deserve our respect and confidence. Hactenus de Horatio, says Markland, in his *Explicationes*, p. 261. in quo auctore post omnia quæ in eum scripta vidi, innumera sunt, quæ non intelligo. In toto opere vix una est ode, sermo, vel epistola in quibus hoc non sentio, dum lego. We applaud the spirit of this concession, without acceding to the strict letter of it. But after repeated and diligent perusals of the writings of Horace, we know where the greatest embarrassments are experienced, and where the most urgent necessity exists for every kind and every degree of aid in removing or alleviating them.

We formerly read with much pleasure Mr. Colman's translation of the *Book de Arte Poetica*, and from some of his notes we derived very useful information. This work had been mentioned to Mr. Homer, and we are inclined to believe that he would not have refused to notice at least two transpositions, which Mr. Colman proposed.<sup>1</sup> It is not in our power to decide whether these transpositions were known to the surviving editor, or disapproved by him, and therefore omitted; possible it is that he thought of Colman, as Gesner thought of Daniel Heinsius, upon a similar occasion. "*Danielis Heinsii transpositionibus*" æquo nos animo carere posse arbitrabar." See Gesner's note upon line 79. *de Arte Poetica*.

<sup>1</sup> Mr. Colman would carry back lines 211 and 212. *Indoctus quid enim superet*, &c. and insert them immediately after the 207th line, *Et frugi castusque*. He thinks, also, that much embarrassment would be removed by taking the lines beginning at ver. 251. *Verum ubi plura nitent*, &c. down to line 274. ending with *non concessere columnæ*, from the order in which they now stand, and putting them after the 384th line, ending with *vitioque remotus ab omni*.

<sup>2</sup> Though, like Gesner, we disapprove of Heinsius's transpositions, we beg leave to lay before our readers the text of Horace, in the order which Heinsius recommends, and which they may easily compare with that of other editions.

Quis tamen exiguos elegos emisit autor,  
Grammatici certant et adhuc sub iudice lis est.  
Musa dedit fidibus Divos puerosque Deorum,  
Et pugilem victorem et equum certamine primum,  
Et juvenum curas et libera vina referre.  
Archilochum proprio rabies armavit Iambe.  
Hunc socci cepere pedem, grandesque cothurni,  
Alternis aptum sermonibus, et populares  
Vincentem strepitus, et natum rebus agendis.  
Versibus exponi tragicis res comica non vult.  
Indignatur item privatis ac prope socco  
Dignis curmiulibus, narrari cœna Thyæatæ.  
Singula quæque locum teneant sortita decenter.  
Descriptas servare vices operumque colores,  
Cur ego si nequeo ignoroque, poeta salutor?  
Cur nescire pudens prave quam discere malo?  
Interdum tamen, &c.

Heinsius seems to have great confidence in the propriety of the three foregoing transpositions, and assigns his reasons for making them in page 128. of his *Notes upon Horace*, published at Leyden, 1629. and often subjoined to his celebrated work *de Satyra Horatiana*.

Great commendation is due to the industry and fidelity of the Variorum editors, in their collation of the first edition of Horace, preserved in the King's library. The faults of that edition are stated by Gesner, in his *Præsidia*, and in his note upon line 140. of the Second Epistle of the Second Book of Horace. They prove, in his opinion, that the edition was formed only from one manuscript, which the printers implicitly followed: and from this singular circumstance he judiciously infers that the good readings, which occur in it may be depended upon as proceeding ab antiquo codice, non ab ingenio correctoris. He pronounces the exemplum of that edition, with which he had been furnished by a friend, libro cuivis manuscripto facile comparandum, and by these words we understand, *not*, as we erroneously stated in our First Review of the Variorum Horace, that "he prefers it to every manuscript," but, as we now state, that he puts it upon an equal footing of credit with any manuscript. Such, upon re-consideration, seems to us the sense of Gesner's words, and in regard to the faults, which are justly imputed to it as an *edition*, they do not shake the opinion which we conceive Gesner to have entertained and expressed of it as a mere *manuscript*. The propriety of this distinction will be obvious to every reader, who considers the difference between the contents of single manuscripts, and the contents of editions, which are usually formed from more manuscripts than one, and into the text of which conjectures are sometimes admitted, after they have long stood the test of examination, and have been generally approved by scholars.

It was not without solid reasons, that we, in our first Review, lamented the omission of Gesner's *Præsidia*, in the Var. Edit. and for our own justification we shall now bring forward one of those reasons. On Ode VII. v. 15. Book the 1st, are these words in Gesner's edition: Hic novæ Odæ initium Zarot. Now a reader, who has met with the *Præsidia*, in that edition, would immediately know that these words refer to the Editio princeps of Horace. The same words occur on the same line in the Var. Edit. But in the Var. Edit. we have *not* been prepared for saying that the edition of Zarotus, and the Editio princeps are the same, and therefore a reader of the Var. Edit. only, would look in vain to the catalogue, when he is desirous of knowing what the word Zarot means. This difficulty will not be removed, even when he has advanced so far as the 140th line of the Second Epistle of the Second Book, for Gesner there says, pulcherrimam sententiam parit lectio Zaroti, but without telling his readers *again* what he had told them *before* in the *Præsidia*, that by a conjecture of Mattaire, the first edition of Horace is ascribed Antonio Zaroto Parmensi et Mediolano. Our readers, however, when they meet the name of Zarotus in the Var. Edit. will now see that it is equi-

valent to the words *Editio Princeps*, and surely they will not blame us for this attempt to give the information, which might with ease and with propriety have been communicated from another quarter.

The introduction of Bentley's notes highly enhances the value of the Var. Edit. and does honor to the judgment of those by whom it was conducted. Through the Odes, through the Epodes, through the *Carmen Seculare*, through the Satires, through the Epistles, and the work de *Arte Poetica*, the scenery wears to our view a bright and cheerful appearance, from the irradiations of Bentley's genius. Perhaps, in the first volume of the Var. Edit. we recognise many clear vestiges of a regular and systematic selection, which aimed at the production of such passages as might display to advantage the sagacity of Bentley, in the establishment of general canons, and the emendation of particular words.—Of such as are discussed most frequently in the conversation or the writings of learned men, and of such, we venture to add, as have furnished his numerous and fierce antagonists with the most favorable occasions of confuting him, and contributing by their remarks to the public stores of useful criticism. In the second volume, also, we meet with Bentley often, and in various instances, too, where a scholar would be glad to meet with him. How far, indeed, he might with propriety have been introduced upon other passages, where we looked for him, and looked in vain, is a question upon which we have employed the most accurate examination, and formed the most decided opinion. But reasons of delicacy will not permit us either to announce that opinion in broad and strong generalities, or to support it by pertinent and minute detail.

From the perusal of Bentley we now rise, and upon former occasions too we have risen, as from a *cœna dubia*, where the keenest or most fastidious appetite may find gratification in a profusion of various and exquisite viands, which not only please the taste, but invigorate the constitution. We leave him, as we often have left him before, with renewed and *increased* conviction, that amidst all his blunders and refinements, all his frivolous cavils and hardy conjectures, all his sacrifices of taste to acuteness, and all his roving from poetry to prose; STILL he is the first Critic, whom a true scholar would wish to consult in adjusting the text of Horace. Yes, the memory of Bentley has ultimately triumphed over the attacks of his enemies, and his mistakes are found to be light in the balance, when weighed against his numerous, his splendid, and matchless discoveries. He has not much to fear, even from such rivals in literary fame as Cunningham, Baxter, and Dawes. He deserved to obtain, and he *has* obtained, the honorable suffrages of kindred spirits, a Lennep, a Ruhnken, a Hemster-

hais, and a Porson. In fine, he was one of those rare and exalted personages, who, whether right or wrong in detached instances, always excite attention and reward it—always inform where they do not convince—always send away their readers with enlarged knowledge—with animated curiosity, and with wholesome exercise to those general habits of thinking, which enable them, upon maturer reflection, and after more extensive inquiry, to discern and avoid the errors of their illustrious guides.

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SPECIMENS OF PERSIAN POETRY.

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NO. II.

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THE next specimen on the list is an ode from Anwaree.

عمر بی تو بسر چگونہ برم  
 کہ همی بی تو روز و شب شرم  
 خونها از دو دیده پالودم  
 رخته رخنہ شد از غمت جگر  
 تو از شادی خرمی بر خور  
 کہ من از تو بجز جگر نخورم  
 مگر این بود بخشش از فلک  
 کہ از دست غم تو جان نبرم

‘How can I pass through this life without thee? how can I count my days and nights without thee?—With blood dropping from my eyes have I besmeared my vest: alas! Sorrow has deeply inflicted its wounds within my liver. It is thy blest lot, to receive delights upon delights: but ah! what do I from thee but misery and distraction? It was an infatuation:—from favoring heaven I received it; lest my soul should forsake me through the pangs of my love.’

It is evident, that in most of these odes several beets have been omitted, on which account the sense appears unconnected: indeed neither this nor the following can be called a ghazal, as in each some distichs are deficient: and in all, an attempt has been made to study the duties of a translator, viz. to give the signification of the original without introducing idiomatic peculiarities.

From Sunā'ee

روزی که وقف روپ تو کردم نظاره را  
 دیدم بدانی آینه جگر پاره پاره را

چون آفتاب دیده بود پای تابسر  
مکشور چون کنند شهیدان نظاره را  
تکرار وصل یار ثنای طمع مدار  
هرگز کس ندید حیات دوباره را

'One day, when I detained thee from his view, I marked the garment of his soul rent in pieces. But when the two martyrs met, and beheld each other, he eyed thee as if thou wert the sun from head to foot. Again, O Sunācē, he longs for the presence of his beloved:—ah! never before were two such lovers in this world!'

The third person would probably be preferable to the second in the second beet, on account of the latter hemistich.

From Khāquānē.

دام زده حسن تو شد آسمان  
نام زده عشقتو آمد جهان  
خلقه بگوش غم تو کشت عقل  
غاشبه دار لب تو کشت جان  
زلفتو شیطان ملایک فریب  
رویتو سلطان ملکه ستان  
عشقتو آورد قیامت بدید  
فتنه تو کرد سلامت تهان  
تا پیش رخسار تو ازراه چشم  
کرد خرمگاه دل از ارغوان  
سلسلهای فلکست آن دو زلف  
تا نکانب قصد سرش هان و هان  
از آنکه جهانی کردد دیگر خراب  
گر به برپ سلسله آسمان

خلقه گر کم شود از زلف تو  
خاتم جم خواء بتلوان آن  
در لب تو مست ز کوثر اثر  
در دل خاقانی از آتش نشان

قبله او اختر جوزا سخن  
 قدوه او گَوهَر دریا بیان  
 حرز امم جهر امام لجمشاد  
 قاضی شد پرور سلطان نشان  
 از همه عالم شده ام بر کران  
 بسته ز سودایتو جان در میان

'Thy charms ensnaring like a bended Springe were Heaven, into which flew the whole world, which adores thee. The servile ear-ring bespeaking thy woe martyred my mind; the complaint, that murmured on thy lip, murdered my soul. Thy ringlets led astray even the deceiving angel Sheetan (Satan—Eblis) thy face captivated the proud Sultauns of kingdoms. The love of thee brought to view the day of the resurrection: the trials of it unperceived worked out salvation. Whilst travelling on the road of affliction, whenever I stood before thy cheek, my heart became cheerful as the arghuan. Those two ringlets are chains, which reach to Heaven: do they not then imply the reverence due to the head, that bears them? From which time the world has once<sup>1</sup> more been deserted: because there are on earth chains that reach to Heaven. What? though thy servile ear-ring be deemed a disgrace, how gladly for those tresses, would the seal-ring of Solomon pay thy ransom! The sweet beverage of Kawsar<sup>2</sup> flows intoxicating on thy lip, and Khâquânê bears the scars of its fire within his heart. Thou art his Keblah,<sup>3</sup> his presiding star, his theme, his model, his jewel, the Ocean of his Eloquence: thou art the refuge of the people, the revelation of the Imaum, the fortress of delight, thou art the Quadhee that provides for the King, nay the very image of the Sultaun. Throughout the whole world have I gone with my lute, bound by love to thee, body and soul.'———A ring in the ear was at Rome, as well as in the East, a badge of slavery: and the خاتم جم was two cabalistical triangles interbraced, by which Solomon was fabled to have wrought his miracles: خاتم however is an Arabic word, which is never used in *this sense*, excepting when applied to a حضرت or some great personage as Muhhamed, from whence its contrast with خلدِ بگوش will

appear the stronger. The Persian word مهر may be used in a somewhat similar sense; and Khosroo in a beautiful ghazal represents the reception of the Prophets خاتم as of no trivial importance in Paradise. The arghuan alluded to in this quasêdah is a tree with red

<sup>1</sup> The flood is here alluded to.

<sup>2</sup> Literally the Constellation Iawza: Iawza is Gemini; Aljawza Orion.

<sup>3</sup> A river of Paradise flowing with nectar.

fruit and flowers of uncommon beauty: thus Ferdoosee in his *Shāh-nameh* makes mention of it.

رخش سرخ مانند ارغوان

جوان سال و بیدار و دولت جریان

‘His cheeks are red like the arghuan, young and sprightly are his years; and his good fortune in its bloom.’—

From Jāmē.

از یار کهن تمیپ کنی یاد

این پیشه تو مبارکه باد

فریاد کسب نمیکنی گوش

پیش که کنیم از تو فریاد

با دولت بند کیت هستیم

از خواجکی دو عالم آزاد

شاید که ترا فرشته خوانند

کاین لطف نادارد آدمی زاد

ان سوخته یافت لذت عشقا

کز وصل نشان ندید و جان داد

از شکر جان فراب شیرین

پرویز نیافت ذوق فرهاد

مرغ چمن و فاست جامی

در دام غم و بلا چه آفتاد

‘Dost thou not remember thy trusty old friends?—oh! blessed be that thy practice! Attend not to each man’s complaint;—much rather give us reason to complain of thee. Why should our riches become a spackle to us? both in this world and the next let us live free, and men of distinction. It may be, that they will call thee an angel: reply then, that the benevolence of so good a Being falls not to the lot of mortal man. Did heart-scorching love at any time find pleasure? alas! its votaries perceived not its scars, but surrendered their souls. The soul of Parwēz (Khosroo Parwēz) found no more extasy in the blandishments of Sheereen, than Ferhad. Yet Jāmē is that constant bird of the bower, which has been caught in the springe of sorrow and of woe.’—The loves of Khosroo, Sheereen, and

Ferhad have been too often noticed to require recapitulation. A bird is a favorite simile with an Oriental poet, as well as the rose and the cypress, with the former of which the بلبل or large fighting nightingale is elegantly fabled to be in love, with the latter the تدرو, which word is used in the Persian Pentateuch to express the pheasant. Another famous bird is the هُمای Humā or Humācē, which is always on the wing, and causes each head over which it flies in process of time to wear a crown; but what particular species is intended is uncertain, for at one time it refers to the Phoenix, at another to the bird of Paradise &c. The ققنس or ققنس which both Turks and Persians also call کُرکس, and of which a particular account has been given in the Oriental Collections, approaches the nearest to that *rara avis*: for it has 50 orifices in its bill, which are continued to its tail, and after having existed 1000 years builds its own funeral pile, which it lights by flapping its wings, during which operation it sings most harmoniously through these several pipes, and after it is consumed, a young one arises from its ashes. The similarity of κύκνος and ققنس in sound, and singing before death may strike many: that κύκνος was derived from it is improbable, but it is possible, this Eastern fable being, as can be proved, known to the classic writers, that from the correspondence of sound they attributed this property to their κύκνος or cycnus: *kikih* in Sanskrita signifies the blue jay, and their most favorite bird *kokilah* the cuckoo: Ferdoosee thus writes in the Shāh-nameh;

ز ققش همپ پر کُرکس به سوخت  
زمین زیر زبرش همپ بر آتروخت

‘Filled with his heat the Kergus is caught on fire, and the earth from his breast beneath him flames. The سیمرغ or عتق, which they by way of epithet call سیرنگ *seerang* or thirty-colored is alluded to in ‘Hhafezz &c. and a particular account of it may be found in the Shāh-nameh, especially at the birth of the famous Rustam.

Cambridge, June 1812.

D. G. WAIT.

### ILLUSTRATION OF A PASSAGE IN THE NEW TESTAMENT.

“WE beheld two women grinding at a mill, in a manner most forcibly illustrating the saying of our Saviour, in

‘Dr. Wilkins translates *kokilah* ‘the nightingale.’

the account given of the ancient hand-mills of the Island of Cyprus. They were preparing flour to make our bread, as it is always customary in the country, when strangers arrive. The two women, seated upon the ground, opposite to each other, held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called *querns*. This is also the mode of grinding corn in the villages of Cyprus. In the centre of the upper stone, was a cavity for pouring in the corn; and by the side of this, an upright wooden handle, for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

*Dr. Clarke's Travels, 2d Vol.—p. 428, 9.*

*Notes on Part of the POEM of FESTUS AVIENUS; who extracted the Substance of it, as he himself admits, from a Punic Voyage to Cadiz, to the River Loire, to the Scylley, or Scilly, Islands, to Cornwall, to Ireland, and to Albion; a Voyage performed by Himilco, the celebrated Carthaginian Admiral.*

NO. IV.

V. 112. Propinqua [i. e. Jerni] rursus insula Albionum patet.

I HAVE already written a note on this line in the *Class. Journ.* No. v. p. 176. Strabo, in the fourth Book, and at the 201st page, has transmitted to us a description similar to this line, and happily explains the above passage in Mela: "Near to Britain lie many small, and one large, island, extending towards the north, but parallel to Britain: it is more considerable in length than in breadth: its natives are wilder than the Britons; they are cannibals, and at the same time devourers of herbs and vegetables: they deem it honorable to EAT THE CORPSES of their parents, and publicly to lie, not merely with many females, but with their mothers and sisters: to feed on human flesh is, indeed, a custom of the Scythians."

I feel no necessity to copy the map and the description of Ireland drawn by Ptolemy, because it has been so ably explained by the late English translator of the "Itinerary written by Richard, the Monk of Cigencester, A.D. 1399."

- V. 113. Tartessisque in terminos Æstrymnidum
- V. 114. Negotiandi mos erat; Carthaginis
- V. 115. Etiam coloni et vulgus, inter Herculis
- V. 116. Agitans columnas, hæc adibant æquora
- V. 117. Quæ Himilco Pœnus mensibus vix quatuor,
- V. 118. Ut ipse semet rem probasse retulit
- V. 119. Enavigantem, posse transmitti adserit.

These lines, and thirteen others commenting at v. 130. prove that Avienus copied Himilco.

V. 120. Hic nulla latè flabra propellunt ratem,

V. 121. Hic segnis humor æquoris pigri stupet.

Tacitus observes in *The Manners of the Germans*: "At the further extremity beyond the Suiones there is another sea, whose sluggish waters seem to be in a state of stagnation: by this lazy element the globe is said to be encircled." And in the *Life of Agricola* he remarks: "The sea in those parts is said to be in a sluggish mass of stagnated water, hardly yielding to the stroke of the oar, and never agitated by winds and tempests: the natural cause may be, that high lands and mountains, which occasion commotions in the air, are deficient in these regions; not to mention that such a prodigious body of water, in a vast and boundless ocean, is heaved and impelled with difficulty."

Strabo, in the second Book, and at the 104th page, objects to the following description drawn by Pytheas,—who "had asserted, that near Thule it was neither completely land, nor water, nor air, but a mixture of the three, similar to the inert fish, the marine pulmo, in which the earthy and watery particles remained suspended; that this mass was the connecting link of the universe, that it was neither accessible on foot, nor in a ship; that he had seen the figure of the pulmo, but that he reported the other facts upon authority. At Thule [which is supposed by Edmondson, in his *View of the Zetland Islands*, to be the modern Toulå, or some part of the mainland of Zetland,] the milder fruits and the tenderer animals are, he adds in the last page of the fourth Book, few in number, the sky and the light of the sun are not clear; the heat of mid-day is trivial, and were not the corn deposited in houses and under sheds, it would be spoiled by the incessant rains." How true is the latter delineation of Shetland and the Orkneys! How invariable is nature! Plutarch, in his *Treatise De Facie in Orbe Lunæ*, says: "Ogygia lies directly west of Britain, at the distance of about five days' sail; and above it are three other islands, equally distant from Ogygia, and from each other, in one of which the barbarians supposed Saturn to have been confined by Jupiter: these three islands lie near a large continent, but Ogygia is more remote from it: the continent itself recedes in the shape of a circle, and thus forms an immense bay." Plutarch further adds, that "in these three islands the sun sets only for a single hour in the space of 30 days." Camden and O'Flaherty suppose Ogygia to be *Ireland*. Mr. Faber, in his *Dissertation on the Cabiri*, (vol. ii. p. 404.) supposes Ogygia to be *Ireland*, and the three islands, *Iceland*, *Spitzbergen*, and *Nova Zembla*. Dionysius Periegetes, c. ii. v. 30. 1, 2, 3, 4, 5, 6, records, that "The North Sea is named the *Ocean of Boreas*; others term it the *Frozen and Chronian Sea*; while by others it is denominated the 'Dead Sea,' from the faintness of the sunbeams; the sun moves slowly and shines only for a few hours upon that ocean, and is always overshadowed with clouds." Pliny, l. iv. § 27. adds a long description of our Denmark, Prussia, Poland, Sweden, and Livonia, which is admirably translated and explained from page 198 to 207 of 'Pinkerton's Origin of the Goths.' I had attempted the same task and arrived at the same result. The Cimbri term it *Mori-marusa*, or the *Dead Sea*, says Pliny, in the principal passage applicable to our poet,

and the Chronian Sea beyond the promontory Rubea." In the Welsh tongue *mor* is the sea, and *marn*, dead; in the Irish *muir-croinn* denotes a thick, coagulated, frozen sea.

Now the favorers and the opponents of the Celtic antiquity have universally produced and invented so many conjectures, as to the barbarism, or the refinement of the early Celtae of the Augustan age, or of Nero's later reign, or at the yet lower period of Severus's campaign in the south, and in the centre, of Scotland; they have published inferences from the same passages in the Classics so very contradictory, and, in my humble opinion, so wide from the soberness of impartial truth, that I will not venture my neutral, accommodating, and unprejudiced pen within the hot line of fire, and amid such furious combatants: I would not presume to decide between the learned Pinkerton on the *refined* Goths, and on the Celtic *savage*, and the equally learned advocates for the authenticity of Ossian, whose Caracol his translator affirms to be the son of the above Emperor Severus, Caracalla: nor between the Celtic etymologies of Chalmer's Caledonia, and of Jamieson's Scottish Dictionary, which derives the very same words from those Saxons and Angli, whom Tacitus saw in Denmark; whom Charlemagne opposed on the banks of the Elbe, and the Rhine; and with whom Bede, and the Saxon Chronicler talked in a Gothic dialect; and whom Pinkerton allures into Southern Scotland, and displaces very conveniently for them, both the Irish colonists of Galway, and the Irish colony of Scots, or of the *classical* Hiberni resident even to the present age in three-fourths of the Highlands. I would merely confine my remarks to the above passage of Pliny, and, without resting too much weight on so slender a reed as the etymology of the above three words, asserted to be borrowed from the oldest Cimbric, I would modestly propose the quotations subjoined from the Classics, only premising that the Welsh or the Celtic speech is the coeval sister of the Hebrew, of the Sanscrit, of the Punic preserved upon numerous coins, and in the Comedy of Plautus; that it is older than the Greek, which had slowly emerged from the early Chaldee in Asiatic Ionia; that it was used in books or on tablets, says Plato, speaking of his own era, and of his own ocular experience; in short, that it was a language prior to the famous Pythagoras, who conversed with its Druids, and with the Brachmans, and that it was thus early adapted to the poetry called the Triads, not merely of the later, but of the most ancient classics, who have preserved their poetry. My first quotation is taken from Herodotus: "The Cynetes [whom our Himilco re-discovered on the river Tartessus, or at Gades,] inhabit the most western parts of Europe." This tribe was Welsh, says Davies. In L. 2. Herodotus adds: "The country now possessed by the Scythians, belonged formerly, [we may ask, but we shall ask in vain, *how* many centuries ago?] to the Cimmerii: this people; when attacked by the Scythians, deliberated what it was most advisable to do, against the inroad of so vast a multitude." He then briefly describes their civil war, and adds, "that the survivors of the war fled from their country, which in its abandoned state was seized and occupied by the Scythians: they fled to the Asiatic Chersonese, where the city of Sinope is at

present situated." Prior to their flight, he describes in the first Book, their ravages and their incursions into Asia the less : after the above flight, *many centuries* must have elapsed, during which both Sinope was built, and the hundreds of other flourishing and commercial cities around the Euxine, or Black Sea ; which he visited in the fourth century before Christ : he observes that " there are still to be found in Scythia walls and bridges, which are termed Cimmerian."

A learned German has remarked that the hills, the rivers, the lakes in Germany, those grander outlines of nature, which admit of no changes in a lapse of one thousand years, except by the action of extensive volcanoes, and of ruinous earthquakes, calamities from which Germany has been fortunately free ; those prominent features of a country, to which every mother-nation, as it colonises the land, gives names highly appropriate and significant in its parental language, and through all its dialects ; a German scholar, I say, has remarked, that the mountains and massive waters of his country have most certainly received from the Celtic, or the Cimbrian, nearly all their appellations, as the Albis, or the Elbe, from the Welsh Alp, and the southern Alps from the first Celtic syllable of *our* ancient name Alb-ion ; so far and so wide extended that venerable and almost innumerable race. Chalmers, in the two volumes of his Caledonia, traces to a Gaëlic, Welsh, and Erse root the rivers, promontories, and hills of North and South Britain, and very naturally ascribes the *permanence* of such Gaëlic appellations to this fact, that *all* Britain during the first millenium after the flood, was peopled by Gaëlic, or Celtic tribes, who gave the first, to these features of nature a name and a title.

As this subject may be novel to some of my readers, I will add a few facts similar to the case of Germany. The country of Thibet is the region intermediate between Tartary on the north, and the two Indias on the south : all its hills, and lakes, and rivers, are denominated from terms very picturesque and comprehensive in the Mogul language. The titles of the same three outlines of both the Indias are alone to be explained from the Sanscrit ; and those of Palestine and Assyria alone from the earliest Hebrew, or Samaritan : the latter of which is proved from the " Book of Kings" to be the oldest Persian and Parthian. These three historical facts seem decisively to indicate, that these three regions were peopled in the first millenium after the flood by three vast families, or hordes of three distinguished tongues, and that " things yet un-called, they called," and " gave to nothings a local habitation and a name."

The earliest account of the migrations of the Cimmerians, or Cimbri, of the Gaëlic and Celtic tribes occurs in Herodotus, the second in the classics, and particularly in Plutarch, in the " Life of Caius Marius," their gallant conqueror, the third in the Germany of the historian Tacitus, the fourth in the traditions preserved in the Welsh triads and poems. We have above quoted Herodotus on their migration to West Europe. Plutarch describes them as ejected from the North-west of Germany ; in one vast body of 600,000 warriors, add the classics ; by a wide inundation of the North Sea ; an event which probably gave rise and existence to the insulæ Batavorum, and pre-

pared the way to the more modern creation of the Zuider-Zea. Caesar describes the Belgic tribes, who numbered 400,000 warriors, as the first southern nation, which sustained and repelled the furious assault of the Cimbri. Repulsed in their attack, their vast numbers recoiled upon the Rhine, inundated southern Gaul, and were eventually checked, routed, and dispersed by Caius Marius at the feet of the Alps. Intelligent travellers in the Pays du Vaud, or the Wallais, or of the Wal-denses, have heard their descendants yet speak the venerable Celtic, or Welsh tongue. Pliny heard of the Welsh terms *Mormarus* and *Chron*, as significant in the language of the Cimbrica Chersonesus. Tacitus adds: "The Cimbri, adjoining to the ocean, possess the same [north-west] part of Germany; now an inconsiderable people, but great in reputation; vestiges of their ancient fame remain wide and afar, encampments on either side of the river, and an ample space, by the compass of which you may now measure the departed force and the diminished mass of the nation, and then you may give credit to the magnitude of their armies." "The first pillar of the Cymry race, add the Welsh triads or traditions written from the third to the twelfth century after Christ, was Hu Gadarn, who first brought the race of the Cymry into the island of Britain: they came from the land of Hâv, (i. e. Jaon in the Hebrew, Ionia and the north of Greece, and Thrace in Homer,) and they passed hither over the Môr Tawsh, (i. e. the Teuth-onic, or German, the Tuisco or Dutch Ocean.)

V. 123. Adjicit et illud, plurimum inter gurgites

V. 124. Extare facum, et sæpe virgulti vice

V. 125. Retinere puppim.

I am in doubt, whether by *fucus* the poet designed to represent the kelp, which every tourist to the Highlands describes, or the sluggish and chaotic mass, which Pytheas assigns to the Frozen Ocean. The learned Dr. Vincent, in the Arrian, and that profound classical scholar Pinkerton, in his History of the Goths, (whose memories collect almost every material from Oriental and from European geography,) agree, that the MARE TENEBROSUM of the Easterns exactly resembles the DARK AND DEAD SEA of the Classics: for both of these surround the northern portion of the earth. In the "Shield of Achilles," Homer draws around its rim this circum-ambient ocean: he undoubtedly used the matter of Asiatic and Phœnician navigators to the north. I have gleaned a few flowers, which the above two geographers have neglected. Rabbi Benjamin, in Harris, v. i. p. 552. gives a full account of polar scenery: "We travel by land to the frontiers of Tzin, or China, which is the very extremity of the East: this country is washed by the Nikpha sea [i. e. in the Tartarian idiom, the *coagulated and congealed*,] which is liable to prodigious storms, by which when mariners are surprised, they are cast frequently into such straights, that not being able to go out, they are, after they have expended their provision, starved and die." M. Polo, at page 622. of Harris, adds: "At the extremity of the region of the Tartars is a country reaching to the farthest north, called the OBSCURE LAND, TERRA TENEBROSA, because during the greater part of the wintry months, the sun appears not [i. e. in the frozen zone, or polar circle,] and the very air is thick and rather

*dark*, as betimes in the morning with us : Russia is a great country near to that northern darkness, and reaches to the OCEAN, in which are islands [i. e. Nova Zembla and the Kuriles,] abounding in falcons and eagles." Ebn Haukal, in the excellent translation of Sir William Ouseley at page the eighth, has recorded the existence of this ocean : "Between the land of Gog and Magog, [whose families Moses places in the north, and Ezekiel connects with the Scythian warriors, and Mercator's map of Upper Asia plants in the promontory of the Tchutkoi,] or of Yajouge and Majouge, and the NORTHERN OCEAN, all is desolate and waste, without any buildings."

- V. 124. Dicit hic nihilominus  
 V. 125. Non in profundum terga demitti maris,  
 V. 126. Parvaeque aquarum vi supertexi solum,  
 V. 127. Obire semper huc et huc ponti feras,  
 V. 128. Navigia lenta et languidè repentiã  
 V. 129. Inter natare belluas.

The former observation on the shallowness of the German Ocean is obviously true, if you cast the slightest glance on a chart of the sand-banks of Holderness, and of Holland. The latter proves the uniformity of nature in our climate ; for seals and whales are *frequently* killed on the coasts and at the estuaries of our rivers ; yet they are *solitary* instances. The *gregarious* herd of whales is, in *our* age, chiefly hunted in Greenland : it is the *belluosus oceanus*. It is a curious fact, that the sea, and the atmosphere of Thule in the age of Avienus, or rather Himilco, if we revert to his verses 103 and 120., should in *our* age resemble minutely the seas and the atmosphere of *Greenland* alone.

And since the reader has perused these extended accounts of the classics and the easterns, he will not be displeased to contrast their obscure and imperfect narratives with a modern description of polar scenes, drawn by me literally from the journals of ships.

In the country of Greenland, every object is grand, novel, and interesting ; grand, if compared to the mild scenery of a moderate climate ; novel to cultivated and luxuriant Europe ; peculiarly interesting to the British nation, so enriched by its animals and so strengthened by its distant commerce. The *air and the atmosphere* itself in Greenland, or Davis's Straits, or even on the Southern Continent of the Hudson territory is grand and novel. Clouds and darkness surround that throne of wild savage nature, and, as at the imperfect creation, move on the face of the deep : fogs continue thick, motionless, and heavy, and often noisome and putrid during a month—so black, that the mariner cannot see a foot before him, cannot see his own hand when his arm is stretched out, cannot handle a sail, or clear the deck ;—so black that the human eye is nearly blinded, and always strained by making an *effort* to see objects. This impenetrable majestic gloom is awfully sublime : it is the darkness that may almost be felt by the hand ; so massive and solid it is ; I could almost term it a dark picturesque concave painting.

Wild nature is thus seen to reign over an extended region of magnified romantic scenery : over a vast circuit round the globe from the mountains of Lapland to the coasts of Labradore, the space of 1600

miles in latitude ; a continent 'of eternal snows and of accumulated ever-frozen mountains of ice, and probably at the central pole only tenanted by the majestic beasts of the ocean.

In consulting the journals of different whale-fisheries, I read the following expressions :—" Passed 70 leagues of land, a wilderness of snow, houses, villages, covered with it ; melted only near their chimnies ; and those holes are surrounded by the *dogs* of the country, a curious scene. On — sent seventeen of the crew to fix an anchor in the ice : on striking a *brittle* part, ten fell into a wide chasm to a considerable depth ; were drawn up with difficulty.—Saw a Dutch vessel moor under a brittle ice-borg ; it divided, fell and crushed the ship to atoms. The Moravian missionaries assert, that in their short thaw or summer, these cataracts and inundations of icy fragments of immense size are so frequent, that no vessel could survive their shock, or navigate those seas. We passed a *field* higher than the top-mast-head ; ice swims one-sixth of its mass above, and five parts are below, the surface of the sea.—Saw an icy mountain *aground* in 20 fathom water : it was three miles in circumference, and of course equal to the area of a large town !—moored the vessel to a large *piece*, as the water there is smooth, because it is not allowed space sufficient to be rough : thirteen other ships had anchored to it, and were towed by it several leagues !—Sculled by a *field*, which extended as far as the eye could reach, which was remarkably high, and larger than the city of London.—Were surrounded ten days by one *piece*, which locked up the whole bay, but it heaved and broke with a loud noise, and opened us a passage.—In danger from several of these floating rocks, 600 yards in thickness, impelled by opposite currents and striking each other with great violence : one of those struck on our ship, would have strained and shook and squeezed her planks together ; and crushed her crew in a moment in her bosom."

The untraveller European cannot *easily* comprehend the landscape (if it can be named so) of a country of 16,000 miles, composed of gigantic hills of ice piled near the side of other pendant hills, or only severed by chasms of icy vallies : a country, unblest with one flower, or tree, or shrub, or any production except furze covered with snow ; its bosom so desolate, chill, and bleak, that scarcely the deer, though formed for speed, can trot and amble upon it ; or the bear, though nearly famished, can prowl ; or the native dog, though so strong, draw the delicate sley over the fleecy plain ; a country so broken and so slippery, that the *hunter* of the deer and the bear finds his steps, though in snow-shoes, highly unsafe, and too often his return to be impracticable ; that every journey by land is extremely dangerous, and a precipitate fall into the innumerable openings in the ice, nearly as certain as it is fatal and irrecoverable.

It is a thought which expands the mind, to conceive this polar circle to be composed, not of solitary *trivial* ice-mountains of thirty, or even three hundred miles in length ; but to be one *uninterrupted* series, one solid incrustation of ice around the body of mother earth, which (as the Russian travellers assert with probability) twenty summers of Italy could not melt, much less the three summery months, and nine

wintery of Greenland.—And all this world of ice extends from the American to the Asiatic shore on the West, and to the Siberian on the East; over so large a proportion of (I will not say) the *habitable* surface of the *earth*: but rather of the “*dead and frozen*” ocean, in which “is that Leviathan who was formed to take his pastime therein!”

V. 129. — Si quis dehinc  
Ab insulis Æstrimnicis lembum audeat  
Urgere in undas, axe quâ Lycaonis  
Rigescit æthra, cespitem Ligurum sinit  
Cassum incolarum: namque Celtarum  
manu  
Crebrisque dudum præliis vacuata sunt,  
Liguresque pulsi, ut sæpe fors aliquos  
agit,  
Venere in ista, quæ per horrentes tenent  
Plerumque dumos: creber his scrussus  
locis,

Rigidæque rupes, atque montium minæ  
Cælo inseruntur; et fugax gens hoc  
quidem  
Diu inter arcta cautium duxit diem  
Secreta ab undis; nam sali metuens erat  
Priscum ob periculum: post quies et  
otium,  
Securitate roborante audaciam,  
Persuasit altis devehî cubilibus,  
Atque in marinos jam locos descendere.  
v. 145.

I am happy to add, that from the 41st page of Richard of Cirencester, in the English translation, my comment above on verse 11, is fully confirmed. “Beyond Ocrynum [or Lizard point,] are the isles called *Sygdiles*, [or *Scylly*] which are also denominated *Æstrymnides* and *Cassiterides*; frequented by Phœnician, Gallic, and Greek, merchants: as may be proved by its names *Hellenis* and *Ram's head*.”

If the above passage be compared with Cæsar's wars with the powerful navy of the Veneti, seated on the banks of the same river Loire, in his age, and with the powerful alliance between the Cornish miners, or the Irish merchants, or the Devonshire exporters of tin, through the Isle of Wight, the reader will, I trust, be convinced that the poem of Avienus is extracted, as he himself avers, from the Punic Voyage of Himilco, and contains in the above fifteen curious verses, a very ancient narrative of the civil wars between the Celtic, or Welsh invaders, and the savage, ignorant Aborigines on the banks of the Loire. Cæsar, in the second book, and in the 14th section, protests that the Gaulish chieftains, routed by his legions, always fled to Britain, and in the 4th book, that the British sent auxiliary troops to the Gauls, and that the Gauls knew its shores from their old commerce. A dark chasm occurs, indeed, in the naval history of the Phœnicians and the Cadiz-Carthaginians to the river Liger, and during many centuries, I can only collect in the classics a few scattered and isolated facts; in Tacitus a confession, that the shores of Ireland were known from their trade, and in Cæsar, that the maritime Britons were polished by it: the passage in Strabo on the navigations to Cornwall of the Tyrians long anterior to the Roman conquest; and an inference drawn from Herodotus, and from his ignorance of the tin islands, and from the implied superiority of the Phœnicians in the lucrative science of Western and Celtic geography;—these are four beacons, which assist me, as the Punic light-house, now in a ruin and vitrified by age at Corunna, assisted sailors, to penetrate the gloom and dark ages of Punic commerce; though they were the Augustan age of *Carthage* and its trade, says Herodotus, in a sentence, in which he intimates his acquaintance with their annals in his early age, at the close of the fifth century before Christ. The rea-

son of this imperfection in the history of Tyre and Carthage, is the early and frequent destruction of the naval and colonial empire of the Tyrians and Sidonians—by Nebuchadnezzar after the famous prophecies of Ezekiel and of Isaiah on their ruin, and by the yet earlier Syriac, Assyrian, and Persian kings, whose naval wars with them are recorded in many extracts from the Phœnician historians preserved in Josephus, in his Work against Apion, and in Eusebius;—by Alexander's demolition of Tyre; by the rapid rise of Alexandria and Cyrene, in Egypt, of Carthage, and its conquests in West Africa, and of its colonies or emigration into Spain, Ireland, and Cornwall;—seats of trade which superseded the utility of Tyre as a commercial city, and which caused a revolution in the commerce of the world, the effects of which are felt to our distant age, and in our very distant isle, in the vast superiority, which this commercial revolution gave to the Mediterranean, and to the British seas, over every ocean, and over every trading people.

As a corroboration, or a feeble resemblance to the above passage in Avienus, the following singular tradition is found in the oldest Welsh poems: it occurs at a short distance from the verses cited above on the arrival of the Cymry under Hu Gadarn: "There were three usurping tribes, who came into the land of Britain, and never departed out of it; the Coranied, the Lloegrwys, and in a very late age the Saxons. The first [the Coritani of the Classics, and placed by them in Holderness,] came from the land of Pwyl; [equivalent, synonymous, and symphonous, with Pliny's *Baltia*, as the P, and the B, in the city *Pristol* for *Bristol*, are interchanged by the Welsh.] They are now about the river Humber, [the proper name in the Welsh poets for the Abus of the classics, and for the Au of the Gaëlic dialect,] and on the shore of the Môr Tawch [or Teuch-tonic and German Ocean]: these tribes deprived the Lloegrwys of their government by wrong and oppression; and afterwards they deprived the Cymry of their sovereignty and crown; for they united with the Saxons and partly incorporated with them: all the Lloegrwys became Saxon, [in their dialect] except those, who are found in Cornwall, in Deira, [or Yorkshire] and in . . . . two comuots (comitatus, or counties). . . .

"The second of the benevolent tribes in the island were the Lloegrwys: they came from the land of the *Gwas-gwyn*, (or of the Veneti in Cæsar, near the river Liger, the modern Loire,) and these had sprung from the primitive stock of the Cymry, (or were the *Celtarum manus*, *Ligurum hostes*, of Avienus, at v. 135.)" Richard of Cirencester, at page 83. even ascertains the year of the peopling of our island: "In the year of the world 3000, or about that time, as some persons affirm, Britain was first inhabited and cultivated, when it was visited by Phœnicians and Greeks." Cæsar confirms these Welsh traditions in book the fifth and in the twelfth section: "The interior of Britain is inhabited by those whom immemorial tradition records to have been named the aboriginal natives of the island; the maritime part by those, who passed hither from Belgium, with the intention of obtaining plunder and of waging war; all the latter are usually denominated by the names of the tribes in the parental country: (as in the

instances of the following clans resident on both shores, the Belgæ, Carnabii, Damnonii, Morini, Hedui, Damnii, Atrebatæ, and Cenomani,—and of the following cities, which are equally British and Gaulic, both in the chart of Julius Cæsar of the latter country, and in the maps of Britannia in Ptolemy, and in Richard of Cirencester; Parisi, Condate, Cæsaromagus, Brige, Pontes, Noviomagus, and Mediolanus; a crowd of others, and even of villages, might be collected from the Domesday book.) After commencing hostilities they remained there, and began to cultivate the fields. The Britons are immensely populous, their hovels innumerable, and similar in form to those of the Gauls; the number of their cattle too is prodigiously great."

Diodorus, in the 5th Book, adds, that "the island is well peopled, and that the tribe around the promontory of Balerium [or Cornwall] is more civilised from its intercourse with merchants and more courteous to strangers than the others." Cæsar conveys to us the same character of Cantium, or Kent, and Pytheas and Pliny of the Isle of Wight, or Victis. Hence the total *southern* coast, far prior to Cæsar's age, was *comparatively* polished.

A very near connexion, indeed, was formed between the two most contiguous counties of the modern Normandy and our Kent, according to the second book of Cæsar: he observes that in the age immediately prior to his own Divitiacus, the most powerful chieftain of Belgic Gaul, obtained the government, not only over Belgium, but also over Britain. I have mentioned above, that Cæsar describes his naval wars with the Veneti, and with their British allies, at the mouth of the river Liger, who both had adopted skins instead of linen sails and thinner hides for inferior uses, and whose lofty vessels were able to resist the furious storms and the rolling seas of a climate far more tempestuous than the smooth Mediterranean. I must now finish my notes to this part of the poem, premising, that the repetition of the same name (as of the Cilbici in the verses 303. 320. 255. and of the Cempsi in the verses 300. 257 and 195.) is a circumstance which easily enables us to detect the situation both of the tribe itself and of its neighbours; and that the custom of tracing a tribe by means of so eternal and prominent a feature in nature as a river, is highly satisfactory in the Germania of Tacitus and the Baetica Hispania of Avienus; for by this means we can ascertain the Cynetæ to have settled on *the Anas*, or the modern Guadiana, of whose situation Herodotus was ignorant, as he had merely learnt their "most westerly position in Europe." The learned and inquiring reader will need no invitation to consult any new maps, as the very large ones of Spain and Portugal, of date yet more modern than those of D'Anville, and Mercator, with which they may be compared.

## COURSE OF STUDIES PURSUED AT OXFORD.

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NOTHING seems less understood, or more industriously misrepresented, than the course of studies, which this University reformed and settled some years ago, and which is now pursued even more vigorously than at the time of its first institution. In the present chapter I propose to explain very minutely its several parts; and to throw in occasionally such remarks as seem necessary to meet the objections, which are now and then alleged by hasty and superficial observers. A plan of studies sketched on paper is, I am aware, often very fallacious: and nothing is more easy than to mislead the public by a plausible statement of this kind. I have myself seen outlines drawn, divided into studies of the first year, of the second year, and so on, which appeared to comprehend almost all one could desire to learn either in literature or science: but the persons who execute this plan must be more fortunate than common, if the materials on which they operate are capable of bearing it. In a University, one fourth part of which changes every year, the new comers differ so widely in age, in capacity, in disposition and turn of thought, in previous knowledge and attainments, that it seems inconceivable how they can be classified in this manner, without a sacrifice, not of extreme cases, (for that must happen in all comprehensive plans) but of something worth preserving and improving in all. The books and the portions of science allotted to the first year are such as many, by the most diligent study during four years, can never go beyond; while others come so ripe and forward as to be quite fit to begin where the former end. The facility, again, of learning, the rate of advancement, varies in such wide proportions, that no fair classification can be founded on this basis. It is idle to think that any system of education can equalise the powers of different minds. The nominal rank and precedence of the student, like rank in all the liberal professions, must be determined chiefly, not by his merit, but by his standing: the habits of society, the mixed and entangled interests of life, require it: but in obtaining this rank, it may be contrived (and it is the great secret of liberal education so to contrive it) that emulation shall be an active, steady, and commanding principle. Compulsion in such cases is ridiculous. It scarcely succeeds even in a nursery; and, as we advance in years, is less to be wished for, and is in fact less practicable. Constant admonition, the consciousness of an overseeing eye, the fear of reproof, and the hope of praise, are indeed of service, are even necessary to overcome the desultory habits of youth, to check its wanderings, to fix its resolutions, and keep it to its purpose. These, however, are secondary and incidental powers: they serve to refit and keep the machinery in order; but the great spring, which moves and invigorates the whole, is emulation.

According to the last regulations, the University Honors are obtained in the following manner.

When the student is about two years' standing, he is subject to a public examination, which admits him, not to the Degree of Bachelor

of Arts, but to that intermediate step, which still retains its old title of *Sophista Generalis*. The old exercise was a logical disputation in the public Schools on three philosophical questions, which had long dwindled into an insignificant form, before the present exercise was substituted in its room. At this previous examination, he is expected to construe accurately some one Greek and one Latin book at least : the most difficult works are not required or encouraged, as there is no competition between the candidates, and an accurate grammatical acquaintance with the structure of the two languages is the point chiefly inquired into. Xenophon, Homer, Herodotus, Sophocles, Euripides, and Demosthenes, among the Greeks, and Virgil, Horace, Sallust, Livy, and Cicero, among the Latins, are the most usual books. Besides this, he is examined in some compendium of Logic, (generally Aldrich's,) and in Euclid's Elements of Geometry. It is not thought reputable for a candidate to have omitted either of these branches, but one of them is absolutely required ; and in all cases he is made to translate a passage from some English author into Latin. All this is done in public. Eight candidates may be examined in one day, who are all present during the whole time ; and there is commonly a numerous attendance of Junior Students. Indeed there must of necessity be an audience, because every candidate is bound to attend one examination before he is examined himself. The number, however, far exceeds what the Statute requires, and the School is often quite full. The Examiners are three in number, annually appointed by the University, and sworn to the faithful performance of their duty.

If the student fails on this occasion, it passes *sub silentio*. He does not receive his certificate at the close of the day ; and he may present himself again the next term.

After having passed this examination, his studies are directed more steadily to the other, where the honor he acquires will depend entirely on his own exertions. He cannot present himself till after the third year is completed, and it is common to defer it till the end of the fourth year. He is then examined first in the rudiments of Religion : a passage in the Greek Testament is given him to construe, and he is tried, by questions arising out of it, whether he has a proper view of the Christian scheme, and of the outline of sacred history. He is expected to give some account of the evidences of Christianity, and to show by his answers that he is acquainted with the thirty-nine Articles, and has read attentively some commentary upon them. He is examined again in Logic, the object being chiefly to see that he has just and firm conceptions of its leading principles ; and on this occasion, selections from the *Organon* are often introduced.

The Examination then proceeds to Rhetoric and Ethics. Upon these subjects the celebrated treatises of Aristotle are chiefly used : and whoever is master of them knows what an exercise of the mind it is to acquire a thorough insight into the argument, and what a serious discipline the student must have undergone, who has accomplished this point. The accurate method observed in each treatise renders it not a perplexing, but merely an arduous task : the precision of the language, the close connexion of the reasoning, the enlarged philoso-

phical views, and the immense store of principles and maxims which they contain, point them out as the best calculated perhaps of any single works for bringing into play all the energies of the intellect, and for trying, not merely the diligence of the scholar, but the habit of discrimination which he has formed, the general accuracy of his thoughts, and the force and vigor of his mind. If it be at all of use to divide, to distinguish, and to define, to study clear arrangement and order, to discern connexion, and to comprehend a plan composed of many widely-separated parts, hardly any works can be pamed, so well adapted to all these purposes. To these is often added, at the option of the student, the treatise on Politics, which is in fact a continuation and completion of the Ethical System.

Besides these treatises of Aristotle, Quintilian as belonging to Rhetoric, and the philosophical works of Cicero, especially that *De Officiis*, as belonging to Ethics, are admitted. And these last, as being of easier attainment, are of course the choice of many candidates. But neither of them are strictly indispensable.

In examining *viva voce* almost two hundred candidates every year, nearly in the same departments, much skill and care is requisite, lest a certain routine of questions be introduced, which a student may learn, and give to them some plausible answers, without having drawn his knowledge from the original source. Nothing but practice and constant vigilance, joined to a familiar acquaintance with the several books, can effectually guard against this abuse. And hence to a bystander the Examination may often seem vague and desultory, when the design only is, to probe the candidate here and there, and to ascertain that his reading has been serious, not loose or superficial, or, as might sometimes happen, none at all.

At this Examination the student presents what number of Classical Authors he pleases, provided they be not less than three, and those of the higher order, including both languages. It is not unusual for those who aim at the highest honors to mention Homer, Pindar, one, two, or three of the Greek Tragedians, and Aristophanes. Thucydides is seldom omitted. The other historians, and the orators, are also included, according as the student's line of reading has been. Of Latin Authors, besides the poets of the Augustan age, Livy, Tacitus, Cicero, Juvenal, and Lucretius, are the most usual. In the books that he names, he is expected to be well and accurately versed. And although great encouragement is given to an enlarged range, yet a hasty and unscholarlike manner of reading, however extensive it may be, will not obtain reward, and is in fact much disappointed.

Besides the questions proposed *viva voce*, many others in the different branches of the Examination are put, and answered on paper, while other things are going on. And in this manner also the candidate's knowledge of Latinity is tried.

The Mathematical Examination is quite a distinct business. It is conducted indeed at the same time, but is chiefly done on paper, if the student has advanced far in those studies; although for every candidate, who presents himself in Mathematics, there is an oral examination, in which, with a table of diagrams before him, he is

called upon, not to give full and long demonstrations, but, as the Examiner turns over a corresponding table, to answer questions relating to the properties of figures, and the mode of proving certain theorems. The soundness of his scientific studies is thus made known; and he has problems, which require time and close attention, to solve at his leisure on paper, while the examination passes on to others.

It must be well known to every one who has had experience in life, that, notwithstanding this formidable array of books and sciences, great numbers of candidates must be allowed to pass, whose attainments in both are, from various causes, very inconsiderable. Still if the system be so conducted as to encourage exertion, it would be absurd to reject those of the most moderate pretensions, who have passed through their period of residence with good conduct, and a tolerably regular attention to the prescribed studies. Nothing but extreme incapacity, extraordinary want of school education, or gross idleness at the University, will absolutely exclude a student from his degree at the regular time. Of this description some few are found every year. But even these are not finally rejected; they may appear at the following Examination, and, unless the same insufficiency is again observed, generally pass. 'Only six candidates can be examined in one day: and every candidate must produce a certificate of having attended two entire days of some former EXAMINATION before he can be admitted.'

Of those who are thought worthy of Honors, there are two classes in the branch of Literature, and two in that of Mathematical Sciences; and nothing hinders a candidate from being distinguished in each branch: indeed this double Honor is very frequent. The second class of each department is divided into two parts, an upper and a lower; so that in fact there are three classes of Honors in Literature, and three in Mathematics. The individuals of each class are arranged among themselves, not according to merit, but in alphabetical order. It has usually happened, that above one third of the whole number of candidates have been placed in the list of honor: but of these by far the greater part are in the lower division of the second class. All these names are printed: the names of those who simply pass and obtain no honor, are not printed. If any candidate is rejected, it passes *sub silentio*. His certificate is not delivered to him.

The Examiners are sworn officers, appointed for two years; they are four in number, and must all be present, unless prevented by sickness or some very urgent cause. The School is in general much crowded during the Examination-weeks, especially when a candidate, who enjoys any previous reputation, is to appear. In such cases a strong interest is excited among all orders, and great attention is paid.

It will be evident, from the statement here given, that the students are prepared to pass this examination, not by solemn public lectures, delivered to a numerous class from a Professor's chair, but by private study in their respective Colleges. This method of study is the next thing which requires to be explained; for upon this point also the world are greatly, and in some instances purposely, misinformed.

The mode of instruction by 'College Lectures, which prevails at both the English Universities, is an innovation upon the original plan, which formerly obtained among them, and which is still practised in foreign universities, and I believe in those of Scotland. Some peculiar advantages there are attending each method, and the best method perhaps would be that which should unite both more completely than is the case with any modern university. If, however, they are compared one against the other, as means of instruction, the preference seems strongly due to that of College Lectures.

Under this system the pupils of one tutor are easily classed according to their capacities, and the stock of learning and science they bring with them. When formed into these subdivisions, the choice of the lecture may be adapted to their peculiar wants, and the lecturer can perceive, individually as he goes along, how his instruction is received. The heaviness of solitary reading is relieved by the number which compose a class: this number varies from three or four to ten or twelve: a sort of emulation is awakened in the pupil, and a degree of animation in the instructor, which cannot take place with a single pupil, and which approaches to the vivacity of a public speaker addressing an audience. At the same time he can address himself to individuals, satisfy their scruples, correct their errors, and in so doing, the subject being thoroughly sifted and handled is seen in a variety of lights, and fastens more durably on the mind of those who are listeners merely. Indeed, the impression thus made by theorems of science, and by processes of reasoning on every subject, is so much more vivid, and the means are at hand of ascertaining so satisfactorily how each pupil receives what he hears, that the business of teaching is made less irksome and fatiguing to both parties; and in a few weeks the tutor is enabled to form a juster estimate of the abilities, and quickness, and mental habits, of his pupil, than any other system could explain to him in as many years.

In reading the principal Classic Authors also, which forms a great part of Oxford Education, the advantages of this method are not less conspicuous. A habit of accuracy, the last habit which a young man acquires by himself, is thus created. A thousand points are remarked as he goes along, which would have escaped a solitary student. Bad school-practices are corrected. Principles of taste and criticism are conveyed in the most striking manner, because they arise out of the occasion, and are taught with the example before him. Opinions of men and books, and whatever else is connected with the topics as they occur, are easily communicated. The scheme of literature is gradually unfolded to his mind, according as he is able to bear it, and to profit by it. In fact, there is no work of the class here alluded to, which may not serve as a text-book; with which information of every sort may, as the occasion requires, be interwoven; and the mode of imparting it may be adapted to the individual who is addressed. It is thus that the stores of one mind may most effectually be transfused into another, whether concerning matters of literature, or philosophy, or religion, or the conduct of life. It is in these readings that the full

merit of those ancient models is made prominent, and brought home to the feelings and apprehension of every one. They serve as specimens and exemplars, according to which private study may be formed and moulded; for in private study, after all, the great field of literature must be traversed. And hence is established that intercourse of mind, which, imperceptibly, gives a tincture even to the most thoughtless, and marks a lasting stamp on others, who are hardly conscious of the successive impulses, by which the impression is continually worn in.

In the more ambitious display of a public Lecture, there are, beyond a doubt, advantages which private instruction cannot have. The effort of the Lecturer is naturally greater, his matter more carefully prepared, his tone and diction more elevated and impressive. There are emotions which eloquence can raise, and which lead to loftier thoughts and nobler aspirings, than commonly spring up in the private intercourse of men: when the latent flame of genius has been kindled by some transient ray, shot perhaps at random, and aimed least where it took the greatest effect, but which has set all the kindred sparks that lay there, in such a heat and stir, as that no torpid indolence, or low earthly-rooted cares, shall ever again smother or keep them down. From this high lineage may spring a never-failing race; few indeed, but more illustrious because they are few, through whom the royal blood of philosophy shall descend in its purest channels, but will hardly be brought down to mingle with the baser alloy of the unschooled multitude. It is not, it cannot be, the most effectual means by which instruction is to be conveyed to the minds of the great majority of students; and to do this, surely, is the prime object in any system of national education. The succession of illustrious names brought into notice by the other mode, is apt to cast a delusive splendor over the prominent masses which it illumines, and to withdraw our attention from the thousand inferior objects which are crowded in the back ground, less captivating, it is true, to the imagination, but equally intitled to the care of true philanthropy. I would not undervalue these higher doings; but we must be cautious how they lead us out of the track of plain and sober industry. A thirst for distinction may interfere with homely duties more really important to mankind. Our husbandry is truly on a large scale; but let us beware how we sacrifice, after the example of vain ostentatious breeders, the food of some twenty or thirty, for the sake of making a proud show of one. Such produce is not the true or certain test of skilful management. If we send out into the world an annual supply of men, whose minds are imbued with literature according to their several measures of capacity, impressed with what we hold to be the soundest principles of policy and religion, grounded in the elements of science, and taught how they may best direct their efforts to further attainments in that line; if, with this common stock, of which they all partake, they be encouraged afterwards to strike off into the several professions and employments of life, to engage in the public service of the state, or to watch over and manage the lesser circle of affairs, which the independent gentlemen of this country, and of this country only, conduct in their respec-

tive neighbourhoods; I think we do a greater and more solid good to the nation, than if we sought to extend over Europe the fame of a few exalted individuals, or to acquire renown by exploring untrodden regions, and by holding up to the world, ever ready to admire what is new, the fruits of our discovery.

Let not this be construed into an admission, that speculation is discouraged. The fact is not so. But it is not, and it ought not to be, the business of a body. It is for us to execute an established system; to teach and to recommend what is thoroughly approved. Individuals may engage in the task of discovery; and they are better fitted for that task, if they be well informed in what is already known. In case they should be rewarded for their honorable search, "if truth shall have spoken to them before other men," let them in the name of truth not withhold the secret; it will be eagerly listened to here as elsewhere; and if, after due probation, it be found to be indeed the voice of truth which spake it, our system will thankfully receive the wholesome aliment. But to expect that every crude opinion or untried theory shall enter as soon as it demands admission, and take its place amongst us, while we rise up and make room to receive it, is against all reason and the analogy of things. Let the experiments be tried, and repeatedly tried, in some insignificant spot, some corner of the farm: but let us not risk the whole harvest of the year upon a doubtful project.

There is one province of education indeed, in which we are slow in believing that any discoveries can be made. The scheme of Revelation, we think, is closed, and we expect no new light on earth to break in upon us. The sacred volume, we know, has been abused, (as what gift of the Almighty has not been abused?) for the worst and wickedest ends. It has been hidden from the world, it has been corrupted, misinterpreted, and perverted, so as to become an engine of fraud, error, and blind fanaticism. These arts and these acts of violence we hold it our especial duty to remedy and to guard against; to keep strict watch round that sacred citadel, to deliver out in due measure and season the stores it contains, to make our countrymen look to it as a tower of strength, and to defend it against open and secret enemies. It stands conspicuous in all our streets: it catches the eye in every direction, and at every turning: and we should think all our views incomplete without it.

But I have, while pursuing these topics as they pressed upon my attention, left two or three points omitted, which belong to the detail of our proceedings.

Notwithstanding the high authorities quoted against the practice of composition, it forms part of the business of education in each College. These exercises, however, are all in prose, with the few exceptions before alluded to, and they are alternately English and Latin. In some Colleges a selection of the best is made every week, and read publicly before the College by the authors. In others they are collected at the end of each term, some judgment is pronounced upon them, and those who have written the best are thanked and commended.

It is also the practice of most Colleges (certainly of all the larger Colleges) to examine every student at the end of each term in the studies of the term. On this occasion he presents written notes and abridgments which he has formed, and gives an account of any other things he has read, connected with the main course of his studies.

There have also been for about forty years Prize Exercises, proposed by the Chancellor, in Latin Verse, and English Prose; to which our present Chancellor has added one, at his own suggestion, in Latin Prose. These are open to the whole University; and the successful compositions are recited in the Theatre in the most public manner at the annual Commemoration. The number of exercises usually given in is fifty or sixty: and occasionally a Prize in English Verse is added, which has brought forth poems of no common merit.

Such is the outline of the studies of this place: an outline, which I do not say is incapable of being improved and enlarged, but which does seem to comprehend all the leading objects of liberal education. In particular, it might, without danger of interfering too much with the more efficient studies of private Colleges, admit of more frequent public lecturing than is at present practised. But to suppose that there is no such lecturing, is a great mistake. Besides a course, and sometimes two courses, in divinity, I have already mentioned that lectures in this way are read by the several Professors in Natural Philosophy, Astronomy, Chemistry, Mineralogy, Botany, Anatomy, to classes drawn from different Colleges, at the option of the individuals, or under the advice of their tutors. Public lectures, which are rather detached dissertations, are also read, one in each term, to the whole University by the Professor of Poetry, and the Professor of Modern History. There is likewise a Course in Modern History often read to a select class, in which the doctrines of Political Economy have by the present Professor been much introduced and discussed.

That Political Economy therefore is unknown or discountenanced as a science, is equally wrong with many other imputations against us. The best works in that branch, as well as in the elements of Law and Politics, are in the hands of many students, with the full approbation of those who regulate their studies; although it is never forgotten that to lay a foundation of liberal literature, ancient and modern, before any particular pursuit absorbs the mind, is our main business. Any student also may obtain assistance from the Professors of Saxon and Oriental learning. But it is seldom that classes are formed in these branches. A few individuals, enough to keep up the succession unbroken, have always made them their favorite study. But no account is taken of these matters at the Examinations for Degrees.

*Some account of the Researches of the German Literati on the subject of Ancient Literature and History; drawn up from a Report made to the French Institute, by CHARLES VILLERS, Corresponding Member of the class of Ancient History, &c. &c.*

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NO. IV.

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## HISTORY.

SUCH is the abundance of the materials afforded by German authors within these few years for this part of our analysis, that a mere catalogue would fill a volume. But if we confine ourselves to those, whose works bear the stamp of learning and research, our labors will be considerably circumscribed, and the adoption of this rule must necessarily exclude a great number of useful productions, but which are destitute of that particular kind of merit, which it is the object of the present work to record. Thus, notwithstanding the philosophical spirit and fine writing, which distinguish the pages of the illustrious Prince-Primate Charles de Dalberg, in his "Character of Charlemagne," we must pass him over almost in silence. For the same reason we cannot give an ample account of "Becker's History of the World, continued by M. Wolmann," a work intended for youth; and the Histories of France and England by M. Heinrich, and the History of Ireland by M. Hegewisch of Kiel are of a similar description.

For the reason above assigned, we must also omit several biographies, which in other respects deserve the highest praise, such as the excellent accounts of the lives and writings of Hugo Grotius and Sir William Temple, which have been given to the world by Professor Luden of Jena. We are also under the necessity of excluding the collections of maps and historical monuments, which have been published in several provinces. These stupendous enterprises have been for the most part commenced for many years, and on that account they do not properly belong to the literary history of the present age. They are besides already well-known to the learned world. Of this description are the "Monumenta Boica," the 18th and 19th volumes of which have recently appeared at Munich. This is the proper place however to mention a great work now in preparation by Baron Aretin, the royal librarian at Munich, viz. the History of Bavaria in the most ancient times. His work was announced in a copious Prodomus printed in 1808. A Collection of Historical Monuments is also printing at Pest in Hungary, under the superintendence of Messrs. Kovarich, Kultsar, and Abbé Eder.

It is almost superfluous to add, that such books as treat of modern history, strictly so called, cannot find a place in our present report. Thus, for example, whatever may be the real merit of the Chronicle of the nineteenth century, by M. Bredow, or of the Chronological Manual of the History of the present time by M. Wedekind, these works cannot be noticed. It is but fair however to state that M. Bredow's "Universal History, political and literary" has gone through three editions

in the short space of as many years. It is a most excellent elementary work, and ought to be translated into every known language. There is another estimable work of the same nature by M. Cruse of Oldenburg, accompanied by historical charts to mark the various epochs from A. D. 400. but it is painful to remark that from some unknown cause the author has not been able to continue his work beyond the eleventh century.

#### NOTICES.

1. We shall have but little to notice on the subject of ancient Greece, for the "History of the Greeks," in six volumes recently published by the learned M. Fichstadt of Jena, whatever may be the improvements he has made, is merely a free translation of the English work of Mitford. But the able historian of Charlemagne and Maximilian, M. Hegewisch, to whom we are indebted for several classical inquiries into the history of the middle age, the Finances of the Romans, &c. has given us some very valuable "geographical and historical fragments on the Greek colonies, on the motives, which occasioned their establishment, on their earliest condition, and on their subsequent advancement in population and political influence." Altona, 1809.

2. The excellent book of Professor Heeren of Gottingen with the title of "Ideas on the Politics, Alliances, and Commerce of the chief nations in the ancient world," 2 vols. 8vo. and which has been translated into French by M. Desaugiers, has reached a second edition, with manifest advantages from the erudition and industry of the learned Rultier. In speaking of Egypt, he has availed himself of the recent work of M. Denon with much success. His first volume treats of the nations of Asia, and the second of those of Africa. It is proper to mention here that M. Heeren is the author of the "Essay on the Influence of the Crusades" to which the French Institute recently awarded the Napoleon prize, as the best production on the subject.

3. The learned are already well acquainted with the "*Lexicon Universæ Rei, Nummariz Veterum, et præcipue Græcorum ac Romanorum cum observationibus Antiquariis, Geographicis, Chronologicis, Historicis, Criticis, et passim cum explicatione Monogrammatum*," Leipsic, 6 vols. royal 8vo. This work was published towards the end of the last century by the Rev. J. C. Rasche, and the learned author has now made some valuable supplements and additions to this important work. Two volumes of a new edition have recently appeared, in which the author has proceeded the length of H.

4. Professor Bredow, above-mentioned, and who recently (1808) published notes on the work of Tacitus de Moribus Germanorum, published in 1806 a new edition of Eginhard's *Life of Charlemagne*, with excellent variorum notes. The last edition of Eginhard, previous to M. Bredow's, was that of Schminck, 1711. 4to. with several commentaries, and a detailed account of the historian. M. Bredow's edition, however, it is almost unnecessary to say, is far superior to any we have yet seen.

To the above notice we ought to add an account of the edition, which appeared in 1807, of another historian of the middle age—we

mean Dithmar, whose chronicle is so necessary to elucidate the tenth and eleventh centuries. The following is the title "*Dithmari, Episcopi Merseburgensis, Chronicon. Ad fidem codicis qui in tabulario regio Dresdæ servatur, denuo recensuit J. F. Wisini, J. F. A. Kinderlingii, et A. C. Wedekindi, passim et suas adjecit notas J. A. Wagner, Corrector Gymnasii Merseb. Nuremberg one vol. 4to, 520pp.*" The new editors have been reproached with having altered in some places the text of Dithmar, as given by Leibnitz, in consequence of their predilection for their Dresden manuscript. But every person must allow that the notes are complete, and throw the fullest light on the obscure passages of the work; circumstances which prove that no later annalist of the middle age has been treated by his editors and critics with so much ability as in the present instance.

5. Within these few years, a series of solid and learned Essays on the history of the middle age have come from the pen of Professor Hullmann of Franckfort on the Oder. We are particularly called upon to notice his *History of the Finances of Germany during the middle age (1805)* and a *History of the Origin of the Droits of the Crown in Germany*, which serves as an appendix. Subsequently (1808) he published a *History of the Origin of the States of Germany*, and latterly the same diligent writer has obtained two prizes from the Royal Society of Gottingen for the best essays "*On the History of the Administration of the Domains in Germany*," and "*On the History of Byzantine commerce to the end of the Crusades.*" Both memoirs were printed in 1808, and their perusal will convince M. Hullmann's readers that his active and enterprising genius is capable of conferring still greater obligations on literature and science.

6. The *History of the Crusades* assumes new interest from the manner in which it is treated by Professor Wilken of Heidelberg. Deeply versed in Oriental literature, this historian has availed himself of materials which were shut up from most of his predecessors who have treated of these memorable wars. The first volume of M. Wilken's "*History of the Crusades*" contains an account of the first expedition, but the second is not yet published. Another writer, M. Hacken, has also undertaken to write the *History of the Holy Wars*, and his first volume has appeared: his narrative is lively and animated. M. Spalding's "*History of the Kingdom of Jerusalem*," which was published previous to the above two works, is also full of interest.

7. "*History of Maximilian I. of Bavaria*," by M. Wolf, vol. 1st, Munich, 1807. The author of this valuable work having died before completing it, the continuation has been entrusted to M. Breyer, his colleague in the Royal Academy of Bavaria, who has already given many proofs of his historical powers, particularly in the great and sublime views, which he has taken of the study of natural history.

8. "*Nestor, or Russian Annals in the original Slavonic, compared, translated, and interpreted by Augustus Louis Schloetzer Professor of History and Politics in the University of Gottingen, &c. &c.*" In announcing a work like the above, we call the attention of the learned to the labors of a long and well-spent life, dedicated entirely

to the study of history and the political sciences, particularly of those nations which Providence has placed in the north and north-east quarters of the continent. Catharine II. by an imperial ukase, issued so far back as 1765, charged M. Schlœtzer, then a humble Academician of St. Petersburg, with the task of rescuing from the chaos, in which it was involved, the ancient history of Russia. After evincing his talents for the enterprise by several minor productions on the subject since that period, M. Schlœtzer has now published his great work, and dedicated it to the grand-son of the empress who first patronised him.<sup>1</sup> The present portion of the annals of the great family of mankind is perhaps one of the least known in Europe. M. Schlœtzer's work elucidates not only the old chronicle of the monk Nestor (the *Gregory de Tours* of Muscovy), which discloses the origin and progress of the greatest empire now in existence, but also the history of the alliances and connections of these Slavonian hordes with their neighbours, with the empire of Byzantium, and with our western Europe. In the notes, commentaries, digressions, and other critical disquisitions, which accompany his translation of the Russian annalist, M. Schlœtzer, with that refinement and vigor of intellect, for which he is distinguished, has compared, corrected, and illustrated the various points of contact of the history of the ancient Muscovites with that of other nations at the same epoch<sup>2</sup> which must render his work one of the most solid foundations for a general history of the modern nations of one division of Europe and Asia. The first volume is entirely filled with an introduction to the ancient history of Russia, in which we find the most luminous and striking views of the essentials of historical criticism in general. The second volume contains the ancient history of Russia previous to and during the reign of Rurik. The third contains the reign of Oleg; and the fourth that of Igor. The fifth is in the press; and the work is to be completed in twelve volumes.

The opinions of M. Schlœtzer as to the origin of the founders of the Russian empire have been combated by a young scholar, M. Gusta-

<sup>1</sup> M. Schlœtzer's other works of magnitude are his "History of the North" and his "History of Lithuania," one vol. quarto each. Mr. Pinkerton, who has recently presumed to explain the origin of the Northern and German hordes, does not seem to know these classical works even by name, far less those of Maslov, Thunman, Gebhard, and a thousand other profound German historians! To the honor of the German literati be it spoken, that their extensive knowledge of the languages, both ancient and modern, renders them truly *cosmopolites*, when they undertake to elucidate any subject connected with Antiquity or History.—[Note by M. Villars.]

<sup>2</sup> M. Schlœtzer treats of the Greek fire in the course of his remarks. But at the time of writing them he had not seen the "*Liber ignium*" of Marcus Græcus, printed at Gottingen in 1805. The learned and ingenious M. Beckman in some observations on this book and its author, in the Gottingen Literary Journal of the same year, seems to think that the "*Liber Ignium*" was originally written in Greek, but translated into bad Latin by a monk of the middle age. A critic in the Jena Journal however maintains that the Latin is the original, and that it is of the 11th or 12th century. He also refers to a curious dissertation published in 1749, containing an account of every thing that has been written by the literati of the middle ages on the subject of the Greek fire. It is intitled "*De Igne Græco*" M. C. Hanovio.—*Tuebitur J. C. Titius.*"

vus Ewers, member of the imperial academy of Russian antiquities, who endeavours to set up another hypothesis in an essay published at Riga in 1808. According to Mr. Ewers the founders of the Russian empire came from the south, and were Chazires, a Turcomanian nation. M. Schloetzer, junior, who treads in the steps of his father, and to whom we are also indebted for several learned works has ably answered several of Mr. Ewer's objections in giving an account of his essay in a weekly journal printed at Mittau in Courland.

This ingenious critic (M. Schloetzer jun.) has also recently Dec. 1808, given proofs of his talents for history by a prize dissertation on the origin of the Slavi, who peopled Russia. His paper was adjudged by the imperial academy for Russian antiquities at Moscow to be the best, but the prize could not be awarded him consistently with the rules of the institution, the author being himself a member.

9. A man of genius, who has acquired great and deserved celebrity in a department of literature quite different from that of history, M. Kotzebue the dramatist, has suddenly started into the first rank among historians, by publishing in four volumes "The Ancient History of Prussia," Riga, 1808. This history commences with the most distant, or rather with the fabulous era of Prussia, and is regularly carried through all the revolutions, down to the remarkable peace of Thorn in 1466. A period of sixty years ensuing, comprehending the peace of Warsaw, the Reformation, and the Secularisation of Prussia, to its subjugation by the Knights of the Teutonic order, forms a new epoch in the history of Prussia, as it does in that of all Europe. M. Kotzebue has here undertaken to give a picture of the numerous important events which are connected with the annals of the whole of the north of Europe, and with those of Poland, Germany, and the Hanse Towns during the middle ages. It is our duty to state that his task is executed with that dignity, vigor, and graceful expression, which history requires.

For several years past M. Kotzebue has been an inhabitant of the shores of the Baltic, and has been diligently employed in collecting materials for his work in the libraries and archives of the various towns and provinces, as well as of monasteries and private individuals in Prussia, Russia, Poland, and the Northern States. Every where he found the most precious documents, but at Königsberg, chance threw in his way a treasure, which surpassed all the rest. The "*Archive Secrète*" of the Teutonic order, which was shut against all former historians, was opened to him by accident; and in his preface he gives a sketch of its contents. It is sufficient to say that such a circumstance has given him a decided superiority over all his predecessors; and the manner in which he has availed himself of the abundant resources thus acquired has proved that like Corneille, Voltaire, Schiller, and others, M. Kotzebue is equally eminent as a historian and as a dramatist.

10. Switzerland, as most of our readers will recollect, has long since found a native historian of great merit in the person of Muller. On the continent his admirers are in the habit of comparing him with Tacitus and Thucydides, and certainly the majestic dignity of his style, the vigor of his portraits, the grandeur of his ideas, and the rich-

ness of his imagination authorise the comparison. But M. Muller has an advantage even over these ancient historians, which the circumstances of the times in which they lived prevented them from possessing, and this advantage is displayed in his laborious and profound researches into ancient records, which stand unrivalled in point of accuracy. The historian of Switzerland conducts the history of his country from the origin of the nation through all its alliances with France, Italy, and Germany, which renders his work an indispensable appendage to the history of these countries.

The first four volumes of this valuable work were reprinted with considerable additions and alterations in 1806, and in 1808 appeared the first part of vol. v. which commences with the restless life and unhappy end of the Duke of Burgundy, *Charles-le-téméraire*, and brings us down to the end of the 15th century. The succeeding volumes will contain the history of the Reformation and of the events by which it was accompanied in Switzerland. How interesting will it be to see this important era treated by so great a master!

As M. Muller's writings have rendered this the Augustan age of literature in Switzerland, it is incumbent upon us to mention a "History of Theodoric and his Government" in 2 vols. by M. Hurter of Schaffhausen. It is a well written book, and augurs favorably of the author's future career as a historian.

We ought also to notice as a historical tract of considerable interest, "An Attempt at a Diplomatic History of the ancient Constitution and Confederation of the three smaller Cantons." It appeared at Zurich in 1808 on the occasion of a national festival, and is from the pen of *M. Gœldlin de Tiefenau*.

11. The voluminous "History of Germany," by the late M. Schmidt, has been brought to a conclusion by M. Milbiller. The last volume, which contains an alphabetical and a chronological table, appeared at Ulm in 1808. The entire work is divided into two parts, viz. the ancient and modern history of Germany. The ancient part occupies five large volumes, and the modern seventeen. Mr. Milbiller, who succeeded M. Schmidt with so much success, is also the author of a useful "Abridgment of the History of Germany."

12. We have it also in our power to announce the conclusion of the learned and judicious "History of the Hanseatic League" by Professor Sartorius of Göttingen. The third volume, which appeared in 1809, brings us down to the year 1669, which the author assigns as the termination, or rather the date of the last public act of a confederation, which had long proudly flourished among the contending nations of Europe, but which had been many years verging to its decline. A fourth volume, which has been announced, will merely contain the documents necessary to illustrate the work.

The above ought to be regarded as one of those important works, which are calculated to throw the most valuable light on the history, the politics, and the commerce of the middle ages. The researches of M. Sartorius are profound in the extreme: it is only necessary to cast the eye upon the notes and appendices to be satisfied with his diligence and learning.

Another very useful work long ago proposed has been lately brought to a conclusion. This is M. Becker's History of Lubeck, the capital of the Hanseatic Towns. It is a full and authentic history of the place, accompanied with abundance of explanatory documents and notes. The third and last volume in 4to appeared at Lubeck in 1806.

13. A learned student of the university of Gottingen, but now attached to the library of the university of Griefswald in Swedish Pomerania, M. Ruhs, published (1803 and 1806) a History of Sweden, in 3 vols. 8vo. It is unquestionably the best account of that country extant, and forms part of the voluminous Universal History, published at Halle within these few years.

14. Up to the present time no good history of Hungary was to be found. Dr. Fessler, of considerable literary eminence in Germany, has obviated this complaint by an excellent work in 6 vols. 8vo. It is particularly distinguished by comprehensive and enlightened views, and bids fair to rank with the best historians of ancient or modern days.

As connected with the history of Hungary, we find the following work published at Pest, in 1808, by Mr. James Ferdinand Miller: "Epistolæ Imperatorum et Regum Hungariæ Ferdinandi I. et Maximiliani II. ad suos in Porta Ottomanica Oratores Ant. Verantium, Franc. Zoy Anger Busbeck, All. Wyss, et Christoph. Teuffenbach, quas ex autographis edidit, &c." 1 vol. 8vo.

15. Since the year 1806 Baron Hormayr has been engaged in the publication of several volumes of a "History of the Tyrol," *Tubingen-Cotta*. This ingenious and patriotic writer, who is also the author of the "Austrian Plutarch," has taken the celebrated Muller for his model in the present instance, and has followed the footsteps of his master with due success. The task of detailing the history of the brave Tyrolese, who from the earliest ages have been noted for their attachment to their religion, liberties, and laws, could not have devolved upon a more competent author than Baron Hormayr. His acute and judicious criticism on the earlier and fabulous part of their history do great honor to his learning and penetration.

16. M. Mannert, one of the most laborious and learned adepts in history and geography, published in 1807 at Nuremberg his valuable work on the remote periods of the history of the Bavarian nation. It forms a large octavo volume.

17. "The History of Treves" by M. Wytttenbach of that city is a most useful work. Few places merit so much attention as Treves, in consequence of its being the rival of ancient Rome. The works of Brower and Hontheim are mere compilations, but M. Wytttenbach has had recourse to materials hitherto unknown. The first part of his work printed in 1807 contains the history of the ancient *Trevirois*, considered as a Gallo-belgic colony: the second, (1808) the state of Treves under the dominion of Rome; and the third (1809) under that of the Franks. The fourth and last volume (1810) contains the history of this city as forming part of the Germanic empire, until its recent conquest and annexation to France. The work is full of plates. (Treves, Schrahl, 4 vols. 12mo.)

18. In 1806 there appeared a second edition of the "History of the three last centuries," by Professor Eichhorn of Gottingen, a work which will be found to be a most excellent text book for the study of modern history, abounding in ingenious and enlightened views of society and manners.

19. Mr. Frederick Eichhorn the son of the above gentleman, and Professor of Jurisprudence at Franckfort on the Oder, has published the first volume of a "History of the Constitution and Public Law of the Empire of Germany." This first volume goes no farther than the end of the ninth century. Besides the perspicuity and accuracy of the inquiries it contains, the present work of our young Jurist acquires additional interest from the passing events of the day, which have given to the Germanic body a new existence under the denomination of the Confederation of the Rhine, which the author attempts to show is conformable to the ancient constitution of the empire.

## SERIA BIBLICA.

### NO. 1.

THE object of Bryant, in his volume intitled 'Observations upon Four Passages in Scripture,' was to prevent the obloquy and ridicule thrown on them by some persons, in consequence either of their ignorance of the true purport of these narratives, or their unhappy disaffection toward the Sacred Records in general; by showing that the miracles related in them are pointed and significant, evincing not only supernatural power, but a uniform reference to the persons concerned, their history and their religion. The lateness of the discovery, arising from the depth of the proofs, leads us to infer, that there is store of evidence still to be obtained upon diligent inquiry in favor of the truth of the Scriptures; and also that there could not be any fallacy in the narrative, as the historian could propose to himself no advantage from a scheme, of which the developement was not to take place for two or three thousand years.

The 'Four Passages' are:

1. BALAAM, reproved by his Ass, *Numbers*, xxii. &c.
2. SAMPSON, smiting the Philistines with the jaw-bone of an Ass, &c. *Judges*, xv. 15—19.
3. JOSHUA, stopping the Sun and Moon, *Joshua*, x. 5—15.
4. JONAH, entombed in the body of a large fish or Whale, *Jonah*, i. 4—17.

If the Editor of the Classical Journal thinks the following compendious view of Mr. Bryant's Criticisms upon the above texts worthy of his acceptance, they are wholly at his service.

F. R. S.

# 1. BALAAM.

The *Midian*, of which Balaam was a priest (probably, from his great reputation, Numb. xxii. 6. the high-priest,) residing at Pethor,<sup>1</sup> was an Edomite province of that name, to the east of the lake Asphaltites, peopled by the progeny of Abraham and Keturah; and not the similarly-named region near the Red-Sea, where Moses took refuge for forty years, Exod. ii. 15. Balaam indeed is said, Numb. xxiii. 7. to be brought from *Aram*, or Syria; and is still more fully represented, Deut. xxviii. 1. as of *Aram Naharaim*, or Mesopotamia: but in both these passages, by the easy and not unusual substitution of a ך for a ך, for Aram we read Adam or Edom, and dismiss Naharaim as a gloss, the whole becomes consistent. This we shall not hesitate to do, if we consider.

1. That Naharaim means the space between the rivers (in this instance, the Euphrates and its tributary the Aborras,) whereas Balaam came from Pethor, "by the *single* river of the land of the children of his people."<sup>2</sup>

2. That he came "upon his Ass, with *only* two servants," Numb. xxii. 22. whereas the immense desert between Mesopotamia and Moab could only be traversed by camels and caravans.<sup>4</sup>

3. That he came on the joint requisition of the elder of Moab and of Midian, Numb. xxii. 7. whereas there is no Midian or Pethor in Mesopotamia.

1. That he was met by Balak, "at a city of Moab which is on the border of Arnon, which is in the utmost coast," Numb. xxii. 36. i. e.

<sup>1</sup> Called by the Greeks Πῆζα, and by Tacitus probably (Hist. v. 3.) interpreted 'a rock,' instead of being explained from its Hebrew etymology פֶּתוֹר, 'a place of prophecy.' Peter, in the opinion of Hesychius, has this additional meaning, and Pethor, anciently celebrated for its *Lycae sortēs*, is probably of the same extraction.

<sup>2</sup> The converse of this mistake, viz. a ך for a ך, occurs probably Ps. cxxiv. 1. and 1 Chron. xvi. 2. Compare 2 Sam. viii. 12. and 1 Chron. xviii. 2, 3, 7. and many other passages.

<sup>3</sup> Numb. xxii. 5. This river so particularised, cannot (as Le Clerc supposes) mean ך or ך, the Euphrates; but by changing, on the authority of many of the versions, a single letter in the original—for ך reading ך or ך, it becomes still more incapable of that interpretation, and signifies "of the children of Omar, Oman, or Amou," a powerful tribe in Seir and Edom.

<sup>4</sup> So it was traversed by Abraham's servant, Gen. xxiv. 19. and by Jacob, Gen. xxxii. 15. whereas the armies of Crassus, Antony, Trajan, Julian, and Gordian, in their expeditions to Babylon and the East, went about by Syria north, and crossed the Euphrates at Zeugma or Cereusium; as well as the Assyrian armies, on their way to Judæa and Egypt. Solomon built Tadmor, or Palmyra, near the western extremity of the desert, for the use of travellers. (2 Chron. viii. 4.)

to the south of Moab, not toward the Euphrates, which was nearly north; and, lastly,

5. That on his way he was carried by his ass into "a field," and among "vineyards," Numb. xxii. 23, 24. whereas Mesopotamia, though fruitful toward Armenia, on the side of the Euphrates is a perfect desert, without any grass or trees; and that no vines were to be found, even at Babylon, we have the testimony of Herodotus; (i. 193.) while Moab, and Midian, and Edom, were in a high state of cultivation in this respect.<sup>1</sup>

These arguments, conjunctively taken, prove that Pethor must have been an oracular city or temple in Midian, (called also Edom,) near Moab, of which Balaam was very probably the Archi-mage or chief diviner. Here the worship of Baal peor, (the Peor-Apis, or Priapus of the ancients,) and, most likely, of his attendant the ass, principally prevailed. This animal, in its wild state, remarkably beautiful,<sup>2</sup> and an emblem of liberty, Job xxxix. 5. was first (it may be presumed) made an object of veneration in these thirsty regions from its peculiar sagacity—perhaps by snuffing up the air, and thence inhaling the moisture—in discovering springs of water.<sup>3</sup> The female ass had the farther recommendation of supplying nutriment, which in these districts<sup>4</sup> could not be derived from the cow, (though worshipped, on this very account, in the more fertile plains of Egypt,) and was therefore probably preferred for the saddle; as that both of Abraham, Gen. xxii. 3. and of Balaam is rendered by the LXX. ἡ ὄνος.

That the asinine species did not then bear its present despised character, in the heathen idea, will appear—if we recollect, that they carried Bacchus and Silenus, as well as the sacred vessels in the Mysteries of Ceres: that the first of those deities, indeed, was reputed to have placed them in the celestial sphere (as having saved him from a mighty deluge) with their *φάνη* or crib, itself perhaps a distant adumbration of the Ark; and that both these constellations are reckoned ominous of serenity.<sup>5</sup> It proves nothing hostile to this observa-

<sup>1</sup> See Numb. xx. 17. xxi. 22. Isai. xvi. 8, 9. Jeremiah xxviii. 32, &c.

<sup>2</sup> Mart. xiii. 110.

<sup>3</sup> See Ps. civ. 2. To this faculty, we can hardly doubt, allusion is made, Gen. xxxvi. 24. where the word *מִיָּם*, translated 'Mules,' should (on the authority of the Syriac Version, and the Vulgate,) be translated 'Waters,' implying that Anah first remarked this valuable instinct of the Ass, and what well deserved honorable record, taught its useful application. His name, derived from *פֶּן*, 'a fountain,' appears to confirm this conjecture. Tacitus, (Hist. v. 3.) with the venial mistake of a heathen and a foreigner, seems to have jumbled together the stories of Anah and of Moses; (Numb. xx. 2.) for it is, surely, not too refined in his *rupes* to have the Pethor (*πῆτορ*) in question. See not. 1. p. 321.

<sup>4</sup> So in Job's stock, which would naturally be adapted to the barrenness of his situation—whether Ur was an Arabian province in the neighbourhood of Midian, or actually a part of the latter country—She-asses are exclusively mentioned, as best suiting a sandy soil, (i. 3. xlii. 12.) for "Edom's dwelling was of the dew of heaven from above;" (Gen. xxvii. 39.) whereas to Abraham, who was going to "a land of brooks of water," (Deut. viii. 7.) Pharaoh gives both he-asses and she-asses, Gen. xii. 16.

<sup>5</sup> Theocr. xxii. 2. They were probably placed in the heavens by the Edomites,

tion, that the Greeks<sup>1</sup> and more modern nations, by their proverbs and their treatment of this unfortunate animal, have evinced a different opinion; or that Balaam treated that, upon which he rode, with so much severity: as the imputed sanctity, in countries where the *Ὁσολατρεία* was established, did not extend beyond the enshrined individual.

The general inferences then are,

1. That Balaam, a man highly gifted, but devoted to the foulest idolatries, and persevering (notwithstanding the denunciations of the Almighty,) in his infatuated determination to serve Balak,<sup>2</sup> was re-proved by his own oracle, which he then found to be invested with faculties loftier than even he had suspected; and constrained in *deliquio*,<sup>3</sup> with words not his own, to "bless those whom the Lord had blessed," Numb. xxiii. 20. This blessing, extorted from the mouth of an enemy, must have great weight.

2. A farther effect of the Miracle would be, that Israel, seeing a fact exhibiting might beyond that of the gods of Edom and Midian, would despise superstitions, by which they might otherwise (from their future contiguity to those nations,) have been seduced.

3. But a principal consequence is the substantiating of a prophecy delivered, received, and recorded, by an enemy; referring to events, many of which did not take place for several ages, till versions of the Sacred History precluded all interpolation. One part of it, in particular, demands remark: "He (CHRIST) shall suite the corners, ΠΑΡΕΑ, of Moab"—where the LXX translation, *ἰγυρίαις, ἀγχιπύρρις*<sup>4</sup> is probably the best—"and destroy all the children of Seth." Now Plutarch, in his 'Isis and Osiris,' expressly identifies Seth with Typhon or Peor-Apis, in whose temple the *Ὁσολατρεία* was practised by the Egyptians.

It remains only to add, that Balaam, having taught Balak "to cast a stumbling block before the children of Israel, to eat things unto idols, and to commit fornication," Rev. ii. 14. returned home, Numb. xxiv. 25. and was there slain, xxi. 7, 8.

N. B. The *קדקד*, 'the mountains of Kiddim,' (or the east) would ill apply to countries beyond the Euphrates, which, as above observed, lay nearly north of Moab; and much more probably means some eastern eminences, as distinguished from others in the west. Such

their votaries; as "the wisdom" ascribed to that people (Jerem. xlix. 7. Obad. 8.) doubtless included astronomy. Dion. Hierog. 109.

<sup>1</sup> *Ὁσος πρὸς λῦρην, δίου οὐκία, δίου θάνατος, κ. τ. λ.* See Jerem. xxii. 19.

<sup>2</sup> In reference to this obstinacy, if we adopt the idea (favored by many of the versions) that the ass only bent to the earth, or bowed down, in reverence to the angel, we find a proverbial maxim current in the East—"not to proceed in any road, ἐπὶ ὃν ὁ ὄνος ἐκλάσθη, 'where an ass had bent its knees.'" This maxim Pythagoras (according to Hermippus, τὰ: τὸν Ἰουδαίαν—often confounded with the Idumæans—δοξας μεμυῶμενος) subsequently introduced into his institution.

<sup>3</sup> Meaning perhaps, 'Magi, or Priests of the first order.' So Poti-phera, priest of Phar, or the sacred Ox or Cow; Petaphree, of Ree the Sun; Petasus, of the deified Crocodile; Petosiris, of Osiris, &c. &c.

were Hor and Seir, with respect to the Ereb, or western ridges; both described by Josephus, Bell. Jud. iv. 8. These ran parallel in a direction north and south, and the valley of Salt lay between them.

Upon this subject, the learned Hugh Farmer wrote an Essay. To such as can be amused with slipshod levity on a text of Scripture, the abstracter recommends Geddes' 'Critical Remarks,' *in loc.* This commentator sets out with pronouncing the whole "to have all the air of a legendary tale." His observations on xxii. 23. are grossly profane. His version of חַמִּים, 'hot baths,' in the story of Anah; and indeed every part of his work *inimæ quantum discrepat* from the acute, profound, and reverential disquisitions of Mr. Bryant.

## 2. SAMPSON.

Sampson had been bound, and delivered to the Philistines at Lechi.<sup>1</sup> This name, as interpreted by Aquila, Symmachus, &c. *οαργον*, and by Jerome, &c. *Marilla*, must have reference to some animal; and was probably, with its namesake fountain, (of which we are informed by Mich. Glycas, &c.) sacred to the ass,<sup>2</sup> on account of its peculiar instinct in discovering water, and its being here, as well as in Edom and Midian, reputed oracular. On this hypothesis then the object of the Miracle, performed with the fresh jaw-bone of an ass, upon the worshippers of that animal was (like that of Balaam, Numb. xxii. &c.) two-fold; to prove the superiority of the God of Israel to the Canaanitish deities, and to deter the Jews from being smitten by the epidemic idolatry. This, indeed, was the drift of all Sampson's preternatural operations; and, particularly, to bring into abomination with the Israelites Baal-peor, or Priapus, the god of fountains.

<sup>1</sup> This, Jerome and Roland (in his Palest.) identify with Hormah, Josh. xv. 10. or Eleutheropolis: but Bryant thinks Lechi was more properly the temple, and Hormah a city of Philistia, not far to the east of Gath, and (the real Eleutheropolis) Ozotus, or Ashdod, and consequently the nearest to Hebron, whence Sampson was brought captive, of any in that region: this latter name being the substitute for the Hor and Hormah in Edom, Numb. xxi. 1. Josh. xii. 14. (See Jerom. in Obad. 1. and Rel. Palest. p. 750.) But the name of the city, Judg. i. 17. was most probably superseded, to give effect to the miracle connected with the name of the temple.

<sup>2</sup> So ארר, '*Urbs Onagri*,' near Kadesh, Petra in Edom, &c. and many Grecian names of similar import, derived by the early colonisation of Greece from Egypt, Philistia, and the regions about Tyre and Sidon; e. g. Lechi or Lechiæum near Corinth, above which lay what Strabo calls τὸ ὄνιον ἄσπ, and Thucydides ὄσιος ἑνὸς. The fountain Pirene in its neighbourhood, discovered by Pegasus (who found Hippocrene by his foot) is most probably from ארר, '*Onager*.' So, near an old statue of an ass at Nauplia, in Argolis, ran a stream called Amynone. Now, On, is the primitive name of this animal, whence ὄναγριος, or Onager; and Amem- (חמם)-or, *Aqua Asinaria*. So likewise ὄνιον γυῖον; (precisely the same as Lechi-Chomar,) mentioned by Strabo, viii. and Pausan. iii. on the coast of Laconia, near the ruins of some Egyptian temples, &c. So, lastly, ὀρίπαι ὄνιαι (Strabo, iv.) near Lyons, in Gaul.

There was also, it may be added, a Petra in Macedon (or, rather, in Illyrium,) near Dyrrachium, Luke iii. 323. called also Lechi (Pallad. Fusc.) which farther proves the conformity in ritual worship among all the cities called Petra.

If there were here a Petra, or temple of divination, as Bryant conjectures, from the Philistines having assembled<sup>1</sup> at this place to receive Sampson, Judg. xv. 9. the name imposed upon it (Ramah Lechi, Gr. Ῥαμὴ Λεχί) in consequence of that chieftain's subsequent victory, would imply not simply 'the casting away of the jaw-bone,' which was only a typical action, but the rejection of Lechi and its idolatrous worship.

That Sampson did not slake his thirst at this fountain, which, like many others in Egypt, Greece, and the East, was esteemed sacred, might arise from his fears of the Philistines, ver. 18. or from the curse recently denounced against it and its rites. He therefore invokes God for assistance, and a miraculous discharge of water takes place from the jaw-bone, which he calls En-Haccori, 'the fountain of invocation.'<sup>2</sup> The subsequent phrase, "which is in Lechi at this day," implying any thing of long duration, (1 Kings xii. 19. 2 Chron. ix. 8. Deut. xi. 4. Josh. xiv. 4.) by no means identifies this temporary supply with the fountain Lechi, which (notwithstanding its apparently appropriated name) is described by many authors as long prior to Sampson's time; but refers to its natural antecedent, the name En-Haccori, which, with the connected miracle, was for a considerable period preserved at that place.

To the objection, that the jawbone could not contain water enough for the purpose, may be opposed the widow of Sarepta's cruse of oil, 1 Kings xvii. 15. the oil of the Thunamite, 2 Kings iv. 6. the loaves and fishes of the N. T. &c. if indeed an objection, professing to limit the operation of an avowed miracle, deserves any answer.

N. B. The story of the foxes with the firebrands, Judg. xv. 4, 5. as doing effectual injury to the enemy, is vindicated by Ovid. Fast. iv. 681. 707. passages which imply, though the author himself affirms the contrary, more than a solitary instance of mischief, to justify a general and annual memorial; and is farther explained by Lycophron's λαμπύρις,<sup>3</sup> and Suidas voc. νεωβία. The Roman celebration of the festival, 'Vulpium Combustio,' recurred about the middle of April,

Their solemn encampment seems to imply, that some peculiar honor was  
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been introduced with the *Isiaca Sacra*. Plin. H. N. viii. 41. records it as common in Africa. Beth-plage, 'the temple of the Jaw, must have been, not as Origen states (in Matt. xxi.) a residence of the Jewish priests, who had the jaws of the victims, but a temple of this Canaanitish idolatry.

<sup>2</sup> LXX. Πόρη τοῦ ἐκπαιδαγωγμένου, implying perhaps that spiritual health was not to be found in the polluted channel of Lechi, but in the living water of the 'invoked' God of Israel.

<sup>3</sup> 'A fox with a firebrand at his tail,' as Cassandra, ver. 344. calls Ulysses— with reference both to his cunning and his mischief.

when (as Bochart, in his Hieroz. remarks) there was no harvest in Italy. Hence, it must have been imported from a warmer climate; and from Euseb., Calend. Palæst. we learn that at Jericho *inente Aprili triticum flavescere jam et maturescere incipiebat—et hordeum maturum est.*

### 3. JOSHUA.

That the verses 13 and 14. of Joshua x. are interpolations, is highly probable from the words, "Is not this written in the book of Jasher?" Then follows the quotation from this book, "So the sun stood still, &c." The former part of verse 13. "And the sun," &c. appears to be a gloss of the quoter.

The passage most probably refers to the idolatrous worship of Gibeon and Ajalon, where (as in other parts of Canaan,<sup>2</sup>) we have reason to think, stood two temples, of the sun and the moon, whose oracles were now to be silenced, and with them the superstitions of the Canaanites, especially of the Gibeonites, suppressed. Against the established interpretation it may be alledged,

1. That the mention of the places, over which these two luminaries are supposed to have stood, is very unsatisfactory. An army extends to a great distance. If to Joshua the sun appeared to "stand still upon Gibeon," to those who were east or west of him it would appear eastward or westward of that place respectively. All specification of place indeed would have been totally superfluous, if the object had been simply to gain time to pursue the enemy.

The same, and even greater, difficulties occur with regard to the moon. For the moon could never be seen so near the sun, as both to seem stationed over objects in close vicinity, which (it appears from Eusebius, Jerome, Epitaphium Paulæ, &c.) was the case of Gibeon and Ajalon. Neither could her full light, if she had been in the opposite part of the heavens, have been of much service in the presence of the sun. Besides, she is enjoined to stand still "in the valley of Ajalon!"

2. The duration of the day could not be measured. They had no time-keepers, and dials would be useless.

<sup>1</sup> 'Jasher' occurs 2 Kings i. 13. in a passage referring to circumstances by some centuries posterior to this event. He must therefore himself have been far removed from the days of Joshua, of which he writes; and his quoter, of course, still farther. A similar instance is found Numb. xxi. 14. where a marginal comment must have been admitted into the text, as "the wars of the Lord" only commenced at the time alluded to, and writing itself is supposed to have been introduced by Moses, who in that case could not refer to any prior writer. Jasher does not appear, from Josephus, to have made part of the Jewish canon. Whether indeed it be the name of an author, or of a treatise, is unknown; as in Origen's Hexapla we read *ἐν βιβλίῳ τοῦ Ἰησοῦ*, and in the Vulgate, *In Libro Justorum*. Grotius endeavours to resolve the whole miracle into a poetical embellishment, or a reflection of the sun from the clouds for some hours after his setting!

<sup>2</sup> Beth-shan, Beth-sur, Beth-meon, Beth-baal-meon, and Bethshenesh, (which Jerome, in his Quomast. interprets *Domus Solis*,) very near Ajalon, &c. From *לב*, 'the moon,' were derived Labanah, Libnah, M. Libanus, &c.

3. The battle too was now over, ver. 11. and the storm come down: "*Then spake Joshua, &c.*" ver. 12. the prolongation of the day, therefore, was unnecessary.

Lastly, The enemy had been chased to Beth-horon, and thence had fled "to Azekah," and unto Makkedah," cities farther to the south, in the neighbourhood of Eglon and Lachish. Joshua's whole progress from Gibeon had been southward, with the sun before, and Gibeon and Ajalon nearly behind him.

In favor of an alteration of the version, it may be considered that the word עמד, translated "stand thou still," properly signifies, 'remain thou silent,' and so is interpreted by Montanus<sup>2</sup> and others. In the first of the spurious verses a different word is used, יָעַץ, which proves that the passages in the two verses, 12 and 13. are from different writers. Jasher, indeed, has not a word about the moon; neither can his "midst of heaven," be referred with any precision, to "Gibeon and the valley of Ajalon."

Gibeon, which was one of "the royal cities," Josh. x. 2. was, very probably, guilty of the prevalent idolatry. Its name, from גבע, 'a hill,' and on the sun, implies this. So likewise Ajalon<sup>3</sup> (אֵילָן) denotes 'the place (or shine) of the moon,' whose temple, we find, was in a valley; and Benjamin of Tudela informs us, that Christians still call this place '*Vaul de Luna.*' As the gods and the altars however of this friendly people had been left untouched by the new-comers, to them this victory might possibly by both be ascribed. To wean therefore the one, and to deter the other, from this impious superstition more effectually than by a mere arbitrary edict, Joshua "in the sight of Israel said: 'Sun, upon (the high place of) Gibeon, be silent; and thou, Moon, in the valley of Ajalon,'" ver. 12. Then properly follows, ver. 13. "And Joshua returned, &c."

These words Joshua undoubtedly, in his zeal to establish the worship of the true God, uttered rather as a prayer than as a command. His wish was accomplished; for Gibeon, subsequently, bore a high religious character.<sup>4</sup>

The above correction is strengthened by the consideration, that neither the Prophets, the Psalmist, nor St. Paul, although they often refer to the divine miracles, ever mention the circumstance of the sun's standing still. (Grot. *in loc.*) The only allusion to it occurs in

<sup>1</sup> The Israelites must have stopped at Beth-horon; or they would have suffered equally with their enemies, from the storm. They had previously indeed made a forced march, which would render rest necessary for them, as they had performed in one night, what had before cost them two. (Numb. ix. 17.)

<sup>2</sup> <sup>3</sup> *Sol. in Gibbon, sile, &c.* So Aquila σιλέτω, and Symmachus παύτω. The LXX alone have ἐτίτω: the Latin, however, of the Syriac and Arabic versions concur with it. The Vulgate translates, *Contra Gibbon ne movearis.*—Qu. Is our word 'נָחַם,' to be traced to this origin?

<sup>4</sup> Sun among the ancient Etrurians, Germans, &c. signified 'the moon;' and Ai, or Aia, in the language of Egypt, 'a place.'

<sup>5</sup> 1 Kings iii. 2. 4. It appears, indeed, to have stood next in holy repute to Shiloh and Jerusalem.

the Apocryphal book of Ecclesiasticus, xlv. 1. 4.<sup>1</sup> where however, by a double mistake, the sun is said to have "gone back," instead of standing still, and "one day to have been as long as two."

#### 4. JONAH.

The history of Jonah is attested by our Saviour, who would never have appealed for the illustration of a fact to a Galilean apologue or novel. His date is not quite certain; but that he was prior to Jeroboam, appears from 2 Kings, xiv. 25. Gath-Hepher, in the tribe of Zebulon (as well as Nazareth, a few miles to the south of it) was in "Galilee of the nations;"<sup>2</sup> so that out of Galilee did arise prophets,<sup>3</sup> John, vii. 41, 42. Coming from a mixed people, he was probably of unsettled principles, though like Balaam, Numb. xvii. 18. the old prophet, 1 Kings, xiii. 1. &c. represented as "a servant of the Lord;" or he would not have thought it possible to elude his power.<sup>4</sup> He never indeed showed any regard for duty, except under divine constraint; and, when that was removed, he returned to his old superstitions. This might in truth be the cause of employing him upon the present occasion, to evince the superiority of Jehovah to both the prophet and his deities.

The forbearance of his shipmates was much greater than that of the Jews toward the true prophet of Nazareth; of whose death and resurrection his hymn in the fish's belly, "Thou hast brought my life from corruption, &c." (as well as Ps. xvi. 10.) is strictly vaticinatory. But, to begin in order.

Upon his arrival at Joppa, as not disinclined to the prevalent idolatry, he appears to have put himself under the protection of the female<sup>5</sup> deity of the place, a large fish or whale, under the name of Dercetis or Derceto; whose supposed daughter Semiramis, according to Ovid, Met. iv. 44. was changed into a Dove (ῥῖν), Jonah,) Luc. de Dea Syria, Diod. Sic. iii. These two objects of veneration in Palestine were, likewise, worshipped in many parts of Syria.

1. Dercetus is an abbreviation of the Greek Ἀταρ-γάτις, or Atarcetus, i. e. Venus Piscis, under which name that goddess was adored

<sup>1</sup> Habakk. iii. 11. obviously, from the context, refers to the passage of the Israelites through the Red Sea, the grandeur of the Deity descending on Mount Sinai, and his moving all nature.

<sup>2</sup> So called from its vicinity to and intermixture with several Gentile states, the remains of the Canaanites or aliens from Tyre, Hamath, and the cities of Syria—as well as, probably, some of the Philistines, Josh. xix. 13. and even Gath-Hepher might be so named, to distinguish it from Gath of Philistim. The contagious effect of this neighbourhood was such, that few of the Galileans went up to Jerusalem to celebrate the Passover, &c.

<sup>3</sup> A prophet, however, the Jews, probably on account of his refractoriness, did not apparently from this passage, allow him to have been.

<sup>4</sup> If the Tarshish here mentioned were the Tartessus of Spain, he attempted to flee as far as, in the existing state of geographical knowledge, he well could.

<sup>5</sup> Colitur istic fabulosa ceto (Plin. H. N. v. 23.) This Hesychius calls θαλάσσιον: ἰχθὺς παμμεγέθης.

at Hierapolis.<sup>1</sup> From both Strabo and Hesychius we learn, that Atargatis (whom Ctesias identifies with Deiceto) was also called Athara; and this, or Ἀθαρα, (Etymol. Magn.) is the name given to Venus by the Egyptians,<sup>2</sup> among whom she, of her equivalent Isis, is likewise denominated Ἀθρη, (Plut. Is. et Osir.) and, in the character of Atargatis, this deity was always represented as a Cetus. Manilius, Astron. iv. 580. says, she transformed herself into a fish; and Ovid. Met. v. 331. that she concealed herself in one, to escape some great danger. She was, in fact, the same as the Venus Marina, whom the Greeks denominated Ποντία, Ἐπιποντία, Πελαγία, &c. all with reference to the sea. She is constantly represented as Queen of the Ocean, Orph. Hymn. 28. Her. and Leand. 249. Ov. Fast. iv. 91. 105.<sup>3</sup> Hor. Od. I. iii. 1. Lucret. i. 3. 8. Apulei. Met. xi. &c. This accounts for Jonah's particularly applying to her upon this occasion.

2. Jonah, 'a Dove,' was an appellation deemed applicable to one sent upon a divine mission; and hence, among others, John the Baptist had his name. To Ver. πικτομένης this mystical bird was especially consecrated, from its having announced to Deucalion, at sea ἐν τῇ λάτρᾳ, good or bad weather. (Plut. De Solert. Avm.) Hence it was much venerated, chiefly by the natives of Babylonia, Syria, and Palestine;<sup>4</sup> and wherever Atargatis was worshipped: and from it many cities had the surname of Ἰώνη, as Antioch in Syria, Goza near Joppa; (Steph. Byz.) and even the sea upon this coast, from Gaza to Egypt, was called Ἰώνιον.

Jonah therefore, residing as above stated, not. (1.) was most likely one of the Iōnim, or worshippers of the Dove and Cetus, and might thence even have had his name given by the people of Gath-Hepher,

<sup>1</sup> Called also Bombyce, in Syria. Here, according to Lucian (De Deā Syriā) she was represented as half-woman and half-fish. Some have supposed Atargatis a composition of Atar-dag (אֲתַר, 'Piscis;') but Bryant prefers Atar-cetus.

<sup>2</sup> At Atarbeck in Egypt, Venus Atar was worshipped, (Herod. ii. 41.) and probably under this appearance. Beck is the same as the Hebrew Beth; and signifies a city, as well as a temple, in the ancient Coptic. Bachi πόλις. (Woide's Lex. Copt.) Thus Bal-bee was 'Beli Civitas.'

At Ashdod also there were similar rites, as we learn from Diod. Sic. ii. who mentions likewise Semiramis; and farther informs us that, at Ascalon near Joppa, she had only the head of a woman, the rest being fish. *Desinit in piscem mulier.* The human part, perhaps, proceeded out of the mouth of the fish (like the Indian visknou) both there, at Ashdod, and at Joppa. At Ashdod, however, the deity was masculine, and worshipped under the name of Dagon, 1 Sam. v. 3. where what remained standing was probably Dag, or the fish-part; the human head and palus having been cut off by falling before the captive and insulted Ark of God. These deities were once worshipped in Canaan, exclusive of Philistim, or Palestine Proper, 2 Macc. xii. 26. Josh. xv. 41. and xix. 27. where the Beth-dagon in Asser's portion, "reaching to Zebulun," must have been near Jacob's city, Gath-Hepher.

<sup>3</sup> The two last-named poets assign her marine influence to her extraction, calling her ἀπὸ σπορῶν θαλάσσης, and orta mari (Ep. Her. xv. 213.) respectively.

<sup>4</sup> Tibull. I. vii. 18. Phil. apud Euseb. Præp. Evang. viii. and Diod. Sic. ii.

as a prophet and a priest.<sup>1</sup> It is even probable, that he had officiated at their altars. He did not go to Tyre or Sidon to take shipping, but to Joppa, the primitive seat of this idolatry;<sup>2</sup> havin more faith in his own deities, whom he had adopted from the Philistines, than in Astarte and Baal. In the storm, however, he owned "he feared God;" as Naaman, 2 Kings v. 15. and even Balaam, who yet was devoted to Baal-peor. His direction to the mariners, "Cast me forth into the sea; so shall the sea be calm," he must have uttered by a divine cogency, *θεσπνευστος*: otherwise, he could not have been so certain of the physical consequence. The moral consequence was still more happy, for the mariners, seeing the miracle of the whale, "offered a sacrifice unto the Lord, and made vows." They were appalled at witnessing a real Leviathan, against which their emblematical one had no power, swallowing up a strenuous votary of their superstitions. This they would naturally report on their return, and it would quickly afterward be confirmed by the stranded Cetus disgorging the prophet: an event, which would brand with disgrace their boasted empress of the seas.

The enormous bones of a sea-animal, long preserved and revered at Joppa, whence Pliny (H. N. v. 25.) informs us, they were carried to Rome to be exhibited by the *Ædile M. Scaurus*, seem to confirm this account.<sup>3</sup> These bones were preserved the more naturally, from the monster's being thrown so far inland, as to lodge Jonah *ἐν Ἰρράδ.* (LXX.) This implies a low coast; and such, that of Joppa is; the water being shoal from Gaza to the Nile, so that Hasselquist was carried ashore (he tells us) on mens' shoulders, and the road at present, according to Pocock, admits only boats.

Now fishes of this magnitude are never seen in these, or the neighbouring seas.<sup>4</sup> The one in question therefore must have been sent on purpose from the north, to be stranded on a shore, where a huge fish was an object of worship.

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P. S. This miracle therefore, as well as the preceding three, was significant and appropriate: there was an analogy between the crime and the punishment. At Carthage, or at Tyre, the propriety would have been lost.

<sup>1</sup> 'Iōnah,' in many countries denoted a priest, *π. ἀρχιεὺς παρ' ἡβραίων* (Hesych.) or priestess, Herod. ii. 54. See Soph. Trachin. Pausan. vii. and Hom. Odys. μ. 62.

<sup>2</sup> The very ship, in which he sailed, had perhaps the *insigne* of the Ceto.

<sup>3</sup> See Pomp. Mel. i. 11. That these huge relics could have no connexion with the fable of Perseus and Andromeda is obvious, from the scene of the latter being laid in Æthiopia. Apollod. ii. 4. Hygin. Astron. ix.

<sup>4</sup> The one, stated by Zonaras to have been killed in Severus's time with fifty bears in its body! and a second, said to have infested the Euxine, &c. under Justinian, from its love of sailor's flesh, for fifty years, (see Procop. iii. Mich. Olyc. iv.) are not easily to be swallowed in these days.

The reader will not expect from the abridger of Bryant a discussion of Sir William Drummond's Decans and Dodecans, his allegorical Monarchs, and his Paranatellons. In his zodiacal system he regards Balaam as the dragon, (p. 255.) and Joshua as the ram, or lamb, of astronomy! (p. 195.) With some arbitrary corrections, some ingenious conjectures, and some confessions of difficulties, which neither correction nor conjecture enabled him to surmount, the five kings of Gen. xiv. and Josh. x. are deposed into the five intercalated days, by which the civil differed from the astronomical year! (pp. 235 and 236.) the day, during which "the sun stood still," implies a period of time of 'about 126 hours!' (p. 237.) Lehi, or Lechi, refers to "the ass's head, placed by orientlists in the first decan of Leo!" (p. 360.) and En-hakkore is interpreted 'the fountain of the palm-tree pulp!'—"But how," inquires the dissertator, "how came Sampson to give the name of En-hakkore to the place? *I know not*; unless it were that the palm-tree is sacred to the Sun, and particularly in the sign of Leo." (ib.) Alas! what ingenuity is there, which hypothesis cannot lead astray!

## BIBLICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

SOME of your correspondents have wished, or attempted, to explain the Hebrew word שִׁפְתִּים at the 14th verse of the LXVIIIth Psalm. But perhaps they might have succeeded better, if they had considered the noun in a connected view, or as joined with the preceding and subsequent verses, and the history which occasioned them. to these points, or rather to the sense of the whole ode in which the word is found, I would beg leave to advert.

I am quite of opinion with most commentators, that this Psalm was composed by David at the time when the ark was removed from Kirjath-jearim, in order to be forwarded to Zion in the city of David, to be placed there in a tabernacle, which the king had prepared for its reception. The ark had been neglected in the reign of Saul, and no inquiry had been made at it, as we read in 1 Chron. xiii. 3. All the congregation of Israel, aware of this error, went up with David to Baalah, which belonged to Judah, to bring up from thence the ark of God the Lord, who is represented as dwelling between the cherubims. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. (v. 8.) During this procession I suspect that the song which was sung by the female singers, under their master, and guides, the Levites, was what we find in this Psalm-song

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<sup>1</sup> See v. 12. of this Psalm.

now before us, from v. 13. to v. 19. inclusive. And the reason why it is in the title called *מזמור שיר*, a *Psalm-song*, arises, as I conceive, from this song or ode, which is introduced in the midst of it.

The ode, together with the verse preceding it, I now proceed to illustrate.

V. 12. The Lord God giveth the word,  
Of those that proclaim the glad tidings the company is great.

I borrow the word *אלהים* from the close of the preceding verse. By the noun *אמר* may be here understood the signal of victory, which was often proclaimed or published by a chorus of women; and thus the word *המבשרות*, *those that announce the glad tidings*, is of the feminine gender. The term *צבא* is not improperly applied to an assemblage of women in other places of Scripture as well as this; see Exod. xxxviii. 8. and 1 Sam. ii. 22. And thus at the resurrection of our Lord, the pious women to whom he appeared announced the joyful news of the victory over our spiritual enemies, to which the *Ἐπιτάφιος* before us has an obvious reference.

V. 13. Kings of armies fly away on all sides;  
And the inhabitants of the house divide the spoil.

There is a repetition of the verb in the first line of the original, *יָרְדוּ יָרְדוּ*, *shall flee, shall flee*. But surely there seems no necessity, as some have conceived, to drop one of these verbs, or to change it into an infinitive. As Jordan was a river of some distinction in Canaan, and the expulsion of the nations was on both sides of it, such expulsion may possibly be alluded to in this repetition; or it may relate to their complete routing, the rapidity and universality of their flight. Such repetitions are not uncommon in Scripture: see 2 Kings x. 4. Ps. lxxxvii. 5.

*נִית בֵּית*, *Habitatrix domus*. I rather understand this noun *נִית* in a collective sense, and have rendered it *the inhabitants*; and it should be noted, that both this noun, and the verb that agrees with it, are of the feminine gender, and therefore rightly applied to women. The meaning of the stanza is, that the kings and their whole armies were so completely routed, that the women, or the most feeble persons, could seize and distribute the spoil: see Josh. x.

In the spiritual sense, or as relating to Christ's victory, it must mean, that he perfectly discomfited his host of adversaries, and left the field to the possession of the humble and peaceable class of his followers.

It may not be amiss to observe, that the verbs in this and the preceding verse, are all in the future tense, which is often used in Hebrew for the preterite; as, on the other hand, the past is used for the future: and these changes are made occasionally without

the converse *vau*, as well as with it, or by means of a distant *vau*.<sup>\*</sup> But as the Hebrew language has properly no present tense, and the language of the old has a prospective, as well as retrospective, view, or contains both a history and a prophecy, I have, therefore, the better to suit both, rendered the verbs hitherto in the present time.

V. 14. Have ye lain among rubbish;  
Ye wings as of a dove overlaid with silver,  
And her feathers of the verdant gold?

אִם תִּשְׁכַּבְתִּי. I understand the particle here interrogatively; and conceive that the address is now to the ark in its neglected state. The *prosopopœia* is bold and abrupt, but very beautiful. The furniture of the ark was the cherubims on the top of it, overshadowing with their wings the mercy-seat, between whose expanded wings the *Schechina* resided, alluded to, probably, in the next verse.

Ib. The *duā* noun, שִׁפְתִּים, may signify *hearth-stones*, or *pot-ranges*, and allude to a custom among the Arabs of setting their pots on two stones, or brick-bats, against a third fixed stone, or part of a rock, for culinary purposes; which stones were commonly of a dark sooty aspect: and amongst these it is probable that the ark was thrown as among dust or rubbish in the days of Saul, and thus became in a squalid and filthy condition. Or it might have been thus neglected *before* the reign of Saul: for the ark is supposed by commentators to have remained at Kirjath-jearim, or Baalah, upwards of forty years, that is, from the time that it was sent thither by the Philistines, till it was removed from thence in the reign of David; and during part of that time the Israelites worshipped strange gods, as Baalim and Ashtaroth: see 1 Sam. vii. 3, 4. and Dr. Hammond's note on this word.

Ib. The expression בִּירְקָק חָרוֹץ, which properly signifies, *with the verdancy of pure gold*, I have rendered as an adjective and substantive, *with verdant gold*, agreeably to that passage of Milton, *Par. Lost*, ix. 501. "with burnished neck of verdant gold." Mr. Merrick reads, *of living gold*. The allusion is to the color of the fine metal, and the expression an instance of that figure, called by the Rhetoricians *εὐχρησμός*.

V. 15. When the Almighty dispersed kings on it,  
It was of the snowy whiteness on Salmon:

The Hebrew בָּהּ, at the end of the first line, is by LXX. rendered ἐκ' αὐτῆς, and may possibly refer to אֲרוֹן, *the ark*, a noun of the common gender. But I take this pronoun to be a feminine absolute, and to allude to the whole ark with its furniture, over which was the dwelling of the Divine Majesty; and the verb that follows is of the same gender, and relates to it. This passage has been given up as inexplicable by some of the

most able commentators: see Merrick's Annotations. But the sense of the whole appears to be this, that although the whole ark had lain neglected or among rubbish at Baalah, yet before that period, when the Israelites fought under its banner, (see Joshua vi. &c.) when it was continually attendant on their victories over Jericho, over Sehon, king of the Amorites, and Og, the king of Bashan, and all the kingdoms of Canaan, it was then preserved in a bright and most pure state, in the most resplendent whiteness; or like the snow on the hill Salmon, which lay on this side Jordan, and was usually covered with snow from its vast height. The measure or proportion of some of the lines in this ode may seem unequal; but we must be careful not to stretch it to our own rules, for it may have been of the nature of such songs to consist of irregular stanzas. It is farther observable, that Houbigant, and one MS. in Dr. Kennicott's Collation, read כצלמון with caph instead of beth.—It was of snowy whiteness, *like Salmon*.

- V. 16. Is the hill of God, a fruitful hill,  
A hill of lofty summits, the hill Bashan?

Having touched upon Salmon in the foregoing verse, a mountain remarkable for its long snows, which at their melting enriched with their moisture the inferior plains: the ode next proceeds to mention the fruitful hill Bashan, which lay on the other side Jordan, and was now become so far a hill of God, as it was the residence of his people; thus reminding the Israelites of their victories and of their possessions on both sides of that river. I am inclined to think, that instead of the former בֶּשֶׁן, we should with LXX. Vulg. and Houbigant, read בֶּשֶׁן *is the hill of God a fruitful hill*, πῶς ὄψης; the mistake of ב for ד is easy, especially if we suppose the *Bashan* of the second line placed just under the former. The word בִּנְנִים properly signifies *gibbosities*, or *protuberances*; but LXX. read ὄψης τετυγμένον. If this be the sense, we might render, *a hill of rich eminencies*. But the word is used again in the next verse, where I must prefer the idea of *lofty tops*. I am quite of opinion with some other commentators, that we should render the verse interrogatively—*Is Bashan the peculiar hill of God?* But if this be not allowed, and we should retain *Bashan* in the former line, and follow the sense of LXX. in the second, we may render thus,

- A hill of God is the hill Bashan,  
A hill of rich eminencies is the hill Bashan.

- V. 17. Why tremble ye, ye high-topp'd hills?  
This is the hill which God delighteth to inhabit:  
Surely Jehovah will tabernacle for ever.

Why tremble ye, &c. For תרעדון, whose root, as Archbishop Secker observes, is not elsewhere in Hebrew, I would read with one MS. תרעדון with ע instead of צ. These are a sort of kindred letters, the tsade being more properly the Hebrew, the other the Chaldee: and they will be found to be not unfrequently

put for each other, more especially in the books written during, or after, the captivity : see Wintle's note on Daniel ii. 14. What a grand and august idea is this, of the mountains being seized with a sort of trembling at the approach of the ark of God ; as if they were each with astonishment apprehensive of the honor of its reception ! The like expression may be met with at Psalm cxiv. 7. and for a similar occasion : " Tremble, thou earth, at the presence of the Lord."

The preference is now given to Zion, which is the favorite mountain wherein the ark of God should rest, and on which the temple should be erected for a perpetual residence of the Divine Majesty. But as there is no affix to the verb יָשַׁב, LXX. κατασκηνοῦσι, in the last line ; and as the Greek word used for our Saviour's residence in the flesh is plainly borrowed from it, I have rendered the word intransitively, so that it may not only refer to the constant residence of the Schechinah during the Jewish polity, but to the incarnate residence of the Word, *that was made flesh and dwelt among us*, or, *tabernacled in us*, when that polity was at an end. The passage in this view must be considered as prophetic of the incarnation of the Redeemer : and to this event, and the consequent glories of it, in the ascension especially of our Lord, the two next verses of the song may be adjudged to have a more especial reference. Or we might render the word יָשַׁב by an easy paraphrase, *will fix a tabernacle*.

V. 18. The chariots of God are twenty thousand thousands of angels,  
i. e. secondary or ministering spirits.

The Lord is upon them, a Sinai in the holy place.

The chariots. The original is singular, but many MSS. of the first authority read it plural. The armies of God are great and glorious, those especially that usher in any signal victory. The iron chariots were most powerful and fatal instruments in the ancient warfare. This may occasion the designation of the Almighty, when combating his enemies by this formidable vehicle ; innumerable hosts of angels were also attendant on his presence. The word שָׁנָן or שָׁנִי (as נ is often put for ה and ה for י) may signify, *of iteration*, or *secondary*. From שָׁנָה *iteravit*, comes שָׁנִי, *secundus*, and שָׁנִים or שָׁנִי *secundi*. Some would understand the word as only meant to multiply the thousands, and then to be of the like form with בָּנִי *ædificium*, and קָנִי *possessio* : But LXX. read ἐκθιγούτων *florentium*, sc. *spirituum* ; and I rather agree with this version and the Syriac, in referring the term in the plural form to the secondaries or *ministering hosts of God who do his pleasure*. The word appears to be met with only in this place ; but there is a plural term something like it in Ps. cxxiii. 4. which comes near to the sense which LXX. assign to this word.

In every view, the passage is understood of the angels or blessed spirits, who *excel in strength and do his commandments, hearken-  
ing unto the voice of his word.*

ib. The Lord is upon them, **בם** *inter illos—among them, in the midst of, or upon them.* The heavenly host are his supporters, and in or upon them is the Son of God in his dignity. Many MSS. read **יְהוָה**, some with, but the greater part, instead of, **אֲדֹנָי**. Thus was the blessed Son introduced into the world to conquer his and our enemies with a multitude of the heavenly host. Thus also was the Law delivered by Moses on Mount Sinai in the midst of a large collection of angels; when Mount Sinai was altogether in a smoke ' because the Lord descended upon it in fire. The Schechinah or divine Majesty came down in a thick cloud in flaming fire, or with a shining company of angelic spirits, illustrated by flames of fire, as in Ps. civ. 4. or as we read in Deut. xxxiii. 2. He came with ten thousands of holy ones, i. e. angels, when from his right hand went a fiery Law. As this extraordinary assemblage appeared on Mount Sinai, so Sinai seems to be here used for any general assembly of these blessed spirits; and this is what I would understand by the last words of the verse—a Sinai in the holy place—In the holy place on Mount Zion was the sanctuary or temple: and the divine presence, which appeared over the tabernacle at its consecration on Mount Sinai, never left the Israelites in their journeyings, till they came into Canaan where Mount Zion was, and where also was the holy place, wherein the Schechinah continued to reside between the cherubims, attended by companies of blessed spirits, like as on Sinai.

V. 19. Thou hast gone up on high; Thou hast led captivity captive;  
Thou hast taken gifts *for men*; - Even also *for the rebellious,*  
At the residence of the Lord God.

It has been observed by some commentators that at the preceding verse the ode begins to assume more plainly its secondary or prophetic sense, or to be transferred from the ark to the Messiah, who was to take up his abode amongst men: and this sense is continued in the verse before us; which in its full view is scarcely applicable to any thing but the ascension of our Lord, however some of its language may have been occasionally applied to other signal victories, and more immediately to the ascension of the ark on Zion. Our Lord, after having resided upon earth to fulfil his great work, at length ascended up on high, in the most literal sense, or to the highest heavens. And this he did, when he had finished all his extraordinary achievements in this lower world, when by his death and resurrection he had vanquished all his enemies, and led captive those who had captivated his

. <sup>1</sup> Exod. xix.

<sup>2</sup> Heb. **בְּאָדָם**, *in the man*, so in the margin.

brethren of mankind and confined them under the basest thralldom. When he had subdued these he received of his Father gifts, in order to impart them unto men, the manifold gifts of his blessed spirit, which he communicated even to the rebellious, to those who resisted and repulsed him at the time of his incarnate residence; or when the Lord God took up his tabernacle amongst us, whereof that which contained the ark was a type, or when he dwelt in the fulness of the Godhead bodily.

There is something so peculiarly striking in the expressions of this last verse, and so exactly descriptive of Christ's exaltation, that one can scarcely believe but that it was originally intended in the prophetic mind, however unknown to the persons who sung or uttered them. Some reference may be discerned in them to the seating of the ark with its furniture and tabernacle in the holy place on Mount Zion; from whence many blessings were imparted to the worshippers; but the fairest and best interpretation which can be affixed to the language is that which refers it to the event and consequences of the ascension of Christ.

I know no better sense for the last words *לִשְׁכַּת יְהוָה אֱלֹהִים* than that which I have given, which may refer to the residence of the divine Majesty upon the ark, as well as to God manifested in the flesh to destroy and triumph over the works of the Devil.

The song is concluded with a joyful chorus of praise to the great author of all our blessings, thus,

V. 20. Blessed be the Lord; he daily loadeth us,  
Even the God of our salvation.

V. 21. The God *that is* for us is the God of salvation;  
With Jehovah the Lord are the escapes from death.

I will beg leave to subjoin the whole translation together, as follows,

- V. 12. The Lord God giveth the Word;  
Of those who proclaim the glad tidings the company is great.
13. Kings of armies fly away on all sides;  
And the Inhabitants of the house divide the spoil.
14. Have ye lain amongst rubbish;  
Ye wings as of a dove overlaid with silver,  
And her feathers of the verdant gold?
15. When the Almighty dispersed kings on it,  
It was of the snowy whiteness on Salmon.
16. Is the hill of God a fruitful hill,  
A hill of lofty summits, the hill Bashan?
17. Why tremble ye, ye high-topped hills?  
This is the hill which God delighteth to inhabit;  
Surely Jehovah will tabernacle for ever.
18. The chariots of God are twenty thousand thousands of angels,  
(i. e. secondary or ministring spirits:)  
The Lord is upon them, a Sinai in the holy place.
19. Thou hast gone up on high; thou hast led captivity captive,  
Thou hast taken gifts for men: Even also for the rebellious;  
At the residence of the Lord God.
20. Blessed be the Lord, he daily loadeth us,  
Even the God of our Salvation:

21. The God that is for us is the God of Salvation;  
 With Jehovah the Lord are the escapes from death.

This ode is concise and beautiful, and must be allowed to stand in the first and highest rank of poetry. The transitions in it are frequent and striking; the ideas solemn, appropriate, and grand; the change of persons sudden and extraordinary, but not unnatural. At one time the Psalmist makes the singers address themselves to the neglected ark in the language of sympathy and compassion; then again it is spoken of in its triumphant state in the third person. At its approaching exaltation the song rises into a kind of rapture, and the surrounding hills are described as in a panic of trembling animation at the favor or honor bestowed on that which is to receive the ark; when not the height of Salmon, nor the fertility of Bashan will obtain for either the preference. From thence the prophetic mind is transported to the real incarnate residence of the Saviour of the world, the grand antitype of the ark, to his ascent to heaven from Mount Olivet, and to the blessings conferred on the world by his incarnation and its consequences. So fine a song, so sublime a piece of poetry, is very well worthy the introduction that is prefixed to it, and the large company to announce and publish it, as well as the solemn blessing of praise and acknowledgments to God which follows it.

*A COUNTRY PARISH-PRIEST.*

*Brightwell, Berks, Aug. 21. 1812.*

*LAMBERTI BOS REGULÆ PRÆCIPUÆ  
 ACCENTUUM.*

TO THE EDITOR OF THE CLASSICAL JOURNAL.

WISHING to contribute something important towards the next number of your very useful publication, I have thought it worth the while to send you a copy of a short treatise on the principles of Greek Accentuation, by the celebrated LAMBERT BOS. As it furnishes us with all the leading rules, which are necessary for the acquirement of this part of Greek literature, expressed so briefly, and, at the same time, so very clearly, I am inclined to believe that it will be at once interesting and instructive to several of your learned readers. As to those, who profess to despise the system of accentuating altogether, they are at liberty (if any such there be) to read, or pass over, as they think best. It is usual, at the present day, to see men, who cannot gain a character in any other way, endeavouring to secure one to themselves by a perverse singularity of opinion; but this practice has at length grown so common, that it has become quite trite and hackneyed.—Why did Wake-

field affect to despise accents? Surely either on this account, or because he did not understand them. The same answer may be applied to the perverseness and false pride of such as would actually suffer themselves to be "incorps'd and demy-natur'd" with absurdity, rather than forfeit one atom of their alleged creed to the superior reason of common sense. If Greek accentuation is at all useful, why reject it? and who can deny its utility?¹

By the way, we are informed that the enlarged and improved edition of *Morrell's Greek Thesaurus*, superintended by Dr. Maltby, is to appear with the Greek un-accentuated. Dr. Maltby's learning and judgment are known to be such, that this deficiency can only be referred to the quantum of trouble requisite to fill it up. The drudgery would be considerable; but are there not persons whose time and talent are less valuable than the time and talent of Dr. Maltby, who would be glad of that part of the undertaking for a trifling compensation? And could the money be laid out either more usefully or more profitably?

24 Aug. 1812.

#### FARRAGO LIBELLI.

##### *Lamberti Bos Regule Præcipue Accentuum.*

I. *Accentibus* vetustissimi Græci scribendo u. i. non sunt, ut ex antiquis MSB. apparet. Quia verò hodie, et a longo tempore, in Græcorum libris usurpantur, nec suo carent usu, breviter quædam de iis monenda sunt.

II. *Accentus* est pronunciandi ratio, quâ syllaba alia in pronunciando atollitur, alia deprimitur, alia inflectitur et tardius trahitur; quod indicant *notæ* Accentus, quæ sunt tres; *Acutus* (´) nota est ascendentis vocis; *Gravis* (˘) nota descendentis, *Circumflexus* (ˆ) nota primò ascendentis, dein descendentis, vocis; constat ex *Acuto* et *Gravi*; sustinet et quasi circumagat vocem. Nomina ab re musicâ petita videntur.

III. *Acutus* potest esse, vel in *ultimâ* syllabâ, quale vocabulum dicitur *ἐξέτερον*; vel in *penultimâ*, quale *παροξύτερον*; vel in *antepenultimâ*, quale *προπαροξύτερον*.

IV. *Gravis* nusquam scribitur, nisi in *fine*. Omnis enim *Acutus* in fine vocis fit *Gravis* in orationis contextu: hoc solo modo *Gravis* scribitur, alias subintelligitur in syllabis, quibus nec *Acutus*, nec *Circumflexus* est impositus. Sic *τύττω* et *γῆρα*, in priore syllabâ habentia *Acutum*, in posteriore intelliguntur habere *Gravem*: cujusmodi verba idcò vocantur *βρεχέστερα*.

V. *Circumflexus* scribitur, vel in *ultimâ*, et vocabulum sic notatum vocatur *περισπωμενόν*; vel in *penultimâ*, et vocatur *προπερισπωμενόν*.

VI. Omnis dictio unum ex hisce tribus Accentibus necessario requirit, præter aliquot voculas monosyllabas, quæ planè accentu carent; ut *ὁ, ἡ, αἱ, αἶ, οὐ*, [*οὐκ, οὐχ,*] *ἐν, sic*, [*ἐς,*] *ἐκ*, [*ἐξ,*] *εἰ, ἀς*, (quando *sicut* denotat;) quum verò pro *sic* usurpatur, acuitur, ut et quando in fine periodi ponitur. Acuitur etiam *οὐ* sententiam claudens; ut, *ἀπεριβή-*

¹ On the subject of Accents see Potson's Note on *Medea*, v. 1. EDIT.

VII. Non plures præter unum Acutum naturâ habet quæque vox. Quum tamen vox aliqua duobus notata est accentibus, prior est naturalis, posterior adsciticius, quem accipit à dictione encliticâ, quæ tum suum accentum amisit.

VIII. Sunt autem dictiones *encliticæ*, quæ ἀπὸ τοῦ ἑγκλίναι, ab *inclinando*, dictæ sunt, quæ in vocem præcedentem inclinant, eamque suo accentu afficiunt:

Artic. του, τῷ, pro τινος, τῷ pro τινι.

Nom. τις, τι, indefinitum per omnes casus et numeros.

Pronom. μου, μου, μοι, ἡμῶν σου, σου, σοι, σὺ, οὐ, οἱ, ἐ, μιν, σφί, σφιν, σφωι, σφισι, σφιας.

Verb. φημι et εἰμι, in toto præsent. Indicat. exceptâ secundâ singulâri.

Adverb. πῶς, πῶ, πῇ, πού, ποθεν, ποτε, ποθί.

Conjunct. τε, γὰρ, τοι, ἴα. θην, περ, κεν, [κε,] νυν, [νυ.]

IX. Enclitica, abjecto suo accentu, ultimam præcedentis vocis acuit, quando ea *acutum* habet in *antepenultimâ*, vel *circumflexum* in *penultimâ*; ut, ἡκουσά τις· ἤλθέ ποτε.

X. Non tamen semper rejicit Enclitica Accentum, sed retinet aliquando, nonnunquam etiam planè perdit, et non transmittit accentum.

XI. Retinet Enclitica accentum in initio membri, vel etiam singularis emphaseos gratiâ; ut σὲ ἀγαπῶ· σοὶ, φίλε, χάρις· οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλ' ἡ ῥίζα σέ. Verbum ἔστι quoque in initio membri, aut post vocalas οὐκ, ἀλλὰ, ἦ, καί, retinet acutum, sed retrahit eum ad priorem syllabam; ut ἔστιν ἄνθρωπος, ἔς κ. τ. λ. ἀλλ' ἔστιν· οὐκ ἔστιν.

XII. Retinet etiam Enclitica accentum, quando ultima in vocabulo properispomeno desinit in consonantem duplicem; ut, ἐμῆλθε μοῦ, æqualis meus.

XIII. Retinet pariter accentum Enclitica monosyllaba post vocabulum paroxytonum; ut ἀμαρτία ἐστὶ· λόγος ἐστὶ.

XIV. Amittit verò planè accentum Enclitica monosyllaba post vocabulum paroxytonum; ut, λόγος μου· ἄνδρα σου. Similiter post perispomenon; ut, ἀγαπᾷς με. Post oxytonum etiam quidem amittit; ut, ἀνὴρ τις· ubi pro *gravi* scripto super *ἀνὴρ* ponitur *acutus*.

### REGULÆ GENERALES.

I. Monosyllaba contracta, et quædam alia naturâ longa, circumflectuntur; ut φῶς, ναῦς, οὐς, ναῦς, γραῦς, παῖς, πᾶς, ποῦ, πῶς. Sed brev a, et longa non contracta, acuuntur; ut, ὅς, ἄλς, πούς, χεῖρ, χθών.

II. Dissyllaba cùm constant ex duabus brevibus, priorem acuunt; ut, λόγος, μένος.

III. Dissyllaba constantia ex duabus longis, pariter priorem acuunt; ut, ἥρως, Ἡρῆ, ἡδῆ.

IV. Dissyllaba priore brevi, et posteriore longâ, itidem priorem acuunt; ut, ἔργος, λόγουν.

V. Dissyllaba, cùm sint priore longa naturâ, et posteriore brevi, vel positione longa, priorem circumflectunt; ut, σῶμα, βῆμα, δῆμος, κλῆσις, οἶκοι. Quòd verò quædam vocalæ tales dissyllabæ, ut ὅστις, τοίνυν, καί-πτε, εἴπτε, acuuntur in priore, non verò circumflectantur, ὅστις, καίπτε, κ. τ. λ. uti regula generalis poscit; ejus rei hæc est ratio, quia illæ sunt propriè duæ voces, quarum posterior est enclitica, quæ accentum rejicit in præcedentem, ut ὅς τε, καί πτε, τοί νυν· quæ coaluerunt in unam.

VI. Polysyllaba, ultimâ longâ, acuunt penultimam; ut *είρηνη, ἀνθρώπου*. Excipiuntur Attica *Μενέλαος, λήξιος*. quæ, licet in ultimâ sint longa, servant tamen accentum in antepenultimâ, ubi erat in communibus, *Μενέλαος, λήξιος*. Sic et Ionica; ut, *Αἰνείω* pro *Αἰνείον*.

VII. Polysyllaba, ultimam habentia brevem, acuunt antepenultimam; ut, *ἄνθρωπος, ἰδῶλον, τυπτόμενος*.

Excipiuntur quædam:

1. Vocabula quædam *diminutiva et derivata*; ut *παιδίον, θηρίον*, quæ retinent accentum in illâ syllabâ, ubi erat in genitivo vel dativo primitivi; ut *παιδός, παιδί, θηρός, θηρί*, κ. τ. λ. *νεανίσκος* a *νεανίας*; *ἐναντίος* ab *ἐντί*; *οὐρανίθην*, ab *οὐρανός*.

2. Præterita Passiva Particip. ut, *τετυμμένος, γεγενημένος* et adjectiva verbalia, ut, *τυπτός, γεγραπτός*.

VIII. Diphthongi *αι* et *οι* in fine vocum habentur in accentuum ratione breves; ut *Μοῦσαι, ἄνθρωποι, τυπτομαι, οἶκοι*. Excipi solet adverbium *οἶκοι, domi*. Sed ratio est, quia *οἶκοι* est antiquus dativus pro *οἴκῳ*, in quo supprimitur præpositio *ἐν*. Veteres enim, vocales longas non habentes, in dativis huiusmodi scribebant *ο*, addentes ad latus, pro quo deinde *ω*, et *ι* subscribebant; ut *ΤΕΙ[Π]ΟΔΟΙ*, pro *τῇ ὁδῷ*.

IX. *Ευ* et *ου* in fine habent circumflexum: ut *βασί·εῦ, πανταχοῦ, ἰδοῦ*. Excipi solet *ἰδοῦ* adverbium, et *ἰοῦ* exclamatio. Ratio, quod hæc acuantur, est, ut distinguantur, prius à verbo *ἰδοῦ*, posterius à genitivo *ἰοῦ* nominis *ἰός telum*.

X. Compositio retrahit accentum; ut *σοφός, φιλόσοφος, χεῖρ, ἀντίχειρ*. Sic particulae *α, ευ, ους, κ. τ. λ.* in compositione retrahunt accentum; ut, *τακτός, εὐτακτός, παιδιυτός, ἀπαιδιυτός, λόγος, ἄλογος, εἴλογος, κινήτος, δυσκίνητος*.

XI. Præpositiones dissyllabæ quando postponuntur suis casibus, retrahunt accentum in priorem syllabam; ut *θεοῦ παρὰ, πατέρις ἀπὸ* pro *παρὰ θεοῦ, ἀπὸ πατρός*. Ἀνὰ vero et διὰ hoc non faciunt, scilicet ut distinguatur prius ab *ἀνὰ* vocativo vocis *ἀνὰξ rex*; posterius ab accusativo *Δία Jovem*.

XII. Composita ex nomine et præterito medio, cùm activam significationem habent, acuuntur in penultimâ; ut, *θεολόγος, qui de Deo loquitur; οἰνοχόος, qui vinum infundit; οἰκονομος, dispensator; παιδοτρέφος, qui liberos alit; πρωτότοκος, qui primâ vice peperit; ἰχθυοφαγος, qui pisces edit*. Sed cum passivè significant, accentum habent in antepenultimâ; ut, *ἰχθυοφαγος, a piscibus devoratus; πρωτότοκος, primogenitus, &c.*

XIII. Genitivus pluralis substantivorum primæ declinationis circumflectitur in ultimâ: Ratio est, quia contractio est Æolici *ἁών*, et Ionici *ἰών*; ut *ὀπλίτης, ὀπλιτῶν, ὀπλιτῶν ἡμέρας, ἡμερῶν, ἡμερῶν, ἡμερῶν*. Sic etiam feminina adjectivorum tertiæ declinationis; ut, *ἡδύς, ἡδύα, τῶν ἡδυῶν ὁ μέλας, ἡ μελαινα, τῶν μελαινῶν ὁ βραχύς, ἡ βραχυῖα, τῶν βραχυῶν*.

XIV. Sed adjectiva primæ declinationis, derivata à masculinis secundæ, genitivum pluralem parem habent masculino; ut, *ὁ ἅγιος, τῶν ἁγίων, ἡ ἁγία, τῶν ἁγίων*.

XV. Tertiæ declinationis genitivi, ut dativi dissyllabi, accentum habent in posteriore syllabâ; nominativi autem, accusativi et vocativi, in priore; ut, *ἡ χεῖρ, τῆς χειρός, τῇ χειρί, τὴν χεῖρα, τῷ χεῖρι, ταῖν χειροῖν, αἱ καὶ ὁ χεῖρες, τῶν χειρῶν, ταῖς χερσὶ, τὰς χεῖρας*.

Reliqua usu sunt discenda.

## CONJECTURÆ CRITICÆ IN AUCTORES GRÆCOS.

NO. V.

## Cap. 3. Segm. 2.

## IN ŒDIPODEM REGEM.

PAUCA sunt, nec magni momenti ea, quæ in Œdipodem Regem, jamdiu annotata cum Lectore communicare volo. Oïdo versuum is erit quem servavit Brunckius.

V. 90.

τινὶ τῶν καὶ στίχων;

Δείσαντες ἢ στέρξαντες;

**Στέρξαντες**, absolutè positum pro προσαινοί τι vel προσκαίμενοι, id est, petentes aliquid vel orantes, exempli vix defendi pot. st. Iacii apud Œd. Col. (ver. 1091.) quem citat Brunckius, alia videtur ratio. Ibi enim cum dicit chorus Στέρχων (τοὺς θεοὺς) διὰ τὰς ἀρωγὰς μολεῖν γὰρ τὰς καὶ πολίταις, significat, credo, Delector Diis mihi hoc concessuris, vel eà conditione illos amo, ut concedant quod peto, nempe ut duplicia auxilia veniant huic urbi et civibus. Alia lectio **στέρξαντες**, adhuc deteriorem sensum efficit. Nobis in memem venit,

Δείσαντες ἢ οὐ στέρξαντες;

id est, “metuentes an non acquiescentes tali rerum statu?” de Synizesi ἢ οὐ vide quæ notavit Brunckius ad vers. 993. hujus abulæ.

V. 269.

Καὶ τὰντα τοῖς μὲν δεῦρον εὐχόμενοι θεοῖς;

Μήτ' ἄροτον αὐταῖς γῆν ἐνέκει τὰς;

Μήτ' οὖν γυναικῶν παῖδας;

Rectè dicitur γῆν ἐνέκειν ἄροτον; non rectè dicitur γῆν ἐνέκειν παῖδας; γυναικῶν. Et hoc perspectum fuit Brunckio, qui tamen vulgatum defendit. Est cui hîc legendum videatur γυναικῶν vel γυναικας. Nos solum reponi volumus γῆς pro γῆν. Et quidem Sophoclem ita scripsisse valdè probabile est.

V. 360.

Οὐχὶ ξυνῆκας πρόσθεν; ἢ ἔκπειρ' ἔλεγον;

Dedit Brunckius ἢ ἔκπειρ' ἔλεγον, an sermonem meum tentas? quo quid profecerit non video; neque ipse sibi satisfecit. Idem postea liberas conjecturæ quadrigas effudit, nullum se dubitare affirmans quin Sophocles scripserit pleno et perspicuo sensu

Οὐχὶ ξυνῆκας; πρὸς τί μ' ἐκτεινὲς πάλιν;

Tu, lector, leniore remedio contentus, versiculum sic emenda,

Οὐχὶ ξυνῆκας πρὸς θεὸν οὐκ ἐκπειρ' ἔλεγον;

id est, *Nonne intellexisti antea quod percontaris ut dicam?*

V. 680.

— μαθοῦσα γ' ἥτις ἡ τύχη.

Multò dilucidior fieret sententia legendo ματιόουσα pro μαθοῦσα, quemadmodum infra in hâc fabulâ verbum illud bis usurpatur; sed sic non responderent strophica. Ergo remedium alibi quærendum est. Et jam succurrit mihi scribendum esse,

Ἀδοῦσα γ' ἥτις ἡ τύχη.

'Αθροῦσα est σκοπούσα. Sic apud Euripidem in Fragm. Eurysthei, τὰς βροτῶν τύχας ὁρθῶς ἀνθρώσαντα. Et Suidas; 'Αθροῖν, τὸ περισκοπεῖν, καὶ μετ' ἐπιτάσεως ὁρᾶν. Παραδειγματῶν δὲ πάντα μυστά.

V. 1019.

Καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδενί;

Τῷ ἀλλοτριωμένῳ, inquit Scholiastes, καὶ μὴ οἰκείῳ· ἔτι γὰρ Πολύβου νομίζει ἑαυτόν. Sed adjectivum μηδείς, ut credo, Articulum non admittit; neque si admittat, video ut talis sensus inde elici possit. Legendum opinor

Καὶ πῶς ὁ φύσας ἐξ ἴσου τῷ μηδένῃ;

id est, τῷ μηδένῃ φύσαντι, vel, ut vulgatum vertit Brunckius, *quomodo genuisse et non genuisse idem sit?*

V. 1278.

ἀλλ' ὁμοῦ μίλας

"Ομοῖος χαλάζης αἵματος ἐτίγγετο.

Verisimiliter monuit Brunckius duas res à Poetâ hic designari, scilicet, μίλαν ὁμοῖον, humorem ex oculis manantem, et χαλάζαν αἵματος, grandines sanguinis. Unde equidem conjeceram legendum esse

ἀλλ' ὁμοῦ μίλας

"Ομοῖος χαλάζῃ θ' αἱμάτων ἐτίγγετο.

Sed felicius Porsonus,

χαλάζα θ' αἱματοῦσσι ἐτίγγετο.

V. 1521.

"Ὡ πάτερ, ὅπως ἄνθρωποι λίσσονται, Οἰδῖπону ὀδῇ,

"Ὡς τὰ κλέϊν αἰνίγματι ἤδη, καὶ κρείττετος ἦν ἀνὴρ.

"Ὅστις οὐ ζήλῳ πολιτῶν καὶ τύχαι; ἐπιθλίπται,

Εἰς ὅσον κλυδωνῷ δεινῇ; ξυμφρεῖ, ἐλαλίθεν.

Versiculus tertius non benè cum reliquis cohæret. Reponit igitur Musgravius

"Ὀν τίς οὐ ζήλῳ πολιτῶν τῆς τύχης ἐπέθλεπεν;

*Quem quis non civium cum felicitatis invidia aspexit?*

Sed vulgato propius leges,

"Ὀν τίς οὐ ζήλῳ πολιτῶν καὶ τύχας ἐπέθλεπεν

*Quem et fortunas ejus quis non civium, et cæc.*

In Prometheum.

V. 881.

Φθόνον δὲ σαρμάτων ἔχει θεός,

Πελασγία δὲ δέχεται βληκτόνον

Ἄγρις θαμίντας νυκτιφρουρετῇ ἐράσει.

In his verbis præcipua difficultas ex eo oritur, quòd duplex dativus ab uno verbo regitur. Quidui igitur tollatur ista difficultas locum ita legendo,

Φθόνον δὲ σαρμάτων ἔχει θεός,

Πελασγία δὲ δέχεται βληκτόνον

Ἄγρις θαμίντας νυκτιφρουρετῇ ἐράσει.

id est, *negabit deus ut corporibus suis fruantur, sed Terra Pelasga ea excipiet* Fæminæ Martis nocturnâ audaciâ domita. *Θαμίντα* pro vulgato *θαμίντων* exhibetur in Cod. a Bultero collato. *Θαμίντας* quod dedit Blomfield est ex conjecturâ Pauwii.

In Supplices Virgines.

V. 402.

Ὅν ἡκρίνον τὸ κρέμα· μὴ μ' αἰροῦ κρείται.

Κεῖμα metro repugnat, cūm formetur ex κείνω, κείνω, κεκρίκα, κεκρίμαι.  
Exemplum hujus vocis ex Nonno citat Morellus,

Ἐς κείμα δίσσον ἔσσην ἐτερότροπον.

Lego itaque hoc loco,

V. 679.

Οὐκ εὐκρεῖται τὸ κεῖμα· μὴ μ' αἰετοῦ κρεῖται.

Ζήνα μέγαλιν σέβοντων,

Τὸν ξένιον Δί' ὑπέρτατον,

Ὅς πολὺ νόμον αἰσαν ὀρθοῖ.

Voces Δί' ὑπέρτατον Librariis deberi credo. Rescribo

τὸν ξένιον, βροτῶν

ὅς πολὺ νόμον αἰσαν ὀρθοῖ

V. 702.

Εὐφημον δ' ἐπίβοῶν

Μοῦσαι θεαί τ' αἰδοί.

Lego, Robortello atque aliis partim præeuntibus,

Εὐρημοὶ δ' ἐπὶ βωμοῖς

Μουσᾶν καθοῖντ' αἰδοί.

V. 783.

Ἰὼ γὰρ βοῦνιτι, ἔνδικον σέβας.

Versus monente Pauwio ab Antithetico dissidet, quare legit quidem ille

Ἰὼ γὰρ βοῦνις ἔνδικον σέβας.

Et eam lectionem Hesychii auctoritate defendit Butlerus. At in Grammaticæ rudimentis docemur nomina imparisyllabica in *α* et *υ*, si excipias acutitona non contracta, formare vocativum singulari in *ι* et *υ*. Itaque legendum opinor

Ἰὼ γὰρ βοῦνι τοῦνδικοι σέβας.

CANTABRIGIENSIS.

## BIBLICAL CRITICISM.

As Dr. Clarke has not replied to Mr. Bellamy's remarks in your former number, which seem now to be brought to a conclusion, I take the liberty of occupying a page or two on his Essay upon Gen. c. 1. v. 26.—His assertion that he has rejected any preconceived opinion of his own will not appear accurate to those, who know that the opinions concerning the Trinity here developed are the old exploded errors of Noetus and Sabellius, and which were revived after a lapse of many centuries by Emanuel Swedenborg.—His fears concerning a Deist's ridicule are surely misplaced; that surely can be no argument to a Christian, particularly to one who makes God pray to himself—(Compare John c. 17. with p. 318, 9. of Mr. B's. essay) Now as to his Hebrew Criticisms, what is said about מַמְלֶכֶת amounts to nothing but this: the word properly and strictly means to say or speak, but the word of a superior to an inferior amounts to a command; it may not then improperly be translated the Lord commanded, for the Lord said;

especially as the Lord can speak but to an inferior. Still as he translates the word *Commanded* to prove that the words were spoken not to the persons of the Trinity, but to inferior agents, and in so doing assumes that which he sets out to prove, his argument is illogical, being a *petitio principii*. First let him show that these words were spoken to ministering angels, and then we will allow the change of *said* into *commanded* not to be improper: His assertions respecting נִעְשָׂה are not only without foundation, but make several passages unintelligible, unless we are to believe with him the verb to be passive, and yet to translate it as if it were active. As the points are the addition of Jews 500 years after Christ, with all the disputes of Christians, and their application of the old Testament before them, they cannot be regarded as unprejudiced. Nor should any person avail himself of them, farther than producing them as the opinion of the Masorites.—Totally therefore disowning their authority, the word in question may be either 1st person plural, future active, the third person singular, perfect passive, or 1st person plural, future passive. Nothing but the sense of the passage can guide our choice, and respect should be paid to ancient versions, especially the Septuagint, it having been made before the birth of our Lord, and therefore before these discussions arose. It is therefore unlike the points an unobjectionable witness of ancient readings. But not to harass your readers with a subject so often discussed, I will confine my observations to the Pentateuch. Now the word occurs in Gen. ch. 1. v. 26. ch. 11. v. 4. Exod. ch. 19. v. 8. ch. 24. v. 3. 7. Numbers ch. 32. v. 31. In all which passages the Septuagint have translated it by ποιήσωμεν or ποιήγομεν, nor does Holmes exhibit any various readings worth notice, except that a very defective MS. numbered 59. has ποιῶμεθα in Exod. 19. v. 8. and it also appears, that the Hebrew MSS. used by them had נִעְשָׂה in Gen. ch. 2. v. 18. and ch. 35. v. 3. which they also translate by ποιήσωμεν. Whoever will take the trouble of consulting even our English version, will perceive that the mode of translation chosen by the Septuagint is the best, and in several instances the only one which can be used. And although Mr. B's "It shall be done," may in some instances be sense, yet, even then, it is not the literal translation, but a substitution of his own. It is true we are frequently obliged by the context to do this, but that cannot be allowed in a case where appeal is made to the literal meaning, and where the whole vis of the argument turns upon what tense, mood and voice the verb in question is to be taken.

In Gen. ch. 11. the common translation is, let us make us a name, properly, we will make us a name, for if 3d person præter passive, it would be, a name hath been made, or if 1st person

plural Future passive, we shall be made a nation. Common sense shows us which we must prefer here. In Exod. ch. 19. v. 8. the people promise to do what the Lord commanded, here we have "All that the Lord hath spoken—we will do," or, it hath been done, or we will be made, which very words again occur in Exod. 21. v. 3. 7. and Mr. Bellamy's "shall be done" is not the literal translation of *נעשה* whether it be in Kal or Niphal, but is a gloss and gratuitous assumption not fairly rendered, for it is rendered as the literal meaning of the words in Niphal, whereas *נעשה* in Niphal must be either third person singular præter, and there signifies it has been done, or first person plural future, when its signification is, We will be made. The same may be said of Numbers 32. v. 31. and the children of Gad, and the children of Reuben answered saying, As the Lord hath said unto thy servants, so will we do. But the very connexion in Gen. 1. v. 26. obliges us to conclude the verb to be plural, and God said we will make man in our image after our likeness—which is explained afterwards by—so God created man in his image. In the image of God created he him. I aver these words to be the literal translation of the Hebrew. Yet Mr. Bellamy tells us that "as Moses in this narrative was speaking with the people, he informed them that God created man in their image, viz. in our image, says Moses, which image he obviously applies to themselves." Obviously indeed! But has Genesis any appearance of a tale told to a multitude? has it not rather every mark of an historical composition to be read and not addressed to a public body? Nay, were the case as stated by Mr. B. Moses would have said in your image—besides, God, in ordering the creation of man, would order it after a pattern then existing, and the very next verse we see again declares, that the image after which Adam was created was not that of the Jews in the desert, but of God—In the image of God created he him.

This construction therefore of Mr. Bellamy's is delusive and forced, in a degree unparalleled except by some other Socinian interpretation. Hebrew scholars will find no difficulty in what he has said concerning the plural form of Elohim. Of the three words he alleges in this tract to be all singular, the first *שמים* is properly plural, St. Paul having informed us of three heavens at the least, the second *פנים* may as well be plural, although there be no singular of it, as *divitiæ* in Latin and *riches* in English. It is a strange doctrine that because a word has no singular, therefore it must be singular itself. As to *מצרים* there were an Upper and Lower Ægypt; of course the word is properly plural as with us, the Indies, the Sicilies. The usual Socinian parade of texts teaching the Unity of God affects those only who deny that Unity.

In p. 316. he says "Neither could an infinite and incomprehen-

sible being be an object of our worship, unless he condescended to manifest himself in human form, because there would be no object for our adoration :” to which may be replied ; God is a Spirit, and although I can form no idea of a Spirit, having never seen one, still can I worship God, as I believe eternity which I cannot comprehend. In p. 318. we are told that as the soul dwells in man, so the Godhead was the father who dwelt in Christ. This again is an ancient error, that Jesus Christ had the Godhead instead of a soul. The Athanasian Creed, compiled for the purpose of providing against all possible errors concerning the Trinity, says, “of a reasonable soul and human flesh subsisting.” Several more unscriptural and heretical expressions occur, to refute which it would only be necessary to copy authors in the possession of most. But if Mr. Bellamy is seriously disposed to revive and defend the old, obsolete, and long-abandoned errors of the Anthropomorphites, and Sabellians, he ought in fairness first to remove the arguments which anciently drove these Heresies out of the world, and not attempt to palm them now on us covertly as the doctrine of our Church : see p. 316. *ad calcem*, and 318. *ad medium*. And should he be inclined to make this attempt, permit me to recommend to his notice Bull’s *Defensio Fidei N.* which I promise him will afford not a little employment to such as will fairly study it, and not, as Dr. Priestley, look it through only.

I must take the liberty before I conclude of noticing the expressions of Sir W. Drummond, in your 7th Num. “They (serpents) crawl upon their bellies, and eat the dust, without having a suspicion that their guilty progenitor walked erect, talked Hebrew to Eve, and fed upon apples in Paradise,” with some other sentences betraying some levity on a subject important to all, and considered as sacred by most.

#### IV. R. de B.

#### *Critical and Explanatory Remarks on the Hippolytus Stephane-phorus ; with Strictures on the Notes of Professor Monk.*

- V. 1. Πολλὴ μὲν ἐν βροτοῖσι, καὶ ἀνάνυμῳ  
θεὰ κέκλημαι Κύπρις, οὐρανοῦ τ' ἔσω  
ὅσοι τὲ πόντου τερμάνων τ' Ἀτλαντικῶν  
ναίουσιν εἶσω, φῶς ὀρώντες ἡλίου,  
τούς μὲν σέβοντας τάμὰ πρεσβεύω κράτι,  
σφάλλω δ', ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.

The Professor here cites several instances of *κεκλησθαι* being used in the supposed sense of *esse*. But, as the author of the article on the

Professor's edition of the *Hippolytus*, in the *British Review*, No. V. has well observed, the verb is never used in this the supposed sense, but with a reference to fame and character : (I by no means approve the spirit, in which that article is written, but let us render unto *Cæsar the things that are Cæsar's*) : hence then we may lay down this canon, that *κυκλῆσθαι* can never be so used, but when it is spoken of persons, as is justly observed in the Review of this Play in the *British Critic* for July 1812. p. 561. where other instances of *κυκλῆσθαι* are cited. But what will the Professor say, when I boldly assert, that this passage of the *Hippolytus* is not to be classed among those cases, where this verb can be supposed to have the sense of *esse* at all? The ingenious author of the *Critical Notice of the Hippolytus*, inserted in the *Class. Journ.* No. IX., has alone entered into the meaning of the passage, *fremant licet omnes critici, dicam quod sentio* : his words are these : "Ita hæc distinguit M., at distinguere debuit sic, *θεῶ, μοχ οὐρανοῦ τ' ἴσω, dein ἡλίου* ut sensus esset, *Ego, humani generis potens dea neque uno nomine celebris, Venus nominor ab omnibus, quicumque intra cælum et mare habitant, (Dii sc. superi et inferi,) et quicumque intra fines Atlanticos habitant lucem solis videntes, (sc. mortales)* : male igitur statuit M. *κύκλῃμαι* hoc quidem loco significare sum." I must confess, that I cannot construe the passage, as it is pointed by Professor Monk; and yet the other interpretation is so simple, that I should be surprised that it had not occurred to other critics, if I did not know, by my own experience, that it is one thing to know the meaning of every word in any particular passage, and another thing, to know the meaning of the passage itself.

V. 77. αἰδώς δὲ ποταμίαισι κηπεύει δρόσοις.

The whole passage, of which I trust that I have, in my *Classical Recreations*, given the most satisfactory explanation which has yet been given, (as, indeed, Dr. Parr frankly confessed to me,) is thus translated by Muretus, in his *Var. Lectt.* l. viii. c. 1. p. 172. Edn. Ruhnken.

*Tibi hanc corollam dica ne sit in fero,  
Aptam e tarentis pratuli intonsa coma :  
Quo neque protervum pastor unquam inigit pecus,  
Neque sulcis unquam renit acies improba.  
Apis una flores cere libat integros,  
Puris honestus quos rigat lymphis Pudor.  
Illis, magistri quos sine opera, perpetem  
Natura docuit ipsa temperantiam,  
Fas carpere illinc : improbis autem nefas.  
At tu aureæ rugini rinculum comæ  
Amica suscipe, pia quod porgit manus.*

Thus it seems that Muretus understood the word *αἰδώς* in the same sense, in which it was understood by Brunck, who is quoted in the *Class. Jour.* No. IX. p. 199. in the *Critical Notice of Monk's Hippolytus*.

V. 140.

σὺ γὰρ ἔνθεος, ᾧ κούρα,  
εἴτ' ἐκ Πανός, εἴθ' Ἑκάτας,  
ἢ σεμνῶν Κορυβάντων,  
ἢ ματρὸς οὐρείας φοιταλέου.

"Hygin. l. 2. c. 28. *Hic etiam dicitur, cum Jupiter Titaneis oppugnaret, primus objecisse hostibus terrorem, qui panicus appellatur, ut ait Eratosthenes* : Panicis terroribus similem originem dat Polyænus *Stratag.* l. c. 2. quod caput, excitatis Polyæni Στρατηγικοῖς descripsit incertus auctor Libelli *de Incredib.* ab Leone Allatio vulgati c. xi. : monuit Cornutus *de N. D.* Πανικὰς λέγισθαι ταραχὰς τὰς αἰφνιδίους καὶ ἀλόγους : aliis Πανικὰ διμῆματα vocantur vel Πανικὰ διμῆματα, ut in Scholio Theocr. ex Codice Genevensi edito a Casaub. in *Lect. Theocr.* p. 258. : Panici terroris divinitus objecti meminit aliquoties Eurip. in *Med.* v. 1172. *Hipp.* v. 142. *Rheso* v. 35. : non quidem Panicos appellans, istiusmodi terrores ex incerta causa exercitibus incussos memorat jam Thucyd. l. iv. c. 125. ubi notat Duker. et l. vii. c. 80. φιλαί καὶ πάντι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ διμῆματα ἐγγίνεσθαι, ἄλλως τε καὶ ἐν νυκτὶ τε καὶ διὰ πολυμίας, καὶ ἀπὸ πολυμίων οὐ πολὺ ἀπεχόντων ἰοῦντι : luculentum exemplum terroris Panici Galatis prope Delphos divinitus sic incussi, ut in furorem prope versi se invicem conficerent, ubi præbet Pausanias, l. x. p. 853. ἐν τῇ νυκτὶ, inquit, φόβος ἐφίστην ἡμῖν Πανικός· τὰ φόβου αἰτίας οὐδὲ μὴ δειμῆματα ἐκ τούτου (Πανὸς nempe) φασὶ γίνεσθαι." Koppers's *Obs. Philolog.* c. x. in *Eratostheneæ*, p. 121. Lug. Bat. 1771.

V. 445. Κύπρις γὰρ οὐ φορητὸν, ἣν πολλὰ ῥῆψι.

The Professor says here : "φορητὸς Mss. et Edd. ante Valck., qui e Stobæo LXI. p. 386. 36. p. 239. Grot. reposuit φορητὸν, recte ; hunc enim loquendi modum adamavit Eurip. : vid. supra 108. *Orest.* 226. 228. *Phæon.* 367. 385. 976. : ubique subauditur χεῖμα : tritissima sunt hujus structuræ exempla apud Latinos *Triste lupus stabulis. Dulce satis humor. Varium, et mutabile semper Femina.*" Either χεῖμα, or πρῶγμα, may be understood : thus in a passage of Heliodorus, cited by the Professor on v. 408. we have, οὐκ ἰννοήσεις ἄνθρωπος οὐσας πρῶγμα ἀστάβητον, καὶ ὀξείας ῥοπὰς ἐφ' ἑκάτερα λάμβανον ; "Repone ἀνελκιστοὶ καὶ ἰβριστικοὶ πρῶγμα ἢ ἄνθρωπος—illud autem πρῶγμα venustatis Græcæ est : Lucian. in *Asino*, ξίως, πρῶγμα ὑκαταφρόνητος, hospes, est res quam nemo magnopere curat : Heliod. — : Aristoph. *Eccles.* v. 441. γυναῖκα δ' εἶναι πρῶγμ' ἔφη νοῦβυστικόν."

Toup's *Emendationes in Suidam*, vol. i. p. 234. Edn. 1790. If I remember rightly, Stobæus has the following passages from Hippodamus and Sthenidas : βασιλεὺς μὲν γὰρ θεωριματὸν πρῶγμα, καὶ δυσφύλακτον ὑπὸ ἀνθρώπινης ψυχῆς, again, αὐτὰ μὲν οὐ βασιλεῖα, χεῖμα ἐλίκρινης τί, καὶ ἀδιάφθορον ἔντι, καὶ δι' ὑπερβολὰν θειότατον, δυστίφικτον ἀνθρώπων—ut hic χεῖμα a Cicerone *negotium* positum putat M. A. Muretus *V. L.* II. c. v. aptius respondet Ovidii *ex Ponto* II. *Ep.* VII. 37.

*Res timida est omnis miser :*

• Martial. X. *Ep.* 59.

*Res est imperiosa timor :*

quod in talibus loquendi formis solet omitti, χεῖμα hic illic etiam apud veteres adest : in Eur. *Oreste* v. 70. ἄπορον χεῖμα δυστυχῶν δῖμος : in Platonis *Ione*, p. 534. B. κοῦφον χεῖμα ποιητὴς ἔστι, καὶ πτηνὸν καὶ ἱερὸν : apta quædam dedit Koen. ad Gregor. *de Dial.* p. 150." Valckenaer's *Adnotationes in Adoniasus. Theocr.* p. 3.

The two passages of Virgil, cited by Professor Monk,

*Triste lupus stabulis,*

*Varium et mutabile semper*

*Femina,*

though they are generally considered as analogous instances, are nothing to the purpose; for the noun *animal* is understood in both passages: "Tac. Ann. i. c. 46. *Dum patres, et plebem, invalida et inermia, cunctatione facta ludificetur, for inermia animalia,*" E. Palaiet's *Thesaurus Ellipsium Latinorum*, Londini 1760, p. 31.: the same remark, if I remember rightly, is made by Sanctius, in his *Minerva*: in the following passage the ellipse is supplied, *Natura homo mundum atque elegans animal est*, Seneca Ep. 92.<sup>1</sup>

I shall conclude these observations with remarking another phrase of less rare occurrence, for the use of the Student:—"δῶδεκα τὰ πρῶται πόλιος, μέγα χεῖμα Λακωνῶν: multa quidem dantur similia, qualia prostant ad Eurip. *Phæn.* nonnulla p. 71.: vix quicquam tamen reperietur, quod ad hanc elegantiam accedat: οὗτος μέγιστον χεῖμα in *Meleagro* dixit Sophocles apud Lucian. T. iii. p. 487.: hinc οὗτος χεῖμα διέπεμπτον est ap. Suid. in v. βρεόνιον, in Aristoph. *Lys.* v. 1030. μέγα χεῖμα τῆς ἐμπίδος: πρῶγμα μέγα φρέατος, et similia, dedit Toup. *Emend. in Suid.* iii. p. 111.: propius accedit Plauti, *Satis scitum filium mulieris*, in *Mercator.* iv. iv. 15." L. C. Valckenacr's *Decem Idyllia Theocr.* p. 146. "Σκαιρούσας ἐλάφους, μέγα τι χεῖος:—verba hæc μέγα τι χεῖος illud innuant, majores solito et ingentes fuisse easdem cervas, quæ etiam, mox majores tauris, μάσσονες ἢ ταῦροι dicuntur: χεῖος enim idem ibi, quod χεῖμα, et quem postremum hujus loci sensum egregie illustrat præclarus cam in rem ap. Athen. locus l. xv. p. 677. ubi de Mauro leone ab Hadriano prostrato ait, ὃν κατὰ τὴν πλησίον τῇ Ἀλιξανδρείᾳ λιβύην ἐν κυνηγίᾳ καταβιβλάκει ὁ δριμυτός, μέγα χεῖμα ὄντα, belluam ingentem [*a great monster of a lion*]: immo haud aliter de ingenti apro, Cæsi temporibus Mysorum agros vastante, dixerat item Herodotus, l. i. c. 36. ἐν τῷ Μυσίᾳ Οὐλύμπῳ οὗτος χεῖμα γίνεται μέγα, *aper ingens*: adeo, ut ab utroque illo auctore de apro ac leone insignis magnitudinis dicatur μέγα χεῖμα, quod hic de majoribus solito cervis a Callimacho similiter dicitur, μέγα τ. χεῖος: quæ locutio cæteroquin ab Herodoto ea in re adhibita, οὗτος μέγα χεῖμα pro magno apro erat quodammodo Atticis propria: unde τὸ χεῖμα τῶν νύκτων pro νύκτα dixit Aristoph. ab initio *Nub.* alibi χεῖμα τοῦ πλακοῦντος pro πλακοῦντα, *Equit.* p. 356. et καλὸν τὸ χεῖμα τιτῆων ἔχεις, seu *pulcras habes mamillas*, *Lysistr.* p. 840.: adde Julian. Imper. *Orat.*

<sup>1</sup> Thus in the *Prometheus*, v. 21.

ὅν οὕτω φωνῇ, οὗσι τοῦ μορφῇ βριζῶν  
δῶδε,

Stanley (with many other critics) is mistaken, when he cites πρόπον διτορμα as an analogous instance: Dr. Butler well observes, "Mihl quidem minus recte videtur provocare ad *Sept. Th.* v. 103. illustris Stanley, alia est enim figura dictionis: hic syllepsis, illic catachresis." The verb ἀκούσῃ is implied after φωνῇ: Giacomellius cites in the note upon this passage several instances, to which the student would do well to attend: he, who wishes for more examples, will find them abundantly supplied in my *Critical Remarks on detached Passages of Demosthenes*, inserted in the *Class. Journ.* Nos. III. and V.: and he may also consult my *Class. Rect.* p. 143.

v. p. 298. ὁ ποῖον τι τῆς Θεοῦ τὸ χεῖμα, *quale sit illud numen.*" E. Spanheim's *Obs. in Hymn. in Dian.* p. 201. Ultrajecti 1697.

V. 453. ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων ἔχουσιν, αὐτοὶ τ' εἰσιν ἐν μούσαις ἀεὶ.

The following conjecture is not noticed by the Professor: "Locutionem ἐν μούσαις εἶναι de poetis, vel etiam historicis intelligit Eustath. ad *Il.* B. p. 262, 2. 198, 30. huc respiciens, ὅστις ἐν τῷ, "Μῆνιν ἄνιδε Θεά," προσηγορεύσας τὸ, εἰ μοῦ ὅς ἀεὶ ἐν μούσαις εἰμὶ ὃ δὴ περὶ τῶν ποιητῶν ἢ τῶν ἀπλῶς λογίων Εὐριπίδης φησί," Professor Monk. No notice is taken of the conjecture of the ingenious, I add, the learned, G. Wakefield, upon this passage, whose note is as follows: "1 Tim. c. iv. v. 15. ταῦτα μελέτω, ἐν τούτοις ἴσθι: sic Latini, ut exempli gratia, Horatius, quem non intellexerunt editores,

*Inum forte via sacra, sicut meus est mos—*

*Nescio quid meditans nugurum, totus in illis:*

ita, me jubente, distinguendus est iste loc.; si enim *mos* erat illi, unde forte? Referas ergo *sicut meus est mos* ad sequentia; nam modeste dicit se nihil *solere* meditari nisi *nugas*; et jam video Ascensium hanc proprietatem perspexisse: —Hesych. ἐμαυλάβο, ἴσθι γινώσκων ἔσο γινώσκων, *sic sciens*, i. e. *scias*; nam, secundum Anthonium, ἴσθι *pro* γίνω *est*; noster vero, ἔσο γίνω: unde elegantissime Paul. ad *Eph.* v. 5. τοῦτο γὰρ ἔστι γινώσκοντες: si Brunckii non effugisset memoriam hanc venustus, rectius ad hanc modum constituisset procul dubio Theocriti octavum Epigramma,

ἀνδρῶπι, ζῶης περιφιδέει, μήδε' παρ' ἄσπιν

Ναυτίλος ἴσθιν καὶ ὧς ὃς πολλὰς ἀνὰ δὲ βίος:

minus eleganter rem administrabat Toup.; hoc autem, quod nos offerimus, undequaque venustum et Synceusani ingenio dignissimum: " [If I had met with this passage earlier, I should have added it to my reply to Sidueyensis, inserted in the last Number, relative to the syntax of ἴσθι] —: Aphthonius *Progymn.* ἀλλ' ἐν τούτοις ἂν ὁ παῖς, εἰς ἀνδρας ἐλθὼν ἀρίστη περὶ στίφεται: Xenoph. *Cyrop.* iii. init. ὁ μὲν δὲ Κύρος ἐν τούτοις ἦν, et alii non raro: mihi displicet vulgata lectio *Hippol.* Eur. v. 452.: sic tentabam.

———— αὐτῶς τ' εἰσιν ἐν μούσαις ἀεὶ:

optime loco convenit receptus τῷ αὐτῶς sensus; vide quæ de h. v. diximus in sect. 27." *Silva Critica*, pt. iv. p. 197, 8, 9. But the emendation of the *Hippolytus* is unnecessary.

V. 480. εἶπεν δ' ἐπαυχά, καὶ λόγῳ θελακτήριον.

The Professor here cites Horace: "Quivis comparabit Horatianum *Epr.* i. i. 33.

*Ferret amantia, miseraque cupidine pectus?*

*Sunt verba et voces, quibus hunc lenire dolorem*

*Possis, et magnum morbi deponere partem."*

So too does Muretus in his *Var. Lectt.* l. i. c. 4. p. 13. Edn. Ruhnken Lug. Bat. 1789., who makes a very proper distinction between the passages: "Non tamen uterque idem intellexit; nam illa *de magicis carminibus*, hic *de sermonibus philosophicis* loquitur, a quibus vera omnium morborum animi petenda medicina est: quanquam si quis Eurip. quoque idem κατ' ἀλληγορίαν τινὰ significare voluisse censeat, libenter me socium ipsius sententiæ ascripserim; gaudet enim

poeta ille ejusmodi sententiis, quæ neque a populari consuetudine discedant, et philosophicum tamen intra se aliquid occultent."

I here also add the following Note of Muretus, which proves that κλῖος, like δοξα, and ἐπιζῖον, of which I spoke in my *Classical Recreations*, p. 338—40. is a middle term: "Significationis ambiguae verbum esse honorem, tradidit Gellius; idque probavit his verbis ex Oratione Q. Metelli Numidici de triumpho suo, *Qua in re quanto universi me unum antestatis, tanto vobis, quam mihi, majorem injuriam atque contumeliam facit, Quirites, et quanto probi injuriam facilius accipiunt, quam alteri tradunt; tanto ille vobis, quam mihi, pejorem honorem habuit: nam me Injuriam ferre, vos facere vult, Quirites; ut hic conquestio, istic vituperatio relinquitur: eodem autem modo Græci quoque ὄνιδος, cum fere infamie ac turpitudinis significatione ponatur, nonnunquam tamen pro gloria accipiunt, ut,*

καλὸν γέ μοι τοῦννεῖδος ἐξωνεΐδισας. [Phæn. v. 828.]

Et Θήβαις κάλλιστον ὄνειδος,

Et καλὸν γ' ὄνειδος τῷ νεωστὶ νυμφίῳ :

sed et κλῖος nonnunquam in malam partem accipitur, idque non ex eo tantum intelligi potest, quod apud Homerum sæpe legitur καλὸν κλῖος, ut ex eo concipiamus esse etiam aliquod κλῖος οὐ καλόν: sed multo magis ex hoc Euripidi versu, quem apud ipsum dicit Helena,

οὐπω νιν Ἑλένης αἰσχρὸν ὤλεσε κλέος."

Var. Lectt. l. vi. c. 18. p. 139.

To the instances, similar to the διαφθαμένον ἀνθρώπου τὸν νοῦν in *Ep. i. ad Tim. c. vi. 5.* cited in the 258th and the 487th pages of my *Classical Recreations*, I add the following passages:

"Plutarch. in *Agide* p. 820. μὲν βασιλεὺς γὰρ αὐτὸς οὕτω διέφθαρτο τὴν ψυχὴν: in *N. T. i Tim. vi. 5.* διαφθαμένον τὸν νοῦν [I have in the *Class. Recr.* p. 497. cited Æschylus's *Chæroph. v. 209.* φρενῶν καταφθορά] (cf. 2 *Tim. iii. 8.* ubi καταφθαμένον τὸν νοῦν, ubi ex Eunapio, διαφθαμένους τὸν νοῦν dedit doctiss. et pl. Rev. Alberti. Herodian. l. iii. c. 10. οἱ μὲν — τὰ ἥθη διαφθειροῦτο: Xenoph. l. iv. διαφθαμένον ὑπὸ τῆς χιόνης τοὺς ἐφθαλμούς, quod ipsum Ælian. *V. H. l. vi. c. 12.* διαφθαῖναι τὰς ὄψεις ὑπὸ τῆς ἀκρατοποσίας." P. Horrei *Obs. Crit. in Scriptores quosdam Gr. Historic.* p. 73.

I add, too, the following passage upon the use of διαφθεῖν in the sense of *mixture*: "ἱμῆριν" ἐκ μίξεως ΔΙΕΦΘΕΙΠΕΝ: hac potestate occurrit *Gen. c. xxxiv. 5.*: add. comm. 13." Abresch's *Animadv. ad Hesych. quadam Loca* in the *Misc. Obs. T. iii. p. 274. vol. v.*

Upon the use of ἐπακτός in the sense of *incantation*, in the *Hipp. v. 318.*

μῶν ἐξ ἐπακτοῦ πημονῆς ἐχθρῶν τινος;

Upon which I have touched in the *Class. Recr. p. 401.* I add Hesychius: "ἐπαγόμενα, τὰ ἐπαχθέντα, ἰφολαὰ, ἢ ἀπατητικά, forte scripserat Hesych. ἐπαγωγὰ, ἐπαγόμενα, τα——" Abresch in *Misc. Obs. vol. vi. T. ii. p. 397.*

EDMUND HENRY BARKER.

Trin. Coll. Cam. July 3. 1812.

POEMA NUMISMATE ANNUO DIGNATUM, ET IN  
CURIA CANTABRIGIENSI RECITATUM.

ODE GRÆCA.

Crinemque timendi  
Sideris, et terris mutantem regna Cometen. *Lucan. Pharsal, l. 529*

ΤΙΣ βροτῶν, ὅτ' ἐκ πυθμένων ἅπαντα  
γαῖα σείεται, φόβον οὐ φοβεῖται,  
εἰσορῶν ὀρθαῖσι κόραις δόμον γυμν-  
-ούμενον Ἄϊδα ;

ἢ τίς οὐ φρέσσει πεδίον θαλάσσης  
δυσπνόοις ταρασσόμενον πνοαῖσιν,  
καὶ κυλίνδαν ἐκ βαθύων ἀβύσσου  
θίνα κελαινάν ;

φεῦ γένος φωτῶν ἀλαόν· ματαίως  
δεῖδετε βροντᾶς ἀτέραμνον ἀχῶ,  
καὶ καταιβάτιν στεροπὰν μένος τε  
δεινὸν ἀητᾶν.

ἐν γὰρ οὐρανοῖσι θεὸς κάθηται,  
ὥπερ ἄνθρωποι μελόμεσθα πάντες,  
ὅς τ' ἐνιππεύων ἀνέμοις κυβερνᾷ  
πνεῦμα θυέλλας.

αἰὲν ἄφθιτος τροφίμαν δι' αἶαν  
δαίμονος φοιτᾷ δύνασις, παροῦσα  
ἐν κλυδώνεσσιν πελάγους μακραῖς τ' αὐ-  
-λαῖσιν Ὀλύμπου.

πῶς ἄρ' οὖν πτυχαῖσι κλυταῖσιν ὕμνων  
αἰμέρας μέλψω βλέφαρον φαινᾶς,  
ὅνπερ οὐχ ὕπνος κατέχει, θεῶν τε  
μῆνες ἄμοχοι ;

ὥς ἴδ', ὥς γέγαθεν ἰδὼν ὁ ποιμᾶν  
ἄλιον χαίοντα πρόσωπον αὐῶς,  
καὶ φέροντ' ἀπ' ὠκεανοῦ ῥεέθρων  
ἄσπετον αἶγλαν·

τίς δὲ καρδίαν φόβος ἐπτόαζεν,  
εἰ ποτ' ἀκτὶς<sup>1</sup> ἐσσυμένα σκοτεινὰν  
ἄτραπὸν, λαοὺς ἐπὶ πάντας ἔλκει  
νύκτα πόταινον;

τοῦτο μὲν θαυμαστὸν ἰδεῖν· βροτῶν δὲ  
πλεῖον ἐκπλήσσεις φρένας, ὦ κομάτα,  
ὅς τεαὶν τέμνεις ὁδὸν ἐν μέσοισιν  
αἰθέρος ἀστροις.

χαῖρέ μοι, χαῖρ' αὖθι, τέρας σεβαστόν·  
οὔτε γὰρ φέρεις θανάτοιο σᾶμα,  
οὔθ' ὑπέρφατον στάσεως σθένος θνα-  
τοῖσι γενέθλοισι.

ποῦ τιν', ἄνθρωποι,<sup>2</sup> κενέωσιν ἄλμας  
εὐθαλὴν ἀν' αἶαν ὁράτε; ποῦ δὲ  
ὑετῶν ἀγροὺς Διὸθεν στερέντας  
ἐν χθονὶ πάσῃ;

οὐδαμοῦ καλαὶ μινύθοντι κρᾶναι,  
πῶς γάρ; εὐπορῶν νομάδες ρεέθρων,  
ἀλλὰ καπεύοντι δρόσοις ἀκηγᾶ-  
-τοῖσιν ἀρούρας·

ἐν γύαισί τ' οὐρανίας ὑπ' ἄχνας  
βλαστάνει νάρκισσος ὁ καλλίβοτρυς,  
παρθένων ἀγνὸς στέφανος, κρόκων τε  
χρυσέα αὐγά.

φεῦ· σοφῶν παλαιγενέων ἄνοια  
μυρίας ἔτευξε μάταν ἀπειλᾶς,  
στάθεσίν τ' ἔμπνευσε βροτῶν φόβον καὶ  
ἄχθος ἐπ' ἄχθει·

δεῖνὰ γὰρ ῥίψεν περὶ σοῦ, κομάτα,  
ὥς σταλάσσεις σᾶς ἀπὸ δᾶδος ἄταν  
καὶ φόνον, μόροιο μελαιναὶν ἴλαν,  
γᾶν πρὸς ἄπασαν

ὥς,<sup>3</sup> κατακλύσαις τὸ πάρος γένεθλον  
ἀνέγων, σποδῶ ψαφαρᾶ λαπάξεις  
εὐπαγές χθονὸς πεδίον πόλον τε  
ἀστερόεντα·

<sup>1</sup> Cf. Pindari Δίσμας εἰς "Ἄλιον ἡκλίφαντα", v. 7. (Heynianae Editionis, tom. II. p. 44.)

<sup>2</sup> Cf. Pindari Δίσμα v. 16.

<sup>3</sup> Consulat Whistonus.

τοιγὰρ ἐν λαοῖς ἐπιβάμιον πῦρ  
πολλάκις σύμφλεξε καπνῷ θυάδει  
δαίμοσιν, παιάν τε γῶν ἐλαμψεν  
γᾶρυς ὀμαυλος.

τοιγὰρ, ἂν μὴ θυμὸν ἔχωντι πέτρας  
ἐν φρεσὶν, γυῖα τρομέοντ' ἀνακτες,  
χερσὶν οἳ βαίνονθ' ὑπέροπτα καὶ δί-  
-κας ἀφόβητοι.

τίς γὰρ ἐν μέσαις ταραχαῖς ἀμύνειν  
καρδίας<sup>1</sup> τοξεύματ' ἔχει; τίς ἄνηρ,  
ὅς κρατῶν πόλλ', ἀρχόμενος δὲ παῦρα,  
ὑψὶ φορεῖται;

ἐν γὰρ οὐρανοῦ τεράτεσσιν ὄργαν  
εἰσορᾷ θεῶν φλογὸν, πονηροῖς  
ἐμπνεοῖσαν πάματα, καὶ δυσαχθεῖ  
δείματι πάλλει.

τίς δὲ ποιμὴν ἐκτέταται φόβοισιν  
ἀγρίοις; τί δ' ἂν πολύχειρ<sup>2</sup> Ἐριννὺν  
ταρβέοι, σεμναῖς ἀρεταῖς μεμαλῶς  
καὶ θεοσέπτωρ;

τίς δὲ παῖδων Ἀρμονίας, ὅσοισιν  
Φοῖβος ἀγάτωρ μελέων ἀοιδᾶν  
θέσπιν ὥπασεν πρᾶπιδων τε κεδνῶν  
ἀγλαὸν ἄνθος;

φρὴν γὰρ, ὃ Νευτῶνε, -τεᾶ, δρέποισα  
ἔξοχον καρπὸν σοφίας, σκέδασσε  
θεῖον ἀγνοίας νέφος, ὥσπερ ὄφιν  
αἰλίου ἀκτίς.

πρᾶτος εὗρες, ὡς πλόκαμος κομᾶτα,  
φάσμα καλλιστευόμενον προπάντων  
ἀστέρων, ἥκει θεόθεν βροτοῖς δώ-  
-ρημα ποθεινόν.

πρᾶτος εὗρες, ὡς ἱεραῖσι<sup>3</sup> παγαῖς  
αἰλίου φέρει σέλας ἡδὲ θαλπὸς,  
καὶ πτυχαῖσιν αἰθέρος ὑγρότητος  
ἑνδρῶν ὕδωρ.

<sup>1</sup> Cf. *Œdip. Tyran.* v. 892—893. et quæ ibi annotavit Elmsleius.

<sup>2</sup> Ad Newtoni sententiam: vide Maupertuisium de Cometis.

εἰ δὲ θνατοῖσιν, τέρας αὖ φαινὺν,  
πάματος στάξεις φλόγα, (καὶ τίς οἶδεν,  
θνατὸς ὦν, θεοῦ δύναμιν;) Βρετάννιδ'  
Ἰλαος ἔλθοις.

ἄνθος ἄδρεπτον νεότατος ἔστω,  
μῆδ' ἐπελθέτω βροτολογιγὸς Ἄρης,  
μῆδε λοιμὸς αἱματίσαι' ἐμὰν γὰρ  
πτώμασιν υἱῶν.

ἀλλ' ὅτ' ἀστράπτει κατάχαλκος ἀγρὸς,  
Γαλλίας φρίσσοι μένος, ἅπερ ἄστροις  
οὐρανοῦ στήριξε κἄρη, βιβῶσ' ἐ-  
-πὶ χθονὸς οὐδῶ.

εἰ δὲ προμνᾶται κραδία σαφές τι,  
ἄλγος ἔσσεται χαλεπὸν τυράννω·  
δεινὰ γὰρ κλάζει πολέμοιο κύμ' ἐν  
ἔθνεσι Βόρρα,

ἄγγελός τε χρυσὸν ἐπῶν ἔλεξεν,  
αἰετὸν παρ' Ἑσπερίας τόποισιν  
καππεσεῖν, πρὶν ἀμετέρου φόνου πλησ-  
-θῆναι, ἐς αἶαν.

καλλίνικον ἄδε, πέτραν ἄνασσα·  
τὴν γὰρ εὐκλείας στεφάνωμ' ἔδωκε  
χευσεά νίκᾳ, φόβον ἐμβαλοῖσ' ἐχ-  
-θαγαῖσι φάλαγξι,

ὥς ὅτ' ἐν δρύμοιο βάθουσ' οὐῖται  
ἀγρίαν ταρβεῦντι λέοντος αὐδᾶν,  
ὅστε θηρίων βασιλεὺς προπάντων  
εὐχεται ἔμμεν.

JOANNES TYAS.  
' Coll. Trin. alumn.

In Comitibus Maximis. 1812.

POEMA NUMISMATE ANNUO DIGNATUM, ET IN  
CURIA CANTABRIGIENSI RECITATUM.

ODE LATINA.

Honestæ Paupertatis laus.

QUEM tu sub almâ, Pauperies, casâ  
Amplexa, casto nutrieris sinu,  
-Illum neque ad fluctus vocabit  
, Ara dolos meditata, nautam ;

Neque emta merces crimine principem  
Vestibit ostro ; martia nec ducem  
Tropæa, nec frondens oliuæ  
Cinget honos, sed inermis ætas

Fauno et choreis tradet agrestibus,  
Vallisque, custos nota puertiae  
Mulcèbit infractæ senectæ  
Cunitiem, placidasque rugas.

O Nympha, sacrorum incola saltuum,  
Tecum, loquaces circa avium domos,  
Et fontium insomnes susurros  
Tempus agam, Dryadumque sedes.

Sub imminente tegmine rupium  
Sero revisam vespere, et immemor  
Splendoris, oblitusque curæ  
Sorte fruam potiore regum.

Quo more priscos aurea sæcula  
Finxere divos, tuque Pelasgia  
Firmasse narraris juventam,  
Gente rudes agitante cultus.

Felix, recessus inter amabiles  
Qui pace floret ! Sive jacens humi  
Percurrat antiquis avorum  
Nomina perpetuata fagis ;

Seu feriato deditus otio,  
Myrtosque carpens et fragiles rosas,  
Parvos rubescenti coronet  
Flore lares, humilis sacerdos.

Ergo uda cœli pascua roribus,  
Spiransque odores hortus, et arbores  
De monte pendentes, et antra  
Pumicibus laqueata vivis

Anni salutant perpetuas vices,  
Frugum ministras. Dives ager tumet,  
Tellusque sub cœlo faventi  
Fronde novâ redimita turget.

Ergo labores nunc bene providus  
Committit arvis, vel saturas ôves  
Per prata compellens avenâ  
Mota petit fruticeta ventis : . .

Nunc larga fraudat jugera messibus,  
 Fructusque ramis pinguibus invidet ;  
 Aut ille decerpens aprici  
 ' Veris opes, nova fraga portat,

Vel sarta, Floræ munera, Phyllidis  
 Ad mulctra, sylvis et grege testibus ;  
 Nec cortici insculptos amores  
 ' Tempus edit, memorique saxo.

O quid soluto pectore latius ?  
 Nam pauca desunt pauca petentibus,  
 Curæque visuræ tyrannos  
 Stramineos fugiunt penates.

Quâvis sub umbrâ spes datur et metus  
 Permittere auris prætereuntibus ;  
 Nec fallit ' incautos futuri  
 Lene jubar properantis horæ.

Hic forte rostris aptior et foro  
 Linguae coruscat prodiga fulmina,  
 Regesque vel regum ministros  
 Increpet. Ille paterna ferro

Aratra mutans quærat Ibericos  
 Inter triumphos funera. Me juvet  
 Cum Pane sylvestrique Musâ  
 Innocuæ sociasse vitæ

Parvos honores : me teneræ nuces  
 Et mala pascant, non præcul a foco  
 Rudî reclinaturn sedili,  
 Mente dies revocante lætos :

Dum vernat ætas blanda, nimis cito  
 Lapsura. 'Tristis quid sapientia  
 Prodest, quid impendentis ævi  
 Sollicitas aperire portas ?

*In Comitibus Maximis.*

1812.

*MARMADUCUS LAWSON,*

*Coll. Div. Joann. alumn.*

' "Fallit" hic *latet* significat, sicut in isto apud Horatium loco,

"Sægetis certa fides mea  
 Fulgentem imperio fertilia Africa  
 Fallit."

[As the following Oration, printed<sup>d</sup> in 4to. at Leyden, 1766, together with the excellent Diatribe—de Philippi Macedonis indole, virtutibus, etc. has not been republished with the Tracts of the great Valckenaer, in 1784, or in 1808 and 1809, it is reprinted here for the use of those scholars who may be desirous to complete their collections. Another inaugural speech made by the same illustrious Critic at Frankfort, in 1741, will be inserted in a future Number of the Classical Journal.]

L. C. V.

*Oratio de publicis Atheniensium moribus, pro temporum diversitate, crescentis labentisque Reipublicae causis.*

Dicta publice die 3. Junii MDCCCLXVI. quum adiret Lingnae Graecae Professionem in Academia Lugduno-Batava.

*Magnifico Rector. — Perillustres ac Generosissimi Curatores Academiae. — Amplissimi, Nobilissimi, Civitatis Praetor, Consules, Judices; quique his a consiliis estis vel ab actis viri gravissimi. — Quocunque doctrinarum atque eruditionis genere censemini Professores clarissimi. — Qui Tribunali Academico es ab actis, vir spectatissime. — Oraculorum divinorum interpretes Venerandi. — Matheseos lector praestantissime. — Artium et scientiarum Doctores consultissimi. — Cives, Hospites, Natalium Splendore, Muneribus, Virtute conspicui, cujuscunque ordinis auditores honoratissimi. — Vos denique Lectissimi Juvenes, qui Doctrinarum hic Studiis Invigilatis, Musarum Alumni, Academiae Ornamenta.*

QUUM constans rerum sit humanarum Ordo, ut, ab exiguis initiis profectae, posteaquam ad summum pervenere gradum, seu sensum lahefactae cadant, sive etiam levi momento praecipitentur ad imum, inter homines, literarum cultu, vel usu rerum exercitatos, neminem arbitror esse, qui miretur, corpora quoque concidisse civitatum, quae claruerunt olim; atque ex omnibus antiquis populis, quorum res gestae sint ad nostram usque memoriam propagatae, nullam posse gentem commemorari, quae suas sibi leges, suos mores, sua custodiverit instituta; praeter unicam illam per orbem terrarum sparsam, quae veritati historiae antiquissimae Christianaeque disciplinae perillustre praebet documentum.

Hac excepta duae nobis potissimum gentes innotuerunt, in quibus ingenta hominum capitalia monumentis suis literariis eam vim indere valuerint, ut, exsuperata seculorum barbarie, ad nostram memoriam propagata, videantur in ultimam usque posteritatem perduratura.

Etiā ante duo annorum millia literis consignata vigent magnorum virorum scripta; periere civitates atque imperia, quorum illi meminerunt, universa.

Romani veteres, civili virtute prae ceteris gentibus eminentes, quia rebus secundis non exultantes sapere meminerant et consulere, diutissime invicti, suam plerique civitatem existimabant Diis auctoribus in aeternum conditam: sed et orbis illa Regina dudum concidit, et nobilissimarum Orientis Graeciaeque urbium vix cadaverosae quarundam ruinae supersunt.

Quae longa seculorum aliquot mora tacitis creverant incrementis, civitates vel medio vigore saepius uno velut impetu iacuerunt prostratae, vel senescendo fuerunt attritae, vel magnitudinem suam susti-

nere non potuerunt; sed plerasque lenta quaedam vitiorum tabes peredit, uno nonnunquam ictu inflicta repentino.

Causas incrementorum atque interitus civitatum qui quidem perscrutantur non infructuosam tractasse videbuntur historiae partem cognoscere desiderantibus, quanam hanc illamve rempublicam fata maneant: hos etenim, priorum seculorum experimentis eruditos, atque ex praeteritis futura providentes, arte quadam instruunt ad exercendam divinationem, quae una omnium licita sit atque innocentis.

Hoc quo vivimus seculo inter Philosophantes rari, quod mirandum est, in intimam Graeciam secedunt; nemo sic tamen est inter homines Philosophos antiquitatis osor, suaeque tantum aetatis curiosus, ut Athenas saltem Atticas, illas omnis elegantiae, humanitatis, et scientiarum inventrices, non censeat admiratione sua dignissimas.

Qui per aliquot annos exemplaria Graeca tractavi, si hac hora Graeciam mihi veterem campum sumsero tutissimum, in quo liberrime spatiari possit oratio, nihil equidem videor facturum, Auditores Eruditissimi, quod vobis fiat nolentibus, aut accedat inexpectatum.

Ex tranquilla, Musarumque adeo sacerdotibus opportuna sede, in hanc Palladi dicatam a PERILLUSTRIBUS ACADEMIAE NOBILISSIMAE MODERATORIBUS evocatus, non sane diu multumque mecum deliberavi, qua materia paucis tractata provinciam mihi demandatam adirem. Facile intelligebam, ex Antiquitate Graeca talem eligendam, quae huic clarorum hominum panegyri non prorsus iniuncunda videretur auditu, quaeque muneri, quod suscepi, minimum disconveniret. Non itaque nimis pervulgatam, neque abstrusam elegi, sed quae omnibus esset, historiae certe Graecae atque Athenarum veterum amantibus, attemperata: nota namque viri Docti non inviti sibi patientur in memoriam revocari; ceteris omnia videbuntur facillima, neque inutilia cognitu, praesertim hoc si sibi vere persuaserint, in historia Graeca multa reperiri, quae cum rebus possint Belgicis componi, quaeque cum huius Foederatae Reipublicae, antiquarum nulli postponendae, statu quodammodo congruant.

Fuerunt enim nobiliores Graeciae civitates totidem respublicae, intestinis illae saepe motibus agitatae, atque inter se dissidentes ab antiquissimis usque temporibus; sed adversus peregrinum hostem, libertatisque insidiatores coniunctae, institutoque saluberrimo publici concilii Amphictyonici vinculo foederatae; ad quem senatum augustissimum a civitatibus missilegati rerum sacrarum publicaeque Graecorum salutis curam gererent.

Duo praesertim inter ceteros Graecos eminebant, moribus, institutis, studiisque a se invicem disiunctissimi populi, Athenienses et Lacedaemonii, post bella praesertim cum Persis gesta potentissimi. Hi, postea certantes inter se super Principatu, nunquam tamen dominatum in ceteros sibi Graecos arrogarunt: nam nobilitatum illyd apud veteres Scriptores imperium, quod nunc penes Lacedaemonios fuerit, nunc penes Athenienses, unius etiam Epaminondae virtutibus imperatoris aliquando Thebanis comparatum, non fuit sanequam in ceteras gentes Graeciae, sed maritimum duntaxat in insulas Aegaei maris, et civitates aliquot Graecas in ora Thraciae maritima positas.

Una de istis nunc nobis dicendi subministrabit argumentum,

omnium nobilissima civitas Atheniensium ; quae, post tempora Persica ad summum evecta gloriae fastigium, brevi centum et quinquaginta annorum spatio decus omne pristinum amisit.

Neque illud adeo mirabile videbitur in historia exercitatis, gentem tot olim spectatam virtutibus, tot rebus praeclare gestis inclytam, quorum maiores, adversus potentissimos Asiae Reges libertatem patriamque religionem tutati, parva saepe manu profligaverant exercitus innumerabiles, gentem adeo fortitudine quoque nobilitatam, illata clade sic qbrutam fuisse, ut antiquum vigorem nunquam postea recuperaverit.

Huius etiam ingenium populi semper fuit idem, sed civium mores diversis temporibus fuere diversissimi. Ut incrementorum Atticae reipublicae, sic splendoris obscurati causae plures fuerint externae atque in medio positae ; sed causas equidem internas et veras a civitatis arbitratu publicis esse moribus repetendas, dicam, Auditores Honoratissimi, *De publicis Atheniensium moribus, pro temporum diversitate crescentis labentisque Reipublicae causis.*

In his moribus enarrandis simpliciter et humane loquar, neglectis hac vice verborum selectu, et compositae orationis cura ; quia nullis ornamentis convestita nuda placet in historia veritas.

Et quum primum dixerō de publicis Atheniensium sub Regum imperio moribus, dicam quales libera fuerint republica ; tum temporibus Persicis ; cumque inter Graecos imperium obtinerent ; quales bello Peloponnesiaco fuerint et postea ; tandem, quales temporibus Macedonicis, quibus una cum moribus fortuna fuit civitatis praecipitata. Sed in tanta copia, summa duntaxat rerum capita tangere decrevi, non verborum lenociniis, sed orationis inornatae brevitate vestram mihi benevolentiam conciliaturus.

Vos itaque, Auditores omnis ordinis Humanissimi, aliarum quaeso cogitationum vacui me Athenas usque comitamini, dicentem certe bonis omnibus pro humanitate vestra prosequimini.

Ut alibi temporibus antiquissimis, in Graeciae quoque civitatibus penes Reges fuit imperium, quod Athenis per aliquot secula stetit illabefactum.

Atheniensium Reges, et, nomine ferme tantum ab his diversi, qui in illorum locum succedere, magistratus perpetui, bello duces, domus publicae religionis erant moderatores, Senatus Principes, Populi Rectores.

Rerum istis temporibus in Graecia gestarum tenuis tantum ad nos pervenit memoria.

Illinc tamen aestimare licet, Regum imperium fuisse plerorumque moderatum, atque una omnium excellentissimam virtutum iustitiam commendabile ; qua, suum cuique tribuentes, tum vivi valde placere multitudini, tum post obitum, in ista temporum simplicitate, digni nonnulli fuerunt a civibus iudicati, qui honoribus sempiternis velut in humanum genus heroës colerentur benefici.

Postquam paucas acceperant leges, easque ex amore ductas humanitatis, a Triptolemo, Buzye, Regibusque primis, ad rectae rationis usum, ad nuptias legitimas, ad ius aequabile mansuefactos Atticos, occupatos plerosque in solo sterili diligenter excolendo mores habuisse constat, ut in agris viventes, simplices, ad parsimoniam, temperan-

tiam, iustitiam, laudabiliter compositos. Cumque viri Principes, imperii proferendi nulla concitati cupiditate, bene moratae multitudinis sibi facile benevolentiam veris virtutibus abstinencia pararent et continentia; rarissimis interea motibus ac seditionibus Rempublicam deprehenditis agitatam; et, si qua lis, ut sunt humana, de regno inter adfines oriretur, ab aequis illam mox arbitris fuisse consopitam.

Atque istis iam temporibus amore patriae flagrantissimos, pro qua communis commodi causa non labores tantum quosvis excipiendos existimarunt, sed duraturae praeterea laudis percussi cupiditate ne mori quidem recusarunt, certis constat rerum documentis, veteres Atticos illis libenter opitulatos, qui alibi terrarum opprimerentur, aut aliorum iniuria pulsati velut in portum se tutissimum Athenas recipere.

Huius tamen humanitatis ne tempori quidem recentiori, corrupta morum veteri disciplina, deesse exempla confitendum est; ut haec adeo virtus, qua periclitantibus atque aliorum iniuria pressis, sponte nullo suorum commodorum respectu succurrebant, in hac humanitatis schola semper viguisset videatur.

In istius aevi monumentorum defectu, praeter cetera, priscos mihi populi mores una maxime res commendare videtur. Tragoediarum, postea, rebus Atticis florentibus, aut iam inclinatis, scriptarum, plurima nobis innotuerunt argumenta. His plerisque scribendis quae tandem res Atticis ingeniis praebuere materiam? Infanda facinora per Graeciam pleraque primis istis seculis perpetrata. Cives quidem in illis etiam Attici fuerint nonnulli commemorati; nec sua tamen culpa fuere, sed aliorum scelere calamitosi.

Pleraque feritatis et crudelitatis exempla Tragicis aliae praebuere Graeciae civitates nobiliores; ne unicum quidem, opinor, recordabimini Tragoediae talis argumentum, quod Athenarum dederit sub Regum imperio civitas, istis temporibus exemplar temperantiae, mansuetudinis atque aequitatis.

Civili prudentia rerumque gestarum gloria Regum eminentissimum, pro communi Graeciae salute labores aditurum et pericula, quod administrasset imperium in certas a se classes descripto populo restituisset novimus, et prima iecisse popularis regiminis fundamenta.

Sed huius illa successoribus neglecta, postquam nobilis ille conservator Athenarum pro patria interisset, in usum revocata, creatis ad certum sibi tempus magistratibus, magis adfirmarunt Athenienses; quos libertate tamen, quam sibi vindicassent, non abusos, illam comprobasse liquet reipublicae formam, quae sapienter ex plebis esset atque optatum imperio temperata.

Tum temporis apertum virtuti meritisque ad honores aditum fuisse novimus; civium optimos prudentissimosque lectos magistratus, qui tuendae civitatis studiosi dotibus essent iisdem ornati, quibus Reges se populo probassent; quos sibi praefecissent magistratus, eosdem illos saepenumero constituisse bello duces, sic iudicantes, qui patris ornamenta domi retinuissent, hos militiae res eodem animo prudenter administraturos.

Atque ita melioribus parere non recusantes, inter se plerumque concordēs, malis intestinis diutissime caruerunt Athenienses; quorum mores temporis vel maxime comprobant diuturnitas, qua in eadem

moderati regiminis forma constanter propemodum ad Solonem usque perseverarunt, et Pisistratum.

Iam ante tamen, quam accederet ad rempublicam Solon, liberarum civitatum tabes Atheniensium animos infecerat discordia, quae tandem erupit in seditionem.

Plebs aere alieno ditiorumque premebatur iniuriis vexata; factiones optimatum fuere diversae, qui suis quisque commodis potentiaeque corroborandae invigilarent.

Utrosque tamen salvam voluisse rempublicam illud esse videatur documento, quod, ne distracta factionibus interiret, visus utrique parti fuerit constituendus, qui, praeditus amplissima potestate, concordiam reintegraret, scriptisque legibus rempublicam adfirmaret.

Nec sane mirabimur unum omnibus placuisse Graecorum isthac aetate sapientissimum Solonem. Infimam ille plebem, cuius erat natura contemptor, ab administranda republica cum removisset, hac in re ceteris gratificatus, temperamentum tamen invenit, quo cum potentibus tenuiores aequari se quodammodo arbitrantur.

Non imperii, quod retinere noluit, incensus cupiditate, sed, quod ipsius discimus Solonis testimonio, sola temporis dura coactus necessitate iussit, ut pecuniae creditae debitoribus condonarentur: quo fundamenta reipublicae noverat alias labefactum iri, hoc ille tempore necessarium iudicavit, ut plebem agitatam compesceret, atque aere alieno oppressam in libertatem vindicaret.

Pacatam saluberrimis legibus et iudiciis cum civitatem fundasset Solon, concordiae plerisque futurum videbatur vix dissolubile vinculum; sed unus mox optimatum vinculo, frustra Solone reluctante, perrupto, populi prorsus infregit libertatem Pisistratus; malisque artibus oppressam rempublicam summa tamen moderatione rexit. Nam, seponite tantisper, Auditores, imperandi cupiditatem, magnorum illam ingeniorum semper-agitatricem; quis, obsecro, Pisistrato fuit ad omnem virtutem civilem magis paratus? quis blandus magis et affabilis? humanus, modestus, beneficus, iniuriarum tolerans? quis cultor iuris et aequi studiosior? quis ipsius Solonis legum, quae quidem ab imperante retineri poterant, observantior?

His legibus ad pristinos mores revocati, sub imperio Principis optimi fuerunt in universum fortunatissimi; et, si verum fateri velimus, diversis etiam aevo recentiori temporibus res bonorum civium Athenis fuere meliores, quibus modum tenere nescia populi quae dicitur libertas a viris fuit egregia virtute praestantibus imminuta.

Hippias, morte fratris exacerbati, superba dominatione cum populum liberassent optimates aliquot, qui hos inter emereret, Clisthenes artibus ad evertendum adversarium in republica patriciis usus, a Solone constitutam reipublicae formam paucis mutatis redintegravit.

A Clisthene restituta libertas, sapientissimis illa Solonis legibus fundata, civium moribus ad veterem disciplinam revocatis confirmata, diutissime permansit.

Tum vero legum honestatisque studiosissimi, pura potius mente Deos colendos, quam meditata prece, vel sumptuosis sacrificiis arbitrati, id praesertim operam dedisse videntur, ut ne quid in patriis novaretur institutis, sed a maioribus tradita caste custodirentur.

Et, dum civilis cura concordiae plerosque animaret, quam tandem

illos aequalitatem probasse censebimus? Non illam, quae omnibus idem, sed quae suum singulis tribueret: quae pro meritis quemque honoraret; quae malos cives poenis castigaret legitimis.

Praeerat isthoc aëvo morum disciplinae senatus Areopagiticus, in quem non admittebatur nisi vitae laudabiliter actae integritate prudentiaque commendabilis.

Uniuscuiusque vitam inspicientes et mores, immodestos admonitionibus vel poenis coercentes, praecipuam tamen censores Areopagitas curam gessisse cognovimus severis rudimentis imbuendae iuventutis; ut honestis illae studiis esset, et voluptate quadam temperatis dedita laboribus, in quibus liberaliter educati constanter perseverarent, atque omnia privata patriae saluti postponerent: a iuventutis enim educatione, hoc seculo neglecta per Europam, morumque disciplina teneris mentibus indita, publicam quoque pendere noverant civitatis salutem; atque illud adeo, quo iuvenes flexeris, illuc adultos inclinatos.

Auctoritas ista Senatus sanctissimi dum inviolata mansit ad Periclem usque, concordēs inter se Graecorum Athenienses in universum fuere pacificatores.

Isthac instituti severa lege cives in Republica nullis discordiis agitata, quanto opere hostibus, potentissimis etiam Regibus, essent formidabiles, adventantibus Persis Athenienses primi certis bellicae virtutis documentis demonstraverunt, atque id in omnium oculis animisque defixerunt, quod postea, *Polybium* sequutus, *Livius* verissime scripsit, *adversus consentientes nec Regem satis validum esse nec tyrannum.*

Res istis temporibus in Attica vel vicino mari gestas, a clarissimis ingenii nonnihil amplificatas, quid ego Lugduni Batavorum commemorem? Sint illae plerisque gentibus, ut sunt fueruntque semper admirationi, Belgas tamen et Batavos minus movent, quorum maiores constantissima pertinacia per annos septuaginta protractum bellum pro libertate atque imperii maiestate sic adversus Reges opulentissimos gesserint, ut Atheniensium istius aevi clara facinora nullo modo possint ad illam nunquam satis laudandae Belgicae virtutis exsuperantiam aequiparari.

Quales Belgae sapientissimi Principis exemplar illud eminentissimum GULIELMUM, et specimen illud illustre magni Imperatoris MAURITIUM, habebant Athenis isthac saeva tempestate coorta viros et gubernatores, quibus tuto Reipublicae navem committerent regendam.

Hi, suis quisque virtutibus excellentes, ob res praeclare gestas maximis honoribus dignissimi, modicis fuere contenti, qui liberi populi suffragiis obtigissent, parci honorum dispensatoris, et, ne semet ipse gloria fraudaret, non Imperatoribus, sed Atheniensibus victoriarum laudem contribuentis. Neque illi laudes adeo suae aetatis hominum, aut statuas sibi postea ponendas desiderabant, oblivione tandem obscurandas; et, benefactorum conscientia freti, solidam se noverant a grata posteritate gloriam consequuturos.

Si qui forte mirabuntur, tantum apud reliquos etiam Graecos valuisse Themistoclem, ut plerosque Graeciae populos concitare poterit ad bellum contra Persas suscipiendum; mirari desinent, ubi ad

animum revocaverint, inter se dissidentibus Graecis eundem omnibus velut ingeneratum acerrimum libertatis amorem. Huic enim violandae si peregrinus hostis immineret, communis mox omnes animabat utilitas, et, velut unius domus familia, concurrebant animosi tanquam ad incendium commune restinguendum, vere reputantes, si proximus conflagrasset, incendium ad se traiecturum.

Illud multo magis mirabile, suos sibi sic cives virum maximum habuisse obtemperantes, ut ipsius unius suasu, urbe patria terraque relictis, se suasque res in naves transtulerint; ut, nec puerorum lacrymis neque mulierum eiulatu a laudabili proposito retardati, suum sic damnum omnium utilitati postposuerint; ut pro Graeciae libertate quibusvis se periculis obicere non dubitaverint; ut Persas tandem debellaverint.

• Sed Graeciae liberatores, si hostes armis, socios animi magnitudine superarunt et moderatione.

Sinite, Auditores, pauca vobis de multis magnanimae horum Atheniensium moderationis documenta digito tantum demonstrari.

Imperium in classem superbe sibi petebant Lacedaemonii. Athenienses, qui rerum essent navalium peritissimi, qui ducem haberent cum Spartano Rege non comparandum, qui alterum tantum navium in classem dedissent, quantum ceteri Graeci simul omnes, Athenienses tamen honorem sibi principatus ereptum passi temporis se sapienter accommodarunt; quique patria cesserant, cesserunt etiam principatu, sibi satis esse iudicantes, si libertatis essent avitae custodes, Graeciaeque salutis Principes et auctores.

Quid? cum Persa Mardonius per Alexandrum istius aevi Macedona splendidas Atheniensibus pacis ostentaret conditiones?

Frustra Lacedaemoniis quid eveniret metuentibus, nunquam se cum Persis societatem inituros responderunt, pacem a Rege oblatam servitutem interpretati, periculosam libertatem tali quieti praecipitantes.

Quae tandem populi fuit moderatio, postquam debellatum esset cum Persis, honesta toties utilibus anteponentis? quin ipsius Themistoclis utile consilium, quia inhonestum illud Aristidae videretur, magno animo repudiantis, quodque inhonestum esset, ne utile quidem iudicantis? Atque ita rebus isthac aetate, qua nulla virtutum feracior, supra laudem gestis, omnibus Athenienses fecere manifestum, non fortitudine se tantum, sed consilio, constantia, moderatione, atque aequitate plus quam ceteros potuisse.

His moribus Persarum domitores indies ceteris Graecis inexpectata ceperunt incrementa, resque Atheniensium ad quamdam pervenere maturitatem, quinquaginta tamen annorum spatio terminandam.

Persarum metu sublato, cum res esse coeperant prosperrimae, non ante tamen belli gerendi remissa fuit pertinacia, quam Graecarum in Asia civitatum libertas omnibus esset adfirmata munimentis, foedere praesertim, quo limites terra marique fuere designati, quos si transilirent, foedus Persae violasse censerentur.

Dudum ante debitum tum demum a sociis oblatum acceperunt Athenienses imperium. Et quibus potissimum modis sociorum sibi favorem paraverant? Non ambitiosa honoris cupiditate; non virorum Principum artibus; sed morum suorum integritate, humanitate, con-

tinentia, iustitia, fide praesertim, quam privatim et publice habebant sanctissimam.

Oblatum in illud usque tempus retinuerunt imperium, dum solis hostibus infesti, elementes in victos, sociisque auxilia ferentes, fidem datam sancte colerent, dandisque beneficiis omnium sibi amicitiam conciliarent.

Maris dominos tum temporis navibus opibusque ex vaga praesertim mercatura comparatis, quique agros haberent natura steriles et infrugiferos, frumento, vino, rerumque omnium ad vitam iucunde transigendam affluentia tamen abundasse, omnium minime Batavi certe mirabantur.

Sic pacis his temporibus in eam Attica Respublica potentiam fuit propecta, quae paucis sapientioribus iam tum nimia videretur, atque eo esset suspecta.

Intelligebant illi, *liberam Rempublicam*, quae tantis auctibus celerissime crevisset, *diu quiescere non posse*, quod Hannibalis fuit in Senatu Carthaginensium iudicium, *si hostem externum non haberet, domi reperturam*.

Ecquis tamen hac aetate fortunatissima fuit *peritus*, qui statum reipublicae vel mediocriter voluerit immutatum? Quibus bello fuerant, pace quoque clari virtutibus, sociis fideles, cum solis hostibus exercentes similitates, cives cum civibus de virtute certabant.

Exsaturati bellica laude, gloriae semper appetentes, tum demum civilis scientiae normam ceteris gentibus praebere, cumque ingenio suo magis congruas pacis artes adamare coeperunt; in quibus admirando studio colendis tanta constantia, corruptis etiam postea moribus, elaborarunt, ut ad pacis artes tractandas naturae facti viderentur, ad bellicas temporum quadam necessitate delati; nam, qui bello partem maiorum laudem aevo recentiori tueri non potuerunt, artium tamen, doctrinarum, atque omnis elegantiae fidelissimi permansere custodes.

Pictores, Statuarios, quosvis alios excellentes artifices honore premisque excitantes, urbem Athenarum magnis incrementis auctam, sic ut altero tanto maior esset urbium nunc Hollandiae amplissima, publicis aedificiis exornarunt splendidissimis.

Quales aliis gentibus singula vix secula singulos protulerunt, una Athenarum civitas, hac et proxima aetate, uno velut partu plurimos in lucem edidit.

Scriptorum illic iam tum magna provenerunt ingenia, qui res posteris imitandas per terrarum orbem propagarent.

In *Herodotum*, cum suam scribendi suavitatem doctis adprobasset Atheniensium auribus, in *Herodotum* a peritis aestimatoribus cumulata praemia puerum *Thucydidem* ad eandem laudem inflammaverunt.

Et quis nostrum miretur, Poëtae suus quamprimum honos esse coeperit, plurimorum in arte divina mox enituisse studia, laudisque cupidos aeternos suarum laudum maxime probasse praecones, *Simonidem*, et *Pindarum*, qui Graeciae fulcrum Athenas suis sibi sumserant carminibus condecorandas. Sed quid hac aetate natos, et proxime claros, Poetas Tragicos, Comicos, ceterosque recenserem?

Philosophiam, paucis illam iudiciis contentam, hoc iam tempore placuisse novimus ingeniis Atticis; quo prodiit unus omnium veterum Philosophi nomine dignissimus *Socrates*, cuius utilem humanae socie-

tati popularem de moribus doctrinam, elegantissimis *Platonis* fabulis contaminatam, puram nobis *Xenophon* repraesentavit.

Quae liberis in civitatibus bene fundatis nata cum libertate semper defloruit, Eloquentia, illa pacis alumna, his pacis temporibus maxime vixit in ista populari libertate; atque huic eloquentiae studio sic semper Athenienses invigilarunt, ut illorum propria fuisse censeatur, quae in aliis Graeciae civitatibus vix excoleretur.

Nati sunt *Antiphon*, *Andocides*, *Lysias*: valuerant illic in dicendo iam ante *Solon*, *Pisistratus*, *Clisthenes*, *Themistocles*; veri tamen nominis eloquentia in hac rerum Atticarum maturitate coepit a *Pericle*, atque a *Pericle* propemodum ad culmen fuit evecta: quem oratorem isthac aetate prope perfectum fuisse *Cicero* iudicabat.

Vir pace belloque maximus quantum inter Athenienses eloquentia valere debuit *Pericles*, cuius tanta fuisse dicatur auctoritas, ut in imperio populari ab unius Principatum obtinentis omnia consilia penderent et nutu; in concionem si forte prodiret agitatam, ut solo vultu motus animorum sedare, ut sola manus maiestate civium castigare potuerit temeritatem; ut popularis in ipsa videretur severitate? Sed suam ille severitatem humanitatis, nimis interdum, mitigare solebat condimentis.

Multas enim egregii Rectoris dotes, animique magni bona deformavit principatus retinendi prava cupidine: hanc ut expleret, ad labefactandam adversarii crescentis auctoritatem, plebis plus aequo cultor ea fecit, fieri certe passus est, quae perversos in civitatem mores introduxere.

Areopagitarum Senatui morum adempta censura, per *Ephialten* a *Pericle* fuit auctoritas imminuta. Istius *Ephialtae* clamoribus plebs inflata viros egregios urbe eiecit, atque in eam excrevit potentiam, quae maximum in Republica malum pepererit, immoderatam concionum licentiam.

Magnam *Pericles* in aerarium invexerat pecuniae vim, cuius ipse contemptor integerrimus nihil inde domum cupiditati clausam detulerat praeter abstinentiae laudem; sed in plebem nimis munificus auctor fuit, ut ex ista pecunia merces iudicibus adsignaretur; ut illa partim civibus distribueretur, qua loca sibi pauperiores in theatro redimerent; atque adeo ut belli subsidia, sociis indignantibus, in dies festos ludorum celebrandos cum populo dividerentur.

Quod armis et virtute sibi paraverant, largitionibus intempestivis, atque in aedificia civitatis publica, picturis aliisque ornamentis decoranda, male profundebar.

Exhausto sic aerario, cum pecunia sine labore subministraretur, ab industria plebs ad inertiam coepit atque avaritiam avocari.

Secundarum rerum intolerantes, qui in patrum avorumque imitatione virtutis optimam reperissent disciplinam, propter illorum egregia facinora superbiebant desidiosi.

Bello tamen Peloponnesiaco quantum valeret prudens liberae Republicae Rector, exemplo suo *Pericles* demonstravit. Agris vastatis, bello vexati pestilentia conflictabantur, in urbe cadavera cadaveribus superaccumulabantur, suisque calamitatibus totum succumbebat civitatis corpus. Ut hic aliquando *Leidae* consul ille *Petrus Werpius*,

sic olim Athenis illaesa restabat civitatis anima Pericles, qui suis rempublicam consiliis sustinuit, erexit, prostratam propemodum excitavit.

Quamvis gravior, quam ceteri, premeretur, in quem omnium mala recumberent, belló solus ille viam invenit parandae salutis : nam ab illius denúm morte labi res Attica, atque omnia ruere coeperunt in deterius.

Per biennium vir Summus bello tantum interfuit, quod, diuturnitate temporis magnisque cladibus gravissimum, civitatis mores prorsus immutavit.

Sanitatem cum populus recuperasset, animi morbus oratores invasit, suaeque contagione totum civile corpus infecit, adfectamque tandem rempublicam perdidit.

Quos *timor externus, maximum, Lirio iudice, vinculum*, olim iunxerat, quique noverant experti, quanti esset momenti primarum civitatum concordia, in commune bonum consulentium, discordiis Athenienses et Lacedaemonii disiuncti, de umbra certantes principatus, in sua viscera saevientes, res tandem suas praecipitarunt.

Quibusvis hoc bello malis externis Athenienses exagitati, gravissimas clades, sociorum defectiones, quosvis hostes, omnia tamen diu toleraverant ; intestinis interiére dissidiis, suisque ipsi manibus moenia diruere coacti, in tristissimam incidere calamitatem, qua paucorum virtute vix tandem liberari potuerint.

Praeter discordiam, alia quoque mala bello Peloponnesiaco, et postea, Rempublicam Atticam agitaverunt, moresque publici prorsus a pristinis degenerarunt, cum moribus autem simul fortuna fuit immutata.

Morum huius temporis picturam velut in speculo suis in Comoediis repraesentavit *Aristophanes*.

Hinc intelligimus, severa iuventutis educatione prorsus neglecta, longa felicitate corruptos in eadem plerosque incidisse vitia, quae magnas civitates semper perdiderunt ; et, pro continentia, aequitate, fide, probitate, avaritiam, luxuriam, superbiam, crudelitatem, in ista olim virtutis palaestra Athenis Atticis tenuisse principatum.

Et fidelior nos magistra docet historia, (pleraque primum paucis ut complectar,) illos ante moderatae libertatis tutores immodicam nunc probasse licentiam ; pessimis adulatoribus morigeros, in diem mutabiles, temeraria saepe condidisse decreta ; fide violata sucios tractasse crudeliter ; cives etiam egregios indignissimis modis exagittasse ; suis nunquam rebus contentos plura semper stulte concupivisse ; Poëtarum admiratores theatra potius frequentasse, litibus potius et iudiciis vacasse, quam bellicarum artium aut virtutis se darent magistris erudiendos.

Atheniensium etiam Respublica concionum administrabatur temeritate ; quas cum maximam partem homines confecerint, in suis quidem rebus iudicandis pro gentis ingenio callidi, sed earum tamen ignari plerique, quibus utilitas reipublicae parari posset augerique ; cumque penes hanc etiam plebem ius fuerit suffragii ferendi, quis nostrum dubitet, Auditores, dum numero praevalerent, plebis auctoritatem fuisse maximam, et concitatae saepe concionis fremitus, quae legum instar decreta conderentur ?

In ista regiminis forma malum immedicabile sola nonnunquam

leniri poterat virorum principum prudentia, si qui populo probati concionibus praeessent moderatores.

Sed ea, sublato Pericle, coeperat in concionibus dominari licentia, ut sibi persuasisse viderentur, imperium populare in petulantia situm; in legum contentu libertatem; aequalitatem in odiosa quaevis dicendi confidentia.

Et quidni fateremur, Auditores, non temperatam popularem libertatem, illam tamen magnorum ingeniorum nutricem, (quos enim veteres maxime miramur, omnes libertatis fuerunt alumni;) immodicam tamen libertatem, bonis saepe civibus et vicinis gravem, omnibus, qui haberent, fuisse tandem perniciosam?

Isthac certe licentia derivata labe plerasque peperisse videtur calamitates, quae rempublicam Atticam oppressere, neque immerito *Ciceroni* tota *Graecia vetus* hoc uno malo, *concionum immoderata libertate* concidisse videbatur.

Hujus origo mali a multitudinis est flabellis repetenda: nam in concionibus ab arbitrio nutuque pendebant concionatorum, qui his fuere temporibus turbulentissimi.

Integri quidem cives, et popularis invidiae contemtores, contra ceterorum dementia stantes impavidi, leges et rempublicam animose tueri conabantur; sed oratores plerisque placebant, qui voluntati suae non obniterentur; qui potentes et divites invidiose criminarentur; qui spe Graeciae principatus populum arrogantem lactarent; qui velut assentatores vultum et linguam ad eius semper voluntatem accommodarent.

Quanta civium esse debuit integrorum indignatio, quibus nemo rem credidisset privatam, his ubi viderent reipublicae regendae tradi gubernacula!

Quanta! cum homines vanissimi, propter solam dicendi quandam copiam populo commendabiles, viris exploratae virtutis, salutaria magis quam speciosa suadentibus, istius aevi Demostheni, Niciae, similibusque anteponerentur!

Saepius oblatam a Lacedaemoniis honestissimam pacem, bonis civibus adeo desideratam, ut constanter et superbe reiicerent, dum fuit, unus semper effecit Cleon, homo plebeius, audax, criminosus, turbulentus, improbus, sed disertus, sed auctoritate sua ferox, sed populi gratissimus adulator. Et mirabimur, Auditores, ista talia cogitantibus nonnunquam fuisse dubitatum, utrum Rebuspublicis eloquentiae studium profuerit, an minus?

Ne reliquos nominem, quos acerbitate styli sui perstrinxit *Aristophanes*, Alcibiadis cupiditatibus et vitiis infecta civitas tota prope modum insanire coepit. Atque is ipse tamen saepius experimentis didicit, quanta suorum civium esset in decernendo varietas et inconstantia.

Quoties ab huius aetatis Atticis, parva rumoris aura motis, de summis rebus inita fuere consilia, quorum in horam mutabiles e vestigio poeniteret?

Nonnunquam paulo ante reiecta in concione suffragiis suis comprobabant; eadem, ubi domum rediissent, more suae gentis cavillaturi, quum decretum factum esse, quod fecisset, ipse populus admiraretur.

Sed non alia re gravius, quam imperii peccarunt severitate. Domi-

natum affectantibus fortiter resistere potuerunt, sed moderate impe-  
randi artem, ut ceteri Graeci, sic ignoraverunt Athenienses.

Imperium adepti sociorum voluntate benevolentia sibi firmaverant  
et lenitate, quodque iisdem legitimis armis retinissent, suae velut  
naturae contrariam nunc viam insistentes, amiserunt acerbitate.

Olim in hostes clementissimis nihil nunc in socios iniquum vide-  
batur.

Quid miseros vobis pingam insulares, Athenas venire coactos, ubi  
ius ipsis diceretur, et litibus in longum tempus extractis a forensibus  
rabulis vexarentur?

Quid custodes et inspectores, in socias civitates missos, qui sua  
cupiditate omnium odia sibi contraherent, quique nullis afflictorum  
querimoniis moverentur?

Quid tributum duplicatum, tantaque exactum severitate, ut bona  
sua vendere cogerentur, nullamque miseri salutis spem, sed exitii sibi  
tantum quaererent solatium?

Populo poterat ea res utilis videri, sed sapientiores noverant nulli  
imperio utilem esse acerbitem.

Atque eadem sic mala rempublicam Atticam, quae, deleta Cartha-  
gine, Romanum imperium adflixere, quum ubique Magistratum  
iniquitate vexati Romanorum socii de illorum cupiditatibus atque  
iniuriis expostularent.

Fuerit ab adversariis fictum, quod unus Athenienses scivisse scribit  
*Cicero*, vicinis Aeginetis, qui classe valeret, ut pollices praeciderentur;  
illud tamen negari nequit, nihil illos inhonestum hoc habuisse tem-  
pore, quod in speciem utile videretur.

In legatis, tametsi commississe iudicarentur, ut hostium essent loco,  
ius tamen gentium alibi cum valeret, gentium ius turpiter violantes  
Athenienses, quos in Asiam legatos Corinthii miserant et Lacedae-  
monii, captos inauditosque in barathrum praecipitarunt.

Crudelissimum de iugulandis Mitylenaeis decretum, improbo con-  
ditum impulsore, revocarunt quidem, ut erant, quamvis irritati,  
naturâ ad misericordiam proclives; in Seionaeis tamen, in Meliis  
exempla barbarae statuere crudelitatis; ut minime sit mirandum, qui  
suas sibi sic voluptates ex alienis cladibus comparassent, in easdem  
ipsos incidisse calamitates.

Quid socios dico? cum suos ipsi praestantes virtute cives hoc in-  
primis tempore tractaverint contumeliosissime.

Iam olim suspicax populus, virtutisque eminentis invidus aestimator,  
excellentes viros eiecerat civitate, quae carere non volebant ingrata;  
his vero temporibus rerum novandarum suspectos obtruncare cuivis  
impune cum licuerit, hoc praetextu saepius improbos abusus quis tandem  
dubitaverit?

Si quid eveniret praeter animi sententiam, cupidis facile persuade-  
bant adulatores, non militum culpa cladem, sed ducum accidissem teme-  
ritate; quos domum reversos aut exilio mulctasse constat, aut pecunia,  
nonnunquam iniquissimis iudiciis insontes morti damnasse.

Supra vires ad conandum audaces, et praeter omnium expectationem  
ad gravissima quaeque subeunda parati, quibus nova viderentur  
adepturi, rebus turbatissimis imperium in Siciliam usque proferre  
cupientes, domi bello relicto, classem in Siciliam transmiserunt in-  
structissimam.

Unum habentes iniusti belli Syracusanis inferendi concitatore[m], quot quantisque illic cladibus adiecti, quanta tamen, suos e Sicilia revocare nolentes, quanta tamen in incepto perstitere pervicacia!

Et quis fuit expeditionis exitus? sic in portu Syracusano superata fuit Atheniensium classis, ut, quod his ipsis verbis a *Cicerone* scribitur, *ut opes civilis comminutae depressaeque, veterisque gloriae naufragium factum existimaretur.*

Atque in ista turbatione rerum quibus rebus vacasse cives Athenis opinamini? Comoediis vacabant et Tragoediis audiendis, quibus non moderate, sed insanum in modum delectabantur.

Admirandae virtutis exempla, quae Romana nobis historia subministrat, quando tandem pleraque Romana praebuit Respublica? Ante, opinor, quam Romae fabulas inciperent docere Poetae.

Quid Athenis? splendida patriae defensorum facinora ante fuerant edita, quam populum Atheniensem in fabulis repraesentandis audientisque incredibilis agitaret insania.

Neque enim his sumptuosis rebus vacaverant, qui parce, qui duriter educati soli pro Graecis pugnaverant, qui urbem agrosque hostibus reliquerant diripiendos, qui, Reipublicae nave mediis in undis iactata, sua tamen virtute steterant immobiles.

Erant quidem in Comoediis et Tragoediis, ad vitia corrigenda, ad animos bene conformandos multa comparata: plurima tamen inerant erroribus propagandis, viris optimis violandis, nervisque virtutis elidendis accommodata; et praeceptis utilissimis adplaudentes in theatro obsequi tamen in vita quotidiana recusabant.

Philosophis, si qui vitia civitatis retegerent, infensissimi, semper inconstantes sibi atque inaequales Attici, Comicis faciles praebebant aures, mores civitatis et delicta civium in reliquam Graeciam efferebantur.

Improbi cives ex virtutibus suis in scena fuerint ornati; sed quis non indignetur, viros egregios, moribusque integerrimos, a Comicis, Pericleni, Socratem, *Euripidem*, in theatro fuisse populo plaudente turpiter exagitatos?

Ad repraesentanda Poetarum dramata, ad ornandum theatrum, dum nulli sumptui parceretur, toties exhaustum aerarium, a solis divitibus, quando sumptus ad bellum requirerentur, adimplendum; dummodo aerarii hirudo plebs Attica, nullis illa ditiorum mota querelis, theatri magnificentia delectaretur?

Quid vero magis civitati perniciosum fuisse censebimus calumniatorum, quibus Athenae his temporibus abundabant, et sycophantarum multitudine?

Quid maiorum moribus magis indignum forensi lucro turpiter inhiantibus iudicibus; qui libenter calumniis aures commodarent, qui ad gratium et libidinem omnia facerent, qui illorum saepe vocem audire recusarent, si qui Legum defensores innocentiae se patronos profiterentur?

Sed vel unus Socrates esse poterit documento, quam corrupta fuerint et contaminata iudicia.

Si veterum Philosophorum in ista verae religionis caligine optimus, si publicus morum magister, si civis innocentissimus, si Socrates, ab obscuris quibusdam nebulonibus impietatis accusatus, a vitio creatis

iudicibus veneno fuit necatus; quid de aliis, ad illum non comparandis, iniuria iudicum oppressis, erit existimandum?

Post mortem Socratis, indies labente republica, Solonis legum (*quid leges sine moribus sanae proficiunt?*) Solonis legum contemptores prorsus degenerarunt a maiorum virtutibus; tandemque, Platone iudice, velut senectute desipientes, praeter Attici nominis quendam fulgorem, nihil habuere, cur aliis Graeciae populis antepongerentur.

Temporibus Macedonicis multo magis corruptos Atheniensium mores si nunc adgrederer vituperare, atque illud ostendere, sic lapsam prorsus Atticam rempublicam decus omne suum perdidisse, neque unquam res inclinatas in pristinam fuisse dignitatem restitutas, quantum mihi dicendi campum vel unicus aperiret *Demosthenes*?

Sed facilitate vestra, orationem diutius protrahendo, non abutar, Auditores Honoratissimi, quodque, insueta dicendi iucunditate pro-  
vectus, pluribus vos verbis, quam debueram, fatigavi, veniam ab humanitate vestra benignissima me impetraturum confido.

Nunc illud potius paucis agam, quod hic dies a me postulat.

Vos itaque mihi nunc estis qua decet veneratione compellandi,  
**PERILLUSTRES ACADEMIAE LUGDUNO-BATAVAE  
CURATORES, ET CIVITATIS NOBILISSIMAE CONSULES AMPLISSIMI.**

In umbra Patriae, in Academia tamen clarorum hodieum virorum nutrice, iuvenumque praestantium teracissima, in isthoc Musis meis iucundo secessu latentem vestra me prolixa benignitas in hanc lucem evocavit, atque in hoc illustre produxit doctrinarum theatrum.

Publice grates vobis ago, habeoque semper maximas, pro ingenti quo me ornastis beneficio, pro honorifico deceto, quo me non indignum iudicastis, qui his clarissimis orbis literati Luminibus, qui *Hemsterhusio* collega adiungerer.

Ad Venerabile nomen *Hemsterhusii* sentio me conturbari: hanc humanitatis imbecillitatem illi condonabitis, qui Praeceptorem optimum per annos triginta pio amore coluit amicum atque observavit, quique praesentem hac hora se speraverat adloquuturum.

Ultimum ille quidem attigit humanae naturae terminum; per annos quinquaginta primum tenuit in literis humanioribus, nemine non tribuente, locum; tantam adeptus per Europam nominis celebratam, ut ab exsequiis illud crescere nequeat, ad seram posteritatem, dum suus literis constabit honos, propagandum; neminem adversarium expectus, ut erat invidia superior, raro exemplo vivus virtutum suarum fructus percepit uberrimos.

Illius vero minima tantum pars publice innotuit, ut in suo literarum genere principatum obtinentis: quot vero quantisque ingenii scientiarum capacissimi, animique nobilissimi virtutibus vir Excellentissimus etiam in senectute placida, quam *Hemsterhusio* nemo gravem esse sensit, eminuerit, Tibi, **GENEROSISSIME COMES BENTINCKI,** paucisque amicis, qui admirabili hoc viro familiariter utebantur, solis fuit perspectum.

Quantumvis autem in arbitrio supremi rerum humanarum moderatoris nobis sit homuncionibus semper adquiescendum, mihi tamen fatebimini, **VIRI PERILLUSTRES,** hoc praesertim tempore, venerandi *Sejæ* abitum accidere deluisse permolestum.

Vere vobis persuaseratis, illius exstimulatum praesentia, cui honestam perbenigne concesseratis ab Academicis laboribus quietem, demandati me mulieris partes vigilantius impleturum.

Ego vero futurum speraveram, ut in administrando hoc munere per aliquot annos, certe menses, illius consilii monitisque fruerer prudentissimis; ut super centenis, quae cogitaveram, oraculum illud, quod nunc obmutuit, praesens adhiberem.

Rationes meas funditus evertit, spemque omnem mors intercepit importuna, quae mihi amicum verum et fidelem ademit monitorem; Academiae atque orbi literato clarissimum lumen.

Carissimi Praeceptoris sancta semper in hoc pectore vigeat recordatio; sed vos sinite, quaeso, VIRI ILLUSTRISSIMI, ut meae mihi conscius mediocritatis ab illius nunc meritis oculos avertam; ad quorum excellentiam si nullius facile contendet aemulatio, ego saltem illorum imaginem vobis nunquam repraesentare potero.

Quando tamen ipsius benigno de me iudicio moti voluistis, ut Magni viri vices in Academia, quam moderamini, susciperem, censuistis, opinor, omni me virum contentione daturum operam, ut nomen Praeceptoris minimum dedecorarem, ut aliqua saltem parte vestrae satisfacerem aliorumque expectationi.

Si sic de me iudicatis, VIRI GENEROSISSIMI, divini Numinis ope fretus adfirmare audeo, omni me modo laboraturum, ne frustra hanc de me spem conceperitis.

Atque ita vos me, MAECENATES OPTIMI, commendatum vobis potentissimo patrocinio vestro dignamini, optantem ex animo, ut doctrinarum custodes Reipublicae atque Academiae sic, ut facitis, administrandae quam diutissime invigiletis.

Divinarum humanarumque scientiarum *Professores Clarissimi*, qui, praeter ceteras excellentes dotes, a me molesta vobis oratione non commemorandas, eminetis humanitate, vos qua suavistis alios benevolentia me quoque faciles in collegium vestrum admittite, fortasse non indignum, quem favore vestro honestetis.

Vestra mihi, viri Celeberrimi, semper obversabuntur exempla, quibus excitatus vobiscum civium commoda, atque Academiae splendorem, impari licet gressu, meo quodam modo promovere conitar.

In Academia Frisiaca Collegis et amicis usus, eruditione, prudentia, candore claris, partim eosdem, partim illorum similes certo scio me hic habiturum, quibuscum a longo mihi tempore culta fuit amicitia, nullis suspicionibus interrupta.

Ceterorum, quibus minus innotui, quosque aut nuper adeo, aut iam olim admirari didici, dum inimitabilem illum *Albertum Schultensium* hic sectabar adolescens; omnium vestrum nunc benevolentiam obsequio, et quovis officiorum genere, mihi conciliare, atque amicitiam vestram demereri studebo.

Vos tandem, *Lectissimi Iuvenes*, qui ad hunc bonarum artium mercatum confluxistis, cuiuscunque doctrinae, humanitatis omnes studiosi, multis vos publice cohortari possem ad carum literarum amorem, dum florentes estis aetatibus, iuvenili pectore suscipiendum, quae vobis, in quacunque postea graviore disciplina volueritis elaborare, ornamento sint atque adiumento futurae.

Sed quid ego cohorter sponte vestra motos, qui *Hemsterhusium*

habuistis praeceptorem, atque inter illius discipulos Eruditissimum *Ruhnkenium*?

Me duce qui volueritis uti ad excolenda Graecarum Literarum et Antiquitatis studia, meam vobis operam ea conditione libens addico, ut severa lege literis invigiletis.

Si qui, Musico iam nunc amore literarum concitati, ad veram eruditionem viam adfectatis, habentes *incoctum generoso pectus honesto*, quales alibi meam se nonnulli tradiderunt in disciplinam, qualesque hic reperiri certo mihi persuadeo; vos cum me habetote, qui tempus optime collocatum iri iudicem, quod vestris caste Musarum sacris operantium commodis omni modo promovendis insumsero.

## LATIN POEM.

### Hortus Ubi?

NATURA fieret laudabilis hortus an arte,  
 Si petis; illa nihil, nil valet ista, reor;  
 Neutra etenim propria floret disjuncta sorore,  
 Alterius supplex altera poscit opem:  
 Tu modo, dum poteris, mecum hâc requiesce sub ulmo,  
 Et videas ambæ quem coluere locum;  
 Nugæ absunt; nec vas nec inutilis urna renidet,  
 Angulus haud statuum jactat ubique suam;  
 Colles non ficti cumulatâ mole laborant,  
 Nullus in amplexum vimina fumus agit:  
 Non hîc, quos myrtus præsecta creavit, olores  
 Per frutices lymphâ deficiente natant;  
 Sustinet arboreum non Atlas ligneus orbem,  
 Euses frondiferos non gladiator habet;  
 Hic neque Naiades tornato è marmore surgunt,  
 Nec Thetis in sabulo pulverulenta calet.  
 Ingenuas passim veneres tamen explicat hortus,  
 Et Venus una viget mille novata modis;  
 Flosculus exoritur, protendit brachia quercus,  
 Letaque diversâ veste superbit humus;  
 Despicit elato dumetum vertice pinus,  
 Et coeunt pulchris lilia pulchra rosis:  
 Rivulus hic bibulas furtim interlabitur herbas,  
 Secretum et tremulo murmure rodit iter;  
 Mox tumefactus agros sinuosis flexibus ambit,  
 Atque vagas nemori præbet amicus aquas:  
 Singula cur refero? non laudes postulat hortus,  
 Hic ipsæ Charites luxuriare velint;  
 Non Zonam Natura tenet sine lege solutam,  
 Lascivos sociâ comprimit arte pedes;  
 Undique dispositos lepidè diffundit honores,  
 Sic tamen ut nemo disposuisse putet.

*A Parallel between the Latin, Greek, and Sanskrita.*

διοιχνεῖ δυσφάτους αἰνιγματῶν.  
οὐμὰς τυλίσσων, ἥπερ εὐμάθης τρίβος  
ὀρθῇ κελεύθῳ τὰν σκοτῶν ποδηγετεῖ. *Lycophron.*

OF late years, writers have been very fond of deducing every classic name from the Hebrew, without observing whether such a deduction be or be not conformable to sense, and some instances occur, in which one syllable has been sought for in the Greek, and the other in the Hebrew, from the idle supposition that the latter is man's original language. That the primitive language of mankind was lost at Babel, will admit of little doubt, and it is not less certain, that the ancient Chaldee was prior to the Hebrew: is it not then probable, that as Abraham removed from Ur of the Chaldees, and became rich in servants, inasmuch as the language spoken in his family varied from his native tongue the Chaldee, it was called Hebrew? whether we consider him to have received that name from being a descendant of Eber, (הֶעֱבֵר) from having passed the Euphrates, or with Parkhurst, from leading the life of a pilgrim. This writer errs, when he calls it the most simple language in the world; for the Malayoo, the Chinese in its grammatical forms independent of the characters, and the many monosyllabic languages in the east, are ABUNDANTLY more so; he further informs us, that "it was *certainly* framed by HIM, who not only formed the heart," &c. This is a fond conceit, that many have indulged without the least argument, (for a refutation of which I would refer the reader to Mr. Davies's Celtic Researches,) and which rests on a foundation little better than that of one of the dialects in China, the Pali, and the Sanskrita, all of which are respectively pretended to be of divine origin: so the Runic characters were fabled to be possessed of resuscitating powers, and in like manner Muhhammed has assured us, that

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the Arabic and Persic<sup>1</sup> will be alone spoken in Paradise. That our Scriptures are written in this tongue, yields no proof; for it were natural to suppose that Moses would write in the language, which he and his brethren spoke, and the assertions of *forging* Rabbins on the subject credit Judæus Apella: thus Gregory Nyssæus called Eunomius a blaspheming heretic for imagining that Man received any language from God; and Richardson, in his learned dissertation, observes, that "Adam

<sup>1</sup>That is, in the courtly dialect.

has been taught dialects he never knew, and the language of Omnipotence they have not blushed to determine with precision.”<sup>1</sup>

Traces of an original language may be discovered in almost every tongue, and the great antiquity of the Hebrew is acknowledged: but deductions of names, or places, should only be regarded as sure, when either a relationship can be shown to have subsisted between each of the people in question, or when the grammatical forms of their languages closely correspond. The antiquity of the Sanskrita is universally allowed, but at what æra it originated is uncertain: it would however appear probable, that some of the provincial dialects, whether or not they were in the same state as at present, were the groundwork, and that the Brahmanas polished and formed it as an occult language for their works of science and religion: for the Dēvanagari alphabet is perhaps the most philosophical and admirably constructed in existence, the machinery of the Sanskrita orthography, is most wonderful, exquisite, and perfect, and the whole system of the language most curious and regular. The late Sir William Jones has clearly proved the mythological characters of Greece and Rome to have originated in India, and in his third anniversary discourse declares, respecting the languages, “that no philologer could examine them all three, without believing them to have sprung from some common source, which perhaps no longer exists.” The Sanskrita was most probably the more ancient of the three, and as the Latin is but the Æolic dialect of the Greek, by attending to the letters interchangeable between them, the classic will find the same word with the same sense in each: but on this point I shall not touch, as I well know, that it has long occupied the attention of a learned friend, from whose superior pen each peculiarity may be expected: for a similar reason, I shall not notice the irregularities in the verbs of either, but merely show the correspondence of the tenses. But the Sanskrita is more perfect than either the Latin or the Greek: for in it are to be found the roots of almost every verb, and very many with fewer radicals than in Hebrew: for instance, *Lā* in Sanskrita, is to take—which is the root of λαμβάνω: *mī* to move, of moveo: *rī* to move forwards, of ruo: *rī* to ooze, &c. of ῥέω: *pī* to move, of ποῦ; and pes: *kshrī* to serve, of servio: *kshvī* to move, of σῦν: *pī* to drink, of πίνω, &c. all of which appear evident by attention to Unabandhu signs: for when these roots are arranged in tenses, the coincidence is clear.

Not only does a vast similarity exist between the oblique cases, but between the respective terminations of the nominative case: thus *Sivā* corresponds with *Musa*, *φιλία*, *ταμίας*: *kulam* with reg-

<sup>1</sup> The *k* is not used by some grammarians in this letter.

num and ξύλον: *kshree* with Danaep, κορυφή, τριήρης, 'Πρακλής: khalapuh with Dominus, αὐτοῦ, ποῦς, πελίκυς; *pitrī* with pater, levir, magister, κῆρ, θήρ; *rai* with nais, παῖς; *gō* with honos, Ἄργο, νόος, φεῖδω, λῆως; *naū* with laus, ναῦς; *sugan* with gramen, σκήπτρον, τέρεν: *grikawis* with piscis, lapis, ἰδρις, ὄφις: *Sakhi* with σίγηπι. As the Sanskrita has eight cases, a strict correspondence cannot be traced; the accusative, with very few exceptions, terminates in anuswārah, which precisely answers to m and n final in Greek and Latin, as well as to *ς* in Turkish: the dative ends in ē or au, not unlike to æ, e, η, *ō*—the implementive in ā, the ablative in a or a simple visargah, answering to ἀ, and the locative in e, o, or i, au, m. Different words are irregularly declined. Like the Greeks, the Brahmanas have a dual number, the implementive, dative, and ablative of the one terminating in *bhyam*, and the genitive and dative of the other in *οιν* or *αιν*; so in the plural, the dative and ablative termination is *bhyah*, and *οις* or *αις* in the Greek, and *bus* in the Latin; but the *su* or *shu* of the locative may perhaps correspond better with *οις*, *αις*, and *is*: an anuswārah also marks the genitive plural ' of the one, and *orum*, *arum*, and *ων*, those of the others. But in these points the reader must consult his own judgment, for they are not the only Sanskrita terminations, but only those which appear to me to be most apposite. But in the genders, the analogy is more obvious,

M.

F.

N.

*krituh*  
magnus  
φίλιος;

*kritū*  
magna  
φ.λία

*kritum*  
magnum  
φ.λια...

It is to be observed, that several words have their feminine like their masculine, as *ὁ καὶ ἡ ἀληθής* in the Greek: and others are indifferently masculine or neuter: in the Patronymics there is much resemblance, e. g. *Dāsārāthā*, *Dāsārāthī*, Πήλεος Πηλεΐδης: also in such adjectives as Lethæus, from Lethe, e. g. *gārgā*, *gārgāyā*: so *vishnū*, *vāishnāvā*, *pārā*, *pārīnā*, are not dissimilar from Troja, Trojanus, Sylva, Sylvanus, *θεῖος*, *θεοῖνος*; besides which, there are others terminating in *r*, *l*, *v*, *k*, *t*, *s*, *bhi*, *p*, *nia*, *th*. The comparative degree is

*krishnatruh*  
justior  
ἐξυτιμῶς

*krishnatarā*  
*δξυτιμῶ*

*krishnatarum*, from *krishnū*, black.  
*δξυτιμῶν.*

\* *uh* is the genitive singular of the 4th declension in Sanskrita, and *us* in Latin.

The superlative is,

*krishnatamuh*  
justissimus  
ὀξύτατος;

*krishnatamā*  
justissima  
ὀξυτάτη

*krishnatamum*  
justissimum

There is another form, however, which precisely agrees with the Greek anomaly, \_

*mūli*  
μελλί

*maṭṭyan* (in the masculine)  
μετάν

*matishṭa*  
ματίστος;

where the *i* is long, in both Sanskrita and Greek: but in the former both are reckoned as superlatives. Since the publication of No. 26. of the Edinburgh Review, it has been a fact too well known to render the assertion necessary, that one half of the words either in Latin or in Greek are to be found in the Sanskrita: but who will aver these coincidences to be accidental, after observing the following table of numerals?

### Primitives.

### Ordinals.

Sanskrita.	Persian.		
1 <i>ek</i> , <i>ē</i> ;	یک	<i>āgrāmā prāthamā</i> , πρῶτος, Dor. πρώτος, primus, and <i>ādīmā</i>	یکم
2 <i>Dvi</i> , <i>dūva</i> , duo	دو	<i>Dvitiya</i> , δεύτερος;	دوم
3 <i>tri</i> , <i>trīa</i> , τρι;		<i>tritiya</i> , τρίτος; tertius	
4 <i>chatur</i> , quatuor	چهار	<i>chaturtha</i> , quartus	چهارم
5 <i>penchan</i> , πέντε, quinque	پنج	<i>panchāma</i> , πέμπτος; quintus	پنجم
6 <i>shash</i> , ἕξ, sex	شش	<i>shushta</i> , ἕκτος; sextus	ششم
7 <i>saptan</i> , ἑπτά, septem	هفت	<i>saptadma</i> , ἑβδομος; septimus	هفتم
8 <i>ashtan</i> , ὀκτώ, octo	هشت	<i>ashtādma</i> , ὀκτάος; octavus	هشتم
9 <i>naran</i> , novem, <i>enne</i>	نه	<i>navāma</i> , ἑννεός; nonus	نهم
10 <i>desan</i> , δέκα, decem	ده	<i>dasāma</i> , δέκατος; decimus	دهم
20 <i>vinsati</i> , viginti		<i>vinsatlādma</i> , vigesimus	
30 <i>trinsat</i> , τριάκοντα, triginta		<i>trinsatlādma</i> , trigesimus	
40 <i>chatrarinsat</i> , quadraginta	۱۰۰	<i>chatrarinsatlādma</i> , quadragessimus	
50 <i>panchasat</i> , πεντήκοντα, quinquaginta	پنججاه	<i>panchāsatlādma</i> , πεντηκοντάς; quinquagesimus	چهل
60 <i>shashti</i> , ἑξήκοντα, sexaginta	ششت and شصد	<i>shashtlādma</i> , ἑξήκοντάς; sexagesimus	پنجاهم ششتم and شصتم

70 <i>septati</i> , ἑβδομήκοντα, septuaginta	هفتاد	<i>septatitama</i> , ἑβδομηκοντάς, septuagesimus	هفتاد
80 <i>ascteti</i> , ὀγδώνηκοντα, octoginta	هشتاد	<i>asctetitama</i> , ὀγδοηκοντάς, octogesimus	هشتاد
90 <i>navati</i> , ἐννεήκοντα, nonaginta	نود	<i>navatitama</i> , ἐννεηκοντάς, nonagesimus	نودم
100 <i>sata</i> , centum	صد	<i>satatama</i> , centesimus.	صدم

Chatur four makes the irregular ordinals *turyya* and *turiya*, which brings τέταρτος to our recollection : and the Pehlawee or Old Persian was incontrovertibly derived from the Sanskrita, because a vast number of the terms in the modern language are purely Sanskrita. The abstract nouns are formed by subjoining the affixes *ta*, *tava*, *yan*, *iman*, and *an* : thus homo, whence humanus, the abstract of which is humanitas, and it is worthy of notice, that *a* in Sanskrita, as well as in Greek, possesses, in certain words, the power of privation : thus *sura* = *asura*, ἀσπίδωτος, ἀλεπίδωτος, and like the Latin, always joins *cha* (que) to another word. It has like each some indeclinable words, is more copious than the Greek in compounds, and in one of its forms exactly resembles it : but in a paper like the present, certain resemblances can only be noticed, not the structure of the whole language.

The Sanskrita has two forms of verbs, which are distinguished by terms equivalent to common and proper : many verbs have both, and the tenses are here selected from that which appears most applicable.

Present tense, common form.

Singular.	Dual.	Plural.
1 <i>nayāmi</i> ναῖμι Dor.	<i>nayārah</i>	<i>nayāmah</i> ναίμεν
2 <i>nayāsi</i> ναῖς Dor.	<i>nayāthah</i> ναίτην	<i>nayātha</i> ναίτε
3 <i>nayati</i> ναῖσι	<i>nayātah</i> ναίτων	<i>nayanti</i> ναῖσιν Dor.

It is in the present alone that any real similarity can be found to the verbs in *μι*.

Present, proper form.

1 <i>smaye</i> σάπτω	<i>smayati</i>	<i>smayāmahē</i> σάπτομεν
2 <i>smayase</i> σάπτει	<i>smayeth</i> σάπτειτο	<i>smayadhre</i> σάπτειτε
3 <i>smayate</i> σάπτεται	<i>smayete</i> σάπτεται	<i>smayante</i> σάπτονται Dor.
<i>amat</i>		<i>amant</i>

Potential.		
1 <i>smayeya</i> τύπτω	<i>smayeruki</i> <sup>1</sup>	<i>smaycmahi</i> τύπτωμαι
amem		amemms
2 <i>smayethah</i> τύπτῃς	<i>smayeyathām</i> τύπτεσθον	<i>smayedhcam</i> τύπτεται
ames		ametis
3 <i>smayeta</i> τύπτῃ	<i>smayeyatām</i> τύπτετον	<i>smayeran</i> τύπτωσι
amet		amarent (of the imp.)
Imperative.		
1 <i>smayai</i>	<i>smayarahai</i>	<i>smayamahai</i> amemms
2 <i>smayasra</i> τύπτε	<i>smayethām</i> τύπτεσθον	<i>smayadhram</i> τύπτεται
ama amato		amate amatote
3 <i>smayatam</i> τύπτετω	<i>smayetam</i> τύπτετω	<i>smayantam</i> τύπτετωσαν
amet amato		ament anianto.

In the verbs, the Sanskrita is more perfect than the Greek, inasmuch as it has a first singular, dual and plural, imperative; and than the Latin, inasmuch as it has a dual and a first singular imperative: the imperative mood, common form, will, however, approach the nearest to the other two, e. g.

1 <i>jayani</i>	<i>jayara</i>	<i>jayama</i>
2 <i>jaya</i>	<i>jayātam</i>	<i>jayāta</i>
3 <i>jayatu</i>	<i>jayatam</i>	<i>jayantu</i>

<sup>1</sup> Although in the present the common form has been compared to the verbs in μι, yet it is not unlike to those in ω, and indeed the difference between them in Greek is not great: but these two distinct forms, although the distinction be not now always observed, appear to me to correspond with the Greek active and middle voices: for the proper form should be used, when the consequence of an act reverts to the agent, and the common, when it passes to another: in original works the proper form is called *ātmānēpādēe* and *mā* or *māwāt* and the common *pārāsmāi pādēe* and *pā* or *pāwāt*: but a near parallel cannot be drawn between the tenses in the middle voice and those in the proper form, although, generally speaking, the dual and plural numbers bear mutual marks of resemblance, e. g. in the present τυπτόμεθον, τύπτεσθον, τύπτεσθον τυπτόμεθα, τύπτεσθε, τύπονται, and it is to be remembered, that the second person singular originally ended in εσαι, as *smayase*, τύπτεσαι. Consequently as the middle voice, like the proper form, possesses an *active* signification, I have, as before observed, made choice of the most applicable form to draw my parallel, for it is evident that the Greek middle voice, *as to form*, is merely a modification of the passive: in forming the Sanskrita passive, *ya* is prefixed to the terminations of the first four tenses, and *i* occasionally before each person of the last five: and it is remarkable,

<sup>1</sup> Like the two others, the Sanskrita combines various prepositions, &c. with the verbs.

that this voice is conjugated with the terminations of the *proper form*, which has been shown to agree with the Greek middle, e. g. act. 1st. fut. pr. form *dātā*, he will give, *dāyītā* he will be given. The Sanskrita has likewise its augment, as in the first preterite common form,

1 <i>ajayam</i> ἰτυποῦμαι amabam	<i>ajayāca</i>	<i>ajayāma</i> ἰτύπομεν amabamus
2 <i>ajayah</i> ἰτυπεις amabas	<i>ajayatani</i> ἰτύπτιτον	<i>ajaya'a</i> ἰτύπτετε amabatis
3 <i>ajayat</i> ἰτυπτε amabat	<i>ajayatam</i> ἰτυπτίτην	<i>ajayan</i> ἰτυπον amabant.

It may most frequently be observed, that where the Greek changes *o* into *η* in the dual, the third person dual in Sanskrita either has a long vowel, whilst the second person is short, or else that the *th* is changed into *t*.

Second preterite proper form, answering to Aoristus  $\lambda$ .

1 <i>dudhure</i> ἴπισα amavi	<i>dudhuvicahē</i>	<i>dudhurimahē</i> ἰτίσμεν amavimus
2 <i>dudhurishe</i> ἴπισας amavisti	<i>dudhuvāthē</i> ἰπίσαστον	<i>dudhuvithē</i> , or <i>dudhuvideē</i> ἰπίστοτε amavistis
3 <i>dudhure</i> ἴπισοι amavit	<i>dudhuratē</i> ἰπισάτην	<i>dudhuvirē</i> ἴπισον amaverunt.

In the second person singular common form, it is *dudhuvitha*. this tense has as many rules for its formation as the Aoristus  $\lambda$ .

Third preterite common form, answering to Aoristus  $\beta'$ .

1 <i>adam</i> ἰτυποῖ dederam	<i>adava</i>	<i>aduna</i> ἰτύπομεν dederamus
2 <i>adah</i> ἰτυπεις dederas	<i>adatam</i> ἰτύπιστον	<i>aduta</i> ἰτύπιτε dederatis
3 <i>adat</i> ἴτυπτε dederat	<i>adatam</i> ἰτυπίτην	<i>aduh</i> ἰτυπον dederant.

There is an equal number of rules respecting the structure of this tense, as respecting that of the Aoristus  $\beta'$ : and were it compatible with my plan, a table answering very nearly to that in the Eton Greek Grammar might be drawn up. It is to be observed, that some of the modes in this tense end in *an*, corresponding with ἔτυπον, and others in *ant*, corresponding with dederant.

The precativ common form agreeing with the optative present.

1 <i>deyam</i> τύποιμαι amem	<i>deyasta</i>	<i>deyastma</i> τύποιμεν amemus
2 <i>deyah</i> τύποις amēs	<i>deyastam</i> τύποιστον	<i>deyasti</i> τύποιτε ametis
3 <i>deyat</i> τύποι amet	<i>deyastam</i> τυποίτην	<i>deyasuh</i> τύποιν amēnt.

The conditional mood common form, answering in signification either to the future or Aorist optative.

1 <i>adasyam</i> τὸ ἄμμι amaverim	<i>adasyara</i>	<i>adasyama</i> τὸ ἄμμι amaverimus
2 <i>adasyah</i> τὸ ἄνι amaveris	<i>adasyatam</i> τὸ ἄνιτον	<i>adasyata</i> τὸ ἄνιτι amaveritis
3 <i>adasyat</i> τὸ ἄνι amaverit	<i>adasyatam</i> τὸ ἄνιτον	<i>adasyan</i> τὸ ἄνιεν amaverint.

It will also answer to τὸ ἄμμι and amavero : for excepting in the 1st and 3rd persons dual, and 1st plural, the *a* inserted is merely *sonant*, and might be expressed by either *u* or *o*.

The second future common form, answering to futurum 2.

1 <i>dasymi</i> τὸ ἄμμι amabo	<i>dasyrakh</i>	<i>dasymakh</i> τὸ ἄμμιεν amabimus
2 <i>dasyasi</i> τὸ ἄνι amabis	<i>dasyrathah</i>	<i>dasyratha</i> τὸ ἄνιτι amabitis
3 <i>dasyati</i> τὸ ἄνι amabit	<i>dasyratah</i> τὸ ἄνιεν	<i>dasyrati</i> τὸ ἄνιτι Doric amabunt.

I can discover no correspondence between the Sanskrita first future and the Greek : the second is defined by the best Indian grammarians to be that of to-day (about to be), the first to be time to come, commencing to-morrow : but the best Greek grammarians are of opinion, that the Greek has *no* 2d future : these examples then will show how correctly these languages may be translated into each other. I now proceed to notice a wonderful anomaly in each, viz. the verb *to be*.

1 <i>asmi</i> ἵμι εἰμι forsan sum	<i>srah</i>	<i>smah</i> ἵμιεν
2 <i>asi</i> ἔτι es	<i>stah</i> ἔστιν	<i>stna</i> ἔστι estis
3 <i>asti</i> ἔστι est	<i>stah</i>	<i>santi</i> sunt ἔστι Doric.

#### Potential.

1 <i>syam</i> ἴμμι siam sim } contracc.	<i>syava</i>	<i>syama</i> ἴμμιεν siamus } simus }
2 <i>syah</i> ἔμμι sies } sis }	<i>syatam</i> ἔμμιτον	<i>syata</i> ἔμμιτι sietis } sitis }
3 <i>syat</i> ἔμμι siet } sit }	<i>syatam</i> ἔμμιτον	<i>syah</i> ἔμμιεν sient } sunt }

Imperative.		
1 <i>asani</i> ἄσανι	<i>asāta</i> ἄστα	<i>asama</i> ἀσάμω
2 <i>edhi</i> ἔδωκε	<i>stām</i> ἑσταν	<i>stā</i> ἑστέ
3 <i>asāta</i> ἄστατω	<i>stām</i> ἑσταντω	<i>sitis, este, estote</i> <i>santū</i> ἑστω, Ἀττικῇ sint suntō.
The first preterite.		
1 <i>asam</i> ἄσασμαι	<i>asā</i> ἄσασθαι	<i>asam</i> ἄσασμαι
2 <i>asēh</i> ἄσεω	<i>astam</i> ἑστανθαι	<i>essemus</i> <i>asta</i> ἑστανθαι
3 <i>asēs</i> ἄσεσθε	<i>astam</i> ἑστανθαι	<i>essetis</i> <i>asam</i> ἑστανθαι

The remaining tenses of this verb proceed from the root *bhoo*, to be, in which, according to orthography, *oo* is changed to *v*: whence, according to the common form, came *fui*, *fueram*, *fuissem*; for *b* and *v*, and *v* and *f* are interchangeable in many languages: *bhavet* of the potential is the same as *fuat*. "Tros rutilusve fuat." In like manner *ī* is the root of *eo*, which is conjugated, especially in the imperative, as near to *ēo*, as *sum* to the preceding example. The participles are declined, like adjectives of three terminations: *dadāt* is the pres. part. common form; *asina* one in the proper answers to *ἀμάνω*: the present passive ends in *mānah*, e. g. *kriyamānah*, *τυπνόμενος*; that of the 2d pret. active in *s*, *sahvas*, *τύψας*: *pach*, however, according to the proper form, makes *pechānah*, *τυπών*; in the third is *krituh* with a passive sense—*amatus*; in the active voice, it is *kritavan*, *τυπών*. In the 2d future is *bhavishyan*, *τύψων*, as well as *edhis-hyamanah*, *τυφόμενος*, and in the fut. perfect *bhavitaryah* *amaturus*. One of the participial nouns of agency ends in *tri* | *amator*; and in the pronouns there is an astonishing coincidence. The following brief sketch of the syntax will conclude these observations. The accusative is the object or patient of the transitive verb, and may be governed by prepositions: verbs of motion require it, and intransitives, when they take a causal form, as well as words answering to the question *how long*? As is the case in Bengalee, all things expressing the implement or agency, by which a thing is done, require the implementive, which is similar to the Latin ablative, also any thing with which another is endowed: certain prepositions, and the part of bodily infirmity demand it, as well as words implying likeness, inasmuch as it answers also to the Latin dative. Objects *towards* govern the dative. All words implying motion *from*, and the object of comparison to which we affix *than*, are placed in the ablative; which sometimes is placed absolutely. The genitive is used after words implying likeness or equality, and the locative in the sense of *in*, *within*,

&c. Verbs of remembering govern both accusative and genitive: words expressive of hope, the locative or implementive. Words answering to capax and compos, the genitive and dative: words answering to the question *when?* or *where?* the ablative or genitive: words like *potens*, *præstans*, &c. genitive or locative: words signifying place or time, or a verbal substantive may be put either in accusative or locative, with intransitive verbs. Verbs of asking, begging, teaching, &c. govern two accusatives; those of giving, calumniating, being angry, pleasing, &c. the dative, those of filling, abounding, &c. the implementive or genitive. Let these few rules be compared with those in Greek or Latin, and the assertion of Sir William Jones remains proved: the Sanskrita has the same quantity in verse as the others, and in it quantity is of more importance. these, therefore, either are cognate dialects of some language now probably lost, the Sanskrita being the most perfect, or the others are deduced from it. One of the learned and indefatigable missionaries is at present employed in tracing the union of this tongue with the Greek, and from his efforts on the spot, the most satisfactory results may be expected. Since, therefore, the Sanskrita has been demonstrated to be a *classical* language, will the classic refuse to give more credence to Grecian and Latin names, regularly deduced from it *with sense to recommend them*, than to fanciful and chimerical derivations from the Hebrew, which have hitherto for the most part induced absurdities! Would he not rather conceive Juno, which the Romans pronounced Yuno, to be deduced from the *Yōnī*, which is of such mystic importance in Brahminical cult? as she was Lucina, and as the Laconians had a temple to Venus-Juno, *than from the Hebrew of a dove*: and would he not be rather contented to find the name of the sea-nymph Calypso even in *καλύπτω*, than ridiculously to convert it into "*the hollow ark?*"

Cambridge, June 1812.

D. G. WALKER.

P. S. Dr. Valpy, in his excellent Greek Grammar, has much elucidated the use of the Æolian digamma: now as the Sanskrita language establishes, that whenever two simple vowels meet similar to each other, they shall be resolved into one long, and that every simple vowel, excepting *ä* and *ā*, opening upon a dissimilar, whether compound or simple, shall be changed to its congenial semi-vowel, it appears to me, generally speaking, that in *y* and *w* we find parallels to the digamma. The Dr. instances which *ἥλαος* *hilaris*, &c. with which *r* into the vowels *re* and *ree* are changed, will agree: on this more might be written. In the above specimen, crude forms have been admitted as parallels.

# CLASSICAL CRITICISM.

TO THE EDITOR OF THE CLASSICAL JOURNAL.

ONE might be inclined to suspect a strange lack of discernment in the critics of former times, noticing at the present day the serious charges of solecism and hallucination for the 'first time' preferred against classic authors of the highest reputation. Virgil himself, in a late number of the GENTLEMAN'S MAGAZINE, is accused of a gross geographical blunder in describing a place to lie west, which is affirmed to be east. In No. X. of your JOURNAL, the same hitherto considered accurate poet is charged with a misconception of the following passage in Theocritus.

"Πάντα δ' ἑνάλλα γένοιτο κ. τ. λ."—Idyl. 1. 134.

The passage in Virgil which your correspondent takes to be the intended translation, is in the 8th Ecl. v. 38.

"Omnia vel medium fiant mare."

and that ἑνάλλα was understood as if the reading were ἑνάλα marina. Does P. E. observe elsewhere any trace of Theocritus being so misunderstood? I must next remark that, with all the possibility of mistake likely to arise from the near resemblance of ἑνάλλα to ἑνάλα, the context with the latter makes a sense, which must, at the first glance, be rejected. But admit that Virgil read and understood ἑνάλα, ἡν—"*Omnia vel medium fiant mare*"—would by no means be a translation, as the word does not signify "medium mare," but merely, "*marina*," "*maritime*," "*bordering on the sea*." Now the Roman poet appears to have taken phrases promiscuously out of Theocritus: thus, in the 8th Eclogue in question, we observe close imitations from no less than three of the Idyls.

Ἀρχίτε βωκολικῆς, Μῶσαι φίλαι, ἀρχετ' αἰδέας.—Id. 1.

Incipe Mænalios mecum, mea tibia, versus.

Λήγῃτε βωκολικῆι, Μῶσαι, ἔτι, λήγῃτ' αἰδέῃ.

Desine Mænahos, jam desine, tibia, versus.

Ἴλγῃ, ἴλα τὸ τ' μοι ἱμῶν ποτὶ δάμναι τὸν ἀνδρᾶ.—Id. 2.

Ducite ab urbe donum, mea carmina, ducite Daphnim.

Νυν ἴγνων τὸν Ἑρπυτι, Γερῶς θιῶ· ἧ ῥ' ἡ λαινας

Μασδὸν ἰθιλαῖζε, δρυμῶν ῥ' ἡ μιν ἴττιδι μέστην.—Id. 3.

Nunc scio quid sit Amor. duris in cotibus illum

Aut Tmaros, aut Rhodope, aut extremi Garamantes,

Nec generis nostri puerum nec sanguinis edunt.

with some other passages: next let us continue your correspondent's quotation,

Omnia vel medium fiant mare: vivite, sylvæ.

Præcepit acuti specula de montis in undas

Deferar: extremum hoc munus morientis habeto.

and may we not rather consider these an imitation of the two following lines from the third Idyl?

ὦ μοι ἐγὼ τι παθῶ; τί δ' εὖσσος; οὐκ ὑπακούεις;

Τὸν βιτὸν ἀποῖός εἰς κύματα τῆνα ἀλιῦμαι, κ. τ. λ.

The "*omnia vel medium*," &c. so far from being an hallucination, is, I conceive, a tint which gives an additional glow to the picture. With all deference to the *naïveté*, to the elegant, natural simplicity of Theocritus, I do not think so highly of the expression—"πάντα δ' ἑαλλὰ γένοιτο"—and especially in the place where it is introduced: it seems almost superfluous; for, after telling us the wish—"Νῦν ἴα μὲν φορέοιτε, βᾶτοι," and other similar contrarieties, the idea in the reader's mind is excited, which renders the clause in question in a great degree unnecessary. Virgil traverses the productions of his predecessor, and culls beauties from every part of them; but the *tout ensemble* is superior and original. Thus, in this 8th Eclogue, though the subject of the lines quoted by your correspondent be similar to that of the 1st Idyl of Theocritus, yet we see a superior unity of thought, and a striking climax of contrast or metamorphosis.

Damon, in the 18th vers. of the Eclogue, says,

*Conjugis indigno Nisæ deceptus amore,*"

and in the 26th verse,

*Mopso Nisæ datur.*

Then follows a regular connexion of ideas, downright contrarieties are coupled together, the worthless or inferior with the estimable or superior, beauty with ugliness, &c. &c.

*Jungentur jam gryphes equis——*

*Cum canibus timidi venient ad pocula damæ.*

*Nunc et oves ultro fugiat lupo, aurea duræ*

*Mala ferant quercus; narcisso floreat alnus:*

*Pinguis corticibus vident electra myricæ:*

*Certent et cygnis ululæ, &c. &c.*

Next commences the climax; the masquerade having opened with plants and animals, the shepherd Tityrus is transformed into Orpheus, who becomes an Orion among the Dolphins; then with a very elegant expansion of idea and swell of the climax, the distracted swain utters

*Omnia vel medium fiant mare,—&c.*

May all around me become one wide sea—farewell

Ye woods: from this grot in the mountain

I will throw myself headlong into the waves.

Now let your correspondent remove the "*omnia vel medium fiant mare*," or substitute the translation of "πάντα δ' ἑαλλὰ γένοιτο," and it will be seen how unnecessary it is to occupy any longer your valuable paper to prove—that Virgil has not misunderstood, though, in some points, he may have improved upon, his venerable original.

## ON THE CREATION.

NO. 11.

GEN. 1. 5.—*And the evening and the morning were the first day.*

THE Scandinavian day was divided into twelve parts, to each of which was assigned a distinct name; but in their computation of time they made use of the word *night* instead of *day*.<sup>1</sup> Tacitus observes the same thing concerning the Germans.<sup>2</sup> They do not, he tells us, in their computation of time, reckon like us, by the number of days but of nights. In this form all their resolutions and summons run; so that with them the day seems to lead the night. We are also informed by Cæsar<sup>3</sup> that the Gauls consider themselves according to their Druidical traditions as descended from I'ather Dis: on which account they reckon every period of time according to the number of nights, not of days; and observe birth-days, and the beginnings of months and years in such a manner that the day seems to follow the night. It may be remarked that the vestiges of this method of computation still appear in the English language, in the terms *se'night* and *fortnight*: this mode of speaking is also adopted in many other countries.

GEN. II. 7. —*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*

The Hindus, like some of the ancient philosophers, suppose that the soul is an emanation of the spirit of God *breathed into mortals*, but their manner of expressing this idea is more sublime; for instead of calling it a portion of the divine spirit, they compare it to the heat and light sent forth from the sun, which neither lessens nor divides his own essence; to the speech which communicates knowledge without lessening that of him who instructs the ignorant, to a torch at which other torches are lighted, without diminution of its light.

Sketches of the Hindus, Vol. I. p. 261.

GEN. v. 2.—*Male and female created he them, and blessed them, and called their name Adam, in the day when they were created.*

\*In addition to the most common etymology given by commentators respecting the word Adam, from *Adamah*, *red mould*, or *earth*, it may be remarked that in the Sanscreeet, the word *Adim* signifies *the first*.—Mauice, Ind. Ant. Vol. I. p. 24.

<sup>1</sup> Mallet's Northern Antiquities, V. i. p. 358.

<sup>2</sup> Tacit. Germ. c. 11. <sup>3</sup> Cæs. Bell. Gall. 6. 18.

It is from the summit of the mountain called Hammalled, or Adam's Peak, as tradition reports, that Adam took his last view of Paradise before he quitted it never to return. The spot on which his foot stood at the moment is still supposed to be found in an impression, on the summit of the mountain, resembling the print of a man's foot, but more than double the ordinary size. After taking this farewell view, the father of mankind is said to have gone over to the continent of India, which was at that time joined to the island; but no sooner had he passed Adam's bridge than the sea closed behind him, and cut off all hopes of return. This tradition, from whatever source it was originally derived, seems to be interwoven with their earliest notions of religion, and it is difficult to conceive that it could have been grafted on them, without forming an original part. I have frequently had the curiosity to inquire of black men of different casts concerning this tradition of Adam.—All of them, with every appearance of belief, assured me that it was really true, and in support of it produced a variety of testimonies, 'old sayings and prophecies, which have for ages been current among them. The origin of these traditions I do not pretend to trace, but their connexion with scriptural history is very evident: they afford a new instance how universally the opinions with respect to the origin of men coincide with the history of that event as recorded in the Bible.—Percival's Ceylon. p. 206.

The beginning of the Kaly Youg, or present age of the Hindus, is reckoned from about 3102. A. C. They say that there was then a conjunction of the planets, and their tables show the conjunction. The account given by the Brachmans is confirmed by the testimony of our European tables, which prove it to be the result of a true observation. The particulars of which may be seen by consulting a work of Mr. Bailly *sur l'Astronomie Indienne et Orientale*. The cause of the date given to their calendar time he does not explain, but we are by some told that the circumstance which marked that epoch was the death of their new Krishna, who was supposed to be the God Bishnou in one of his Avatars or incarnations. Others say it was the death of a famous and beloved sovereign Rajah Judishter. But which ever of the two it may be, the Hindus, considering the event as a great calamity, distinguished it by beginning a new age and expressed their feelings by its name Kaly Youg or age of unhappiness or misfortune—Sketches of Hindus. V. I. p. 297.

It is impossible in reading the above extract, not to be forcibly struck with the singular coincidence of the date of the Kaly

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<sup>1</sup> Mr. Bentley makes the Kaly Youg to commence in the 906th year of the world. As. Res. V. 5. p. 318.

Young with the death of Adam, particularly with respect to the last mentioned cause.

"All the days that Adam lived were nine hundred and thirty years." Gen. v. 5. which makes a difference of a few years only between the two. It may also be observed that Megasthenes who was well acquainted with Indian history, declares, according to Clemens of Alexandria, that the Hindus and Jews were the only people who had a true idea of the creation of the world and the beginning of things.

GEN. iii. 15. *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

It is the opinion of many writers, that it was in allusion to this history and this interpretation, that serpents have been considered as emblems of power from the earliest antiquity, and become objects of veneration amongst idolatrous nations; and we know that when Epaminondas<sup>1</sup> would teach his soldiers that they should destroy the whole power of the enemy, if they could once break the Spartans who were at their head, he did this by *bruising the head of a great serpent* before them, and then showing them, *that the rest of the body was of no force.*

Dr. Delaney Revelation EXAM. with Candor, v. 1. p. 61.

GEN. iii. 17. *And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life.*

There seems to have been a notion, which of old prevailed greatly, that the antediluvian world was under a curse, and the earth very barren. Hence the ancient mythologists refer the commencement of all plenty as well as of happiness in life, to the ~~era~~ of the Deluge.

Bryant's Myth. V. v. p. 279.

The Hindus and Chinese believe that all nature is contaminated, and the earth itself labors under some dreadful defilement; a sentiment which Mr. Maurice<sup>2</sup> conceives could only spring from certain corrupt traditions relative to that curse. To such an extreme degree of extravagance however do they carry their conceptions on this point, that some of them, according to Du Halde,<sup>3</sup> impelled by the dread of terrestrial pollution, have embraced the resolution of never more touching the planet which they were born to cultivate, and causing themselves to be suspended aloft in cages upon the boughs of trees, to which elevation the admiring multitude raise the scanty provision necessary for the support of the small portion of life that animates their emaciated carcasses.

<sup>1</sup> Polyen. Strateg. lib. ii.

<sup>2</sup> Maurice Ind. Ant. V. 5. p. 693.

<sup>3</sup> Du Halde's China, V. 1. p. 20.

GEN. iv. 3, 4. *And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel he also brought of the firstlings of his flock, and of the fat thereof.*

Xiuh-teuctli (master of the year and of the grass) was a god greatly revered in the Mexican empire. At their dinner they made an offering to him of the first morsel of their food, and the first draught of their beverage, by throwing both into the fire. Cullen's Hist Mexico, Vol. I. p. 252.

The North American Indians have a similar religious service. The women always throw a small piece of the fattest of the meat into the fire, when they are eating, and frequently before they begin to eat. Sometimes they view it with a pleasing attention and pretend to draw omens from it. They firmly believe such a method to be a great measure of producing temporal good things, and of averting those that are evil. And they are so far from making this fat offering through pride or hypocrisy, that they perform it, when they think they are not seen by those of contrary principles, who might ridicule them without teaching them better.

Adan's American Indian, p. 110.

Similar offerings of first-fruits were common amongst the ancients, both on public and private occasions; the following, if we can depend upon the authenticity of Alphron's Epistle, bears great resemblance to the examples above mentioned.

I delight to see the fruits all grow up, for the gathering of them is a just compensation for our labor, but I am particularly fond of taking the honey from the bees. After lifting some hives from the stores, I perceive I have some new swarms. The first thing I do is to select a portion for the God. I then assign a portion for my friends. At present I send you this, next year, you shall receive from me better and sweeter.

Alph. Ep. lb. in. Ep. 2?

That sacrifices of the fruits of the earth were of the highest antiquity appears to have been the opinion of the old philosophers. The earth, says Theophrastus, produced trees and grass long before animals existed, whose leaves and roots the early inhabitants of the world burnt as a conciliatory offering to the Gods, thus too consecrating fire to the divinity. Euseb. Prep. Evang. lib. i. c. 9.

GEN. iv. 5. *Upon the extreme age of the Patriarchs.*

The opinion of great longevity was familiar to the ancients, Lucian has a whole dissertation upon the subject, in which he gives many instances of advanced age amongst entire nations. Some of them no doubt exaggerated, but founded in all probability on traditions. Thus the Scyres are said to extend life to three hundred years, the people in the vicinity of Mount Athos to an hundred and thirty, and the Chaldeans to above a hundred.

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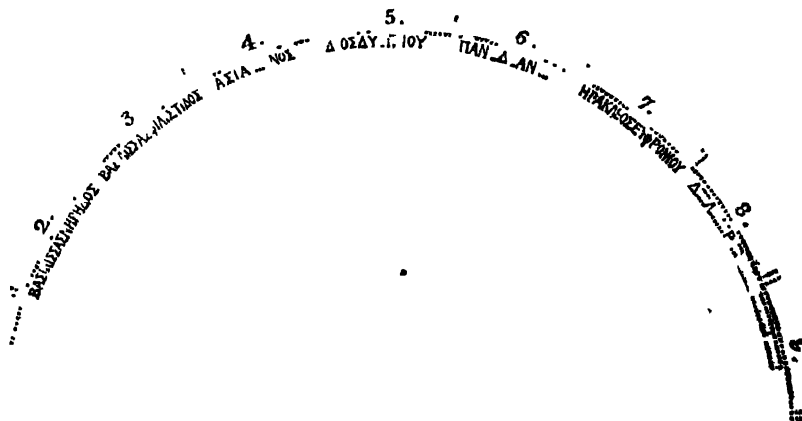
YOUR Correspondent, N. A., in the last Number of your Journal, p. 143, has very properly set a high value on the prefaces to the Editions of Classical, and other writers, printed in the *Fifteenth Century*; and, with equal propriety, thinks the perusal of such prefaces exceedingly instructive and entertaining. But he does not seem to be aware that these Prefaces, or the major part of them—including that to the *Editio Princeps* of Aristophanes, which you have inserted—are already printed as a Supplement to the Catalogue of Consul Smith's books, published at Venice in 1755, 4to. This information had already been given to the public by Mr. Dibdin, in the preliminary part of his last Edition of the *Introduction to the Classici*, vol. 1. p. xxiii; and in his *Bibliomania*, p. 128.

ANTIQUUS.

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INSCRIPTIONS

*On the Greek Theatre at Synaguse.*



## CLASSICAL CRITICISM.

*Mr. Blomfield anticipated in a Conjecture by Matthiæ.*

“VERSUS hī sunt in Eurip. *Hipp.* v. 545. olim sic ἐξῆς,

τὰν μὲν Οἰχαλίαν  
πῶλοι, ἄζυγα λίκτρων,  
ἄνδρες τὸ πρὶν καὶ  
ἄνυμφον, οἰκῶν  
ζεύξας ἀπειρησίαν δρομάδα,  
τὰν γαῖδ’ ὅπως τι βακχίτ,

sequitur, Ἀλκμήνας τὴν Κύπρις ἐξιδώνει in quibus quum ultima aperte corrupta sint, præclare, ut solet, Musgravius, τὴν Ἀλκμ. ὥστε βακχίτ, correxit: recte etiam Brunk. in eò, qui hunc præcedit, versu, ζεύξας ἀπὸ scripsit, ut sit ἀποζεύξασα minus felici idem atque audaci nimis conatu id, quod e verbo ἀπειρησίαν, ablato τῇ ἀπ’, superest Ἀρειαν in τρομαρὶν mutavit: igitur quod illi vel intactum reliquerunt, vel audacia sua corruerunt, id nos ratione quadam restitueret conemur, et correctioni loci extremam manum imponamus: lego vero ita,

οἰκῶν  
ζεύξας ἀπ’ εἰρεσία, δρομάδα  
τὴν Ἀλκμ. ὥστε βακχίτ.

sæpe Euripides, quando de itinere maritimo loquitur, verbis *eundi*, *mittendi*, similibus, adjungit ἱλατή, κόπη &c. *Hec.* 455. ἀληρὶ κόπη συμπομόναι τάλαιναν, *Phœn.* 255. ἱλάτῃ πλείουσα: itaque etiam εἰρεσία πλέμπη, ἀπάγειν, *remigazione* pro *remis*, *Iphig. Aul.* 766.

ὅταν χάλκασπις Ἀλκμ.  
πάντιος εὐποροῖσι πλαταῖς,  
εἰρεσία πελάζῃ  
Σιμουντίοις οἰκτοῖς:

δρομάδα vero cum βακχίαν jungendum: Bacchis enim, sacro furoræ peractis, μαινάσι accommodatum est currere: itaque mulieres etiam ob gravem animi affectum discurrentes, insanis, μαινάσι, adloque etiā Bacchis comparantur: v. c. *Hom. Il.* χ’, 460. de *Androm.*

ὡς φαμένη, μιν γάρ τοι δίσσυντο, μαινάδι ἴση,  
παλλομένη κραδίη:

de eadem *Il.* ζ. 389.

ἢ μιν δὲ πρὸς τῆχος ἐπινομένη ἀφικάνει,  
μεινομένη εἰκυῖα:

quibus locis firmatur lectio in *Hymno Hom. in Cerer.* 386.

ἢ δὲ ἰδοῦσα  
ἦ ἔξ, ὅτε μαινὰς ὄρεσ κατὰ δίσσκειον ὕλη,

male a Ruhnkenio sollicitata.” *Observationes in quæd. Poetarum Gr. Loca*, auct. A. Matthiæ c. II. inserted in the Commentationes philologicae, editæ a G. A. Ruperti et H. Schlichthorst, Vol. III. p. 30. Bremæ 1795. Mr. Blomfield, whose conjecture is given by Professor Monk, does not seem to have been aware that he had been anticipated in it by Matthiæ: “Verisimilior videtur Blomfieldii nostri emendatio, ζεύξας ἀπ’ εἰρεσία, h. e. *remigio*; Hercules enim, vastata Æchalia,

Iolam ad Trachina deportandam navibus commisit: mihi tamen visum est, ut in re dubia, literas, quas exhibent MSS. et Edd. obelo notatas, in textu relinquare [the conjecture is so very probable, that I should not have hesitated to receive it into the text]: amplectatur igitur lector conjecturam juvenis ingeniosi, aut ipse melius aliquid, si potest, excogite."

E. H. DARTER

Halton, Oct. 1812.

## NOTE ON SALLUST.

BY PROFESSOR PORSON.

ALLOW me through the medium of your valuable Journal, to communicate to the literary world, the inclosed note, found in a Sallust belonging to the late Professor Porson, of which the original (in his own hand-writing) is in my possession.

H. A. MATHEW.

Russell Place, Fitzroy Square.

Cat. XIX. 5. Sagaciter vidit Cortius, quod nemo alius forsan vidisset, Ciceroni l. c. versum excidisse. Prima igitur in *valeo* produci-  
tur, quod monendi sunt tirones. Sed verum hercle hoc verbum  
erit, *Germani non curant syllabarum quantitatem*.

Jug. XIV. 7 Si recte Cortius emendavit *cresceret*, legendum est aut  
*ne* aut *neve*.

LXXVII. 1. Malim *valere*. vide J. F. Gronovium, Obs. II. 14.  
p. 320.

XCIII. 1. Lege ex MS. *prospera*.

XLIX. 4. Priscianus quoque MS. *conspicor* ex *Nostro* laudat.

Unde recte *Eum—conspicatur* legit P. Bondamus Var. Lect.  
II. 13. p. 317.

Cat. XXXI. 5. *scubi* legit Perizonius ad Sanctii Minerv. I. 14. not. 1.  
p. 107.

LIX. 9. foran pro *paullo diversius* legendum *aliis alibi*. vide  
Charis. II. p. 133. Diomed. I. p. 323.

## LATIN POEM.

IN examining the papers of a deceased friend, well known to the literary world, I met with the following lines; should you deem them worthy of a place in your Classical Journal, they are much at your service.

H. R.

## VALENTINIANA.

T'ISTA Valentino redit lux frigora languent,  
 Et liquat horrentes mitior amia nives  
 Jam propior propiorque novo se lumine vestit  
 Phœbus, et aurato prior ave micat.  
 Pendere in tenebris meditatur cuspide telam  
 Crimen et in vires luxuriare comas  
 Cortice laxato gemmas jam parturit albos  
 Mitis intus regnum jam Cythere castrum  
 Pœbuli persultant lætæ pendesque fœque,  
 Quisque sibi sociam jam legit ales avem.  
 Inde sibi dominam quam cæsto optavit amore,  
 Quam nitidis sertis obsequioque colat  
 Mittit cui possit blundi munuscula veris,  
 Pallentes violas, pui puique rosam  
 Quæque suis vicibus nascentia sufficit annus  
 Munera, temporibus non aliena suis  
 Nos quibus et jam flos melioris decidit ævi,  
 Nec niteant horti, nec renovetur ætas,  
 Scita tamen dominæ nostro ex Helicone petamus,  
 Frigoribus vallam depositura comam  
 Et Veneri castæ castum hic cinus honoris,  
 Et veteres repetat sobria Musa iocos

## CLASSICAL CRITICISM.

**ALLOW** me, through the medium of your Journal, to submit the following correction of a passage in Euripides, which has long been the *opprobrium criti orum*

In the Hippolytus, v. 77. are these words,

*αἰδώς δὲ ποταμίσσιν καὶ πρὸς ἑσπέραις*

In the room of *αἰδώς*, Valckenaer suggested *ἑως*. Brunck does not give up the old reading. Porson deemed the passage to want correction, but had nothing to propose, and adhered to *αἰδώς*. Musgrave prefers the word *Ναῖας*. I do not find that any living scholar proposes a satisfactory substitution for the word *αἰδώς*.

It is very evident, that instead of *αἰδώς*, the word required is the "name of a river; and a river near Træzene." How happened it, that all the critics who have tried their hands with this passage never thought of correcting it thus?—

ΤΑΥΡΟΣ δὲ π. κ. δ.

consult Athenæi deipnos. l. 3. c. 95. Schw. ἀπο τοῦ περὶ Τροίην ποταμοῦ Ταύρου. — The two words in a MS. are not very unlike; ΤΑΥΡΟΣ, Αἰδώς. — Before I enter further into this subject, I should wish to hear, through your Journal, some opinions respecting the emendation.

Φ.

<sup>1</sup> Our correspondent does not seem to have seen Mr. Haiker's interpretation of this contested passage, as given in his *Classical Recreations*, p. 321. He proposes no alteration whatever of the text, but views the passage in a new light.

## BIBLICAL AND CLASSICAL CRITICISM.

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Διὰ τοῦτο ἡμίλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοῦ;  
ἀγγέλου. 1 C<sup>o</sup>. c. ii. v. 10.

As so much has been said in your former Numbers upon this passage, I will be very brief in stating what I take to be the meaning of it. Your correspondent, J. W., has justly observed, that the uniform import of the phrase ἐξουσίαν ἔχειν, is to possess authority or power. I would therefore render the passage paraphrastically thus:—For this cause ought the woman to have power on her head, so as to conceal her face when she pleases, by means of the veil which is let down from thence, and this διὰ τοὺς ἀγγέλους, because of spies, or tale-bearers, who might report to your disadvantage any departure from established custom. I agree with your first correspondent B. (No. i. p. 100.) that no conjectural reading is admissible into the Holy Scriptures when all the copies agree; but even if it were, I do not think that φίλος's substitution of ἀλλήλους for ἀγγέλους could stand, since the adjective ἀλλήλων, to the best of my recollection, does not admit the article. In this, however, I may very possibly be mistaken.

In my remarks upon the *Œdipus* of Sophocles, contained in this Number, I have observed, at v. 1019, that the adjective μηδὲ does not admit the article, but I ought at least to have excepted the neuter gender, where it is common enough.

Since I wrote that article I have met with the edition of the *Œdipus* by Mr. Elmsley, from which I learn, that my conjecture of γῆ, for γῆν, at verse 271, is also that of Musgrave. And I some time since discovered, (when it was too late,) that an alteration of mine, (ὁμοειδὲς, ver. 355.) had occurred before to Valckenacii. On the other hand, two of my remarks have lately made their appearance in another periodical publication, without any acknowledgment of the obligation. I have not the slightest suspicion that the writers I allude to borrowed their remarks from me, being well aware of the truth of an observation of Bentley, quoted by Mr. Porson in the Preface to the Appendix to Suidas. "Omnes enim in multa incidimus, nescientes illa jam ab aliis esse occupata." But I mention the circumstance to induce the candid reader not to think me guilty of plagiarism,

— — — — — Quod vitium procul afore chartis  
Atque animo prius, ut si quid promittere de me  
Possum aliud, vere promitto.

CANTABRIGIENSIS.



ὅτι ῥῖον ἀλώσονται περιβόλων ἐντὸς ἀποληφθέντες.<sup>1</sup> οὕτως ἂν συντέμοις. εἶθε ἐκτείνειν βούλοιο, ταύτη<sup>2</sup> πρόσαιγε. οἱ πίθηκοι συναλθόντες ἱβουλεύοντο περὶ πόλεως οἰκισμοῦ. καὶ δὴ τις παρελθὼν ἐδημηγόρει.<sup>3</sup> ὅτι χρῆ καὶ αὐτοὺς πόλιν ἔχειν ὁρᾷτε γὰρ φησιν, ὡς εὐδαίμονες διὰ τοῦτο οἱ ἄνθρωποι. καὶ οἶκον ἔχει ἕκαστος αὐτῶν. καὶ εἰς ἐκκλησίαν<sup>4</sup> συμπαίντες, καὶ εἰς θέατρον ἀναβαίνοντες τέρπουσι τὰς ψυχὰς<sup>5</sup> αὐτῶν<sup>6</sup> θεύμασι<sup>7</sup> τε καὶ ἀκούσμασι παντοδαποῖς. οὕτω<sup>8</sup> δὴ πρόσαιγε διατρίβων<sup>9</sup> καὶ λέγων ὅτι καὶ τὸ ψήφισμά ἐστιν ἀπὸ τούτου, καὶ λέγε<sup>10</sup> καὶ περὶ<sup>11</sup> τοῦ γέροντος τοῦ πίθηκου, καὶ ταῦτα μὲν ταύτη<sup>12</sup> τὴν δὲ ἀπαγγελίαν βούλονται περιβόλῃ<sup>13</sup> ἀλλοτρίαν τῆς<sup>14</sup> ἡλικυτήτος ἐγγύς. ὁ δὲ λόγος ὁ τὴν ἐπιφύλαξιν δεικνύς τὴν ἀπὸ τοῦ μύθου ποτὲ μὲν προταχθήσεται, ποτὲ δὲ ὑποταχθήσεται. φαίνονται δὲ καὶ οἱ ῥήτορες αὐτῷ χρησάμενοι ἀντὶ παραδείχματος.

## Περὶ διηγήματος.

Τὸ διήγημα βούλονται εἶναι ἔκθεσιν πράγματος γεγονότος ἢ ὡς γονότος. ἔνιοι δὲ<sup>15</sup> τὴν χρεῖαν ἔταξαν πρὸ τούτου. διαφέρει δὲ διήγημα διηγήσεως, ὡς ποίημα ποιήσεως. ποίημα μὲν καὶ διήγημα περὶ πράγμα ἐν ποίησις δὲ καὶ διήγησις περὶ πλείονα. οἷον ποίησις ἡ 'Ιλιάς καὶ ποίησις ἡ 'Οδύσσεια. ποίημα δὲ ἀσπιδοποιία, νεκυρμαντία,<sup>16</sup> μνηστοφονία καὶ πάλιν διήγησις μὲν ἡ ἱστορία 'Ηροδότου ἡ συγγραφή Θουκυδίδου διήγημα δὲ τὸ κατὰ Ἀρίωνα, τὸ κατὰ Ἀλκμαίωνα. εἶδη δὲ διηγήματος βούλονται εἶναι τέσσαρα. τὸ μὲν γάρ ἐστι<sup>17</sup> μυθικόν, τὸ δὲ πλασματικόν,<sup>18</sup> ὃ καὶ δραματικόν καλοῦσιν οἷον<sup>19</sup> τὰ τῶν τραγικῶν τὸ δὲ ἱστορικόν, τὸ δὲ πολιτικόν ἢ ιδιωτικόν.<sup>20</sup> ἀλλὰ νῦν ἡμῖν περὶ τοῦ τελευταίου ὁ<sup>21</sup> λόγος γυμνασία δὲ ἐστὶν ὁρβὴν ἀποφαντικόν, ἀποφαντικόν ἡ κεκλιμένον,<sup>22</sup> ἐλεγκτικόν, ἀσύνθετον, συγκριτικόν. ὁρβὴν μὲν οὖν ἀποφαντικόν οἷον ἡ Αἰνίου<sup>23</sup> θυγάτηρ, αὕτη<sup>24</sup> προὔδακε τὸ χρυσόμαλλον<sup>25</sup> δέρας. ὁρβὴν δὲ καλεῖται, διότι περὶ ὅλον τὸν λόγον, ἢ τὸν πλείω τηρεῖ τὴν πτώσιν τὴν ὀνομαστικὴν ἀποφαντικόν δὲ κεκλιμένον.<sup>26</sup> Μήδειαν τὴν Αἰήτου λόγος ἐρασθεῖσαν 'Ιάσωνος<sup>27</sup> καὶ τὰ ἑξῆς ἡ κεκλιμένον δὲ λέγεται, διότι καὶ τὰς ἄλλας πτώσεις προσέεται.<sup>28</sup> ἐλεγκτικόν δὲ ἐστὶ σχῆμα τὸ δι'. Τί γὰρ οὐκ ἔδρασε<sup>29</sup> Μήδεια δεινόν; οὐκ ἔδρασθῃ μὲν 'Ιάσωνος<sup>30</sup> προὔδακε<sup>31</sup> δὲ τὸ χρυσόμαλλον δέρας ἀπέκτεινε δὲ

<sup>1</sup> ἀποληφθέντες. Α. <sup>2</sup> ταύτη. Β. <sup>3</sup> ἐδημηγόρειν. Α. <sup>4</sup> τὰς ψυχὰς αὐτῶν. Α. Β. <sup>5</sup> θεύμασι. Α. <sup>6</sup> καὶ οὕτω. Α. <sup>7</sup> γέγραπτο. καὶ λόγος. Α. <sup>8</sup> παρὰ. Α. Β. <sup>9</sup> περιβόλῃ. Α. <sup>10</sup> ἀλλοτρίαν εἶναι τῆς. Α. <sup>11</sup> ἔνιοι μῖντι. Α. Ad marg. ἔνιοι μὲν. Β. <sup>12</sup> νεκυρμαντία. Α. <sup>13</sup> ἴναι. Α. <sup>14</sup> πλασματικόν. Α. <sup>15</sup> εἶς. Α. <sup>16</sup> ιδιωτικόν. Α. <sup>17</sup> ὁ abest Α. <sup>18</sup> ὁρβὴν ἀποφαντικόν, ἡ κεκλιμένον. Α. ἀποφαντικόν bis. Β. <sup>19</sup> Αἰήτου. Α. Β. <sup>20</sup> αὕτη γὰρ. Α. <sup>21</sup> χρυσόμαλλον. Α. Β. <sup>22</sup> κεκλιμένον. Α. Β. <sup>23</sup> Ἰάσωνος. Α. Β. <sup>24</sup> προὔδακε. Α. <sup>25</sup> ἰδρασιν. Α. <sup>26</sup> Ἰάσωνος. Β. <sup>27</sup> προὔδακε δὲ. Α. Β.

τὸν ἀδελφόν, καὶ τὰ ἐξῆς<sup>1</sup> συγκερικὸν δὲ<sup>2</sup> τὸ τοιοῦτον.<sup>3</sup> Μήδεα ἡ  
 Ἀλφειοῦ θυγάτηρ, ἀντὶ μὲν τοῦ σωφρονεῖν θρασυῖν· ἀντὶ δὲ τοῦ σώζειν τὸν  
 ἀδελφόν· ἐφόνευσεν,<sup>4</sup> ἀντὶ δὲ τοῦ φυλάττειν τὸ χρυσόμαλλον δέρας  
 προῦδωκεν. τὴ μὲν οὖν ὁρθὴν ἱστορίαις πρέπει. σαφέστερον γάρ· τὸ δὲ  
 ἐγκεκλιμένον πολλὸν ἀγώσιν·<sup>5</sup> τὸ δὲ ἐλεγκτικὸν ἀρμόζει<sup>6</sup> τοῖς ἐλέγχουσιν·  
 τὸ δὲ ἀσύνδετον τοῖς ἐπιλόγοις, καθηκτικὸν γάρ.

### Ὅρος<sup>7</sup> χρείας.

Χρεία ἐστὶν ἀπομνημονεύμα λόγου τινός, ἢ πράξεως, ἢ συναμφοτέρου·  
 σύντομον ἔχον δῆλωσιν, ὡς ἐπὶ τὸ πλεῖστον<sup>8</sup> χρησίμου τινός ἕνεκα· τῶν  
 δὲ χρεῶν, αἱ μὲν εἰσι λογικαί, αἱ δὲ πρακτικαί, αἱ δὲ μικταί. λογικαὶ  
 μὲν αἷς λόγος ἔν ἐστι μόνος·<sup>9</sup> οἷον Πλάτων ἐφη<sup>10</sup> τὰς μούσας ἐν ταῖς  
 ψυχαῖς τῶν εὐφυῶν οἰκεῖν· πρακτικαὶ δὲ, αἷς<sup>11</sup> πράξεις μόνον· οἷον Διογένης  
 ἰδὼν<sup>12</sup> μεῖράκιον ἀτακτοῦν, τὸν παιδαγωγὸν ἐτύπτησεν· μικταὶ δὲ αἱ  
 μίξιν ἔχουσιν λόγον καὶ πράξεων·<sup>13</sup> οἷον Διογένης ἰδὼν<sup>14</sup> μεῖράκιον  
 ἀτακτοῦν, τὸν παιδαγωγὸν ἐτύπτησεν, εἰπὼν, τί γὰρ τοιαῦτα ἐπαίδευες;  
 διαφέρει δὲ χρεία ἀπομνημονεύματος· μάλιστα τῷ μέτρῳ, τῷ τὰ μὲν  
 ἀπομνημονεύματα, καὶ διὰ μακροτέρῳ<sup>15</sup> ἂν γένοιτο<sup>16</sup>· τὴν δὲ χρεῖαν  
 πολλάκις κατ'<sup>17</sup> ἐρώτησιν, καὶ κατ'<sup>18</sup> ἀπόκρισιν. καὶ πάλιν  
 τῷ τὴν μὲν χρεῖαν, καὶ ἐν πράξεσιν εἶναι, τὴν δὲ γνώμην ἐν  
 λόγοις μόνον· καὶ πάλιν τῷ τὴν μὲν χρεῖαν<sup>19</sup> τὸ πρόσωπον τὸ  
 πεποιηκὸς εἰρηκέναι, τὴν δὲ γνώμην ἄνευ προσώπου, λέγεσθαι. λέγεται  
 δὲ περὶ διαφόρων<sup>20</sup> χρεῶν πλεῖστα παρὰ τοῖς παλαιοῖς, ὅτι αἱ μὲν  
 αὐτῶν εἰσιν ἀποφατικαί, αἱ δὲ ἐρωτηματικαί, αἱ δὲ πυσματικαί· ἀλλὰ νῦν  
 ἐπὶ τῷ συνεχὲν χωρῶμεν. Τοῦτο δὲ ἐστὶν ἡ ἐργασία, ἐργασία τοίνυν οὕτως  
 ἔστω· πρῶτον ἐγκάμιον διὰ βραχέων τοῦ εἰπόντος ἢ γράψαντος·<sup>21</sup> εἴτα ἡ  
 αἰτία· οἷον Ἰσωκράτης ἔφησε<sup>22</sup> τῆς παιδείας τὴν μὲν ῥίξαν εἶναι πικράν, τὸν  
 δὲ καρπὸν γλυκύν· ἔπειτα, Ἰσοκράτης σοφὸς ἦν, καὶ πλατύνεις ἥρεμα τὸ  
 χωρίον. εἴτα ἡ<sup>23</sup> χρεία, εἶπε<sup>24</sup> τὸ δὲ καὶ οὐ θῆσεις αὐτὴν φιλήν, ἀλλὰ  
 πλατυνεῖς<sup>25</sup> τὴν ἐρμηναίαν· εἴτα ἡ αἰτία. τὰ γὰρ μέγιστα τῶν πραγμά-

<sup>1</sup> ἀσύνδετον δὲ γίνεται ὡς. Μήδεα ἡ Ἀλφειοῦ θυγάτηρ προῦδωκεν τὸ χρυσόμαλλον δέρας,  
 Ἀλφειοῦ ἐφόνευσεν, καὶ τὰ ἐξῆς. Α. <sup>2</sup> δὲ abest. B. <sup>3</sup> τοιοῦτο. Α. <sup>4</sup> ἐφόνευσεν. Α. Β. <sup>5</sup> ἀγώσι. Α. Β. <sup>6</sup> ἀρμόζει. Α. <sup>7</sup> Περὶ. Α. <sup>8</sup> ἱπιτοκλήστον. Β. <sup>9</sup> ἔστι. Β. <sup>10</sup> ἔστι μόνος. Α. <sup>11</sup> ἐν αἷς. Α. <sup>12</sup> πράξεως. Α. <sup>13</sup> ἰδὼν. Β. <sup>14</sup> τὴν δὲ χρεῖαν σύντομον εἶναι δεῖ. γνώμη; δὲ διαφέρει, τῷ τὴν μὲν ἐν ἀποφάσει φιλήν  
 λέγεσθαι. Α. <sup>15</sup> μακρῶν. Α. Β. <sup>16</sup> κατ'. Α. Β. <sup>17</sup> καὶ ἐν πράξεσιν εἶναι, τὴν δὲ  
 γνώμην ἐν λόγοις μόνον. καὶ πάλιν τῷ τὴν μὲν χρεῖαν τὸ πρόσωπον, &c. Α. <sup>18</sup> διαφο-  
 ρῶν. Α. Β. <sup>19</sup> πράξαντος. Α. Β. <sup>20</sup> εἶπε, sed ad marg. εἴτα αὐτῇ; τῇ; χρείας παρὰ-  
 φρασὶς. Α. <sup>21</sup> ἔφησεν. Α. <sup>22</sup> εἶπ' ἢ. Α. <sup>23</sup> εἶπεν. Α. <sup>24</sup> πλατύνων. Α.

των ἐκ πόνων φιλεῖ καταρθεύσθαι, κατορθωθέντα δὲ τὴν ἡδονὴν φέρει·  
 εἶτα κατὰ τὸ ἐναντίον τὰ μὲν<sup>1</sup> τυχόντα των πραγμάτων οὐ δεῖται  
 πόνου,<sup>2</sup> καὶ τὸ τέλος ἀηδέστου<sup>3</sup> ἔχει· τὰ οὐ σπουδαία τούναντιον· εἶτα  
 ἐκ παραβολῆς, ὥσπερ γὰρ τοὺς γεωργοὺς δεῖ ποιήσαντας περὶ τὴν γῆν  
 κομίζεσθαι τοὺς καρποὺς οὕτω καὶ ὁ περὶ<sup>4</sup> τοὺς λόγους· εἶτα ἐκ παρα-  
 δείγματος. Δημοσθένης καθ' ἑξῆς ἐκυτὸν ἐν οἰκίματι<sup>5</sup> καὶ πολλὰ μοχθή-  
 σας ὕστερον ἐκομίστο τοὺς καρποὺς, στέφανους καὶ ἀναθήσεις· ἔστι  
 καὶ ἐκ κρίσεως ἐπιχείρημα,<sup>7</sup> οἷον· Ἡσίοδος μὲν γὰρ ἔφη· τῆς ἀρετῆς  
 ὑλῆματα θεοὶ προπάρουσι<sup>8</sup>· ἔθλησαν· ἄλλος δὲ ποιητὴς φησι, τῶν πόνων  
 πωλοῦσιν ἡμῖν ἅπαντ' ἀγαθὰ οἱ θεοί· ἐν δὲ τῷ τέλει παράκλησιν  
 προφήσεις, ὅτι χρὴ πειθεσθαι τῷ εἰρηκότι, ἢ πεποιηκότι, τοσαῦτα πρὸς  
 τὸ παρὸν, τῇ δὲ τελευτέραν διδασκαλίαν ὕστερον εἴη.<sup>9</sup>

### Ἔπος<sup>10</sup> γνώμης.

Γνώμη ἐστὶ λόγος ἐν ἀποφάνεσι, κεφαλαιώδης, καθολικαῖς ἀποτρέ-  
 πων τι ἢ ἐπιτρέπων ἐπὶ τι.<sup>11</sup> ἢ ὅποιον ἕκαστόν ἐστιν ἀποτρέπων μὲν, ὡς  
 ἐν κινῶ,<sup>12</sup> οὐ χρὴ<sup>13</sup> παννύχιον εὐδεν βουληφόρον ἄνδρα προτρέπων δὲ ὡς  
 ἐν ἐκίνῳ. Χρὴ πενήν φεύγοντα καὶ ἐς μεγακρήτεα ποντίον ῥίπτειν,<sup>14</sup> καὶ  
 π τρην κίρην κατ' ἡλιβατῶν, ἡ τούτων μὲν οὐδ' ἕτερον ποτέ τι<sup>15</sup> ποιεῖ  
 ἀποφαίνονται οὐ περὶ τῆς τοῦ πράγματος φύσεως, οἷον τὴ γὰρ εὐ πράττειν  
 τρὰ τὴν ἀξίαν ἀφορμὴ τοῦ κακῶς φρονεῖν τοῖς ἀνόητοις γίνεται· ἐτι τῶν  
 γνωμῶν, αἱ μὲν εἰσιν ἀληθεῖς, αἱ δὲ πιθαναί, αἱ δὲ ἀπλᾶι, αἱ δὲ συνε-  
 ζυγμέναι, αἱ οὐ υπερβολικαί· ἀληθεῖς μὲν οἷον οὐκ ἔστιν εὐρεῖν βίον  
 ἀλυπον ἐν οὐδ' ἑνί τιθῆναι,<sup>16</sup> οἷον ὁ, τις<sup>17</sup> δ' ὁμιλῶν ἡδεται κακοῖς ξυνών.  
 οὐ τῷ πρῶτ' ἡρώτησα γινώσκων ὅτι τοιοῦτός ἐστιν ἕκαστος,<sup>18</sup> οἷσπερ ἡδεται  
 ξυνών· ἀτλαί οὐ, οἷον δύναται τὸ πλουτεῖν καὶ φιλανθρώπους ποιεῖν.  
 συν ζευγμέναι οὐ, οἷον οὐκ ἀγαθὸν πολυκοιρανίη,<sup>19</sup> εἰς χοίρανος ἔστω·  
 ὑπερβολικαὶ δὲ, οἷον οὐδὲν ὑπὸνότερον γαῖα τρέφει ἄνθρωποιο.<sup>20</sup> ἢ ἔργα-  
 σία περαπλησια τις χρεῖας πρόεισι, τὰ δὲ ἐγκώμια<sup>21</sup> τοῦ εἰρηκό-  
 τος βραχέα, καλὰ περ ἐν χρεῖα, ἐπὶ<sup>22</sup> τὸ ἀπλουν, κατὰ τὴν αἰτίαν,  
 κατὰ τὸ ἐναντίον, κατὰ τὸ ἐνθύμημα, κατὰ παραβολὴν· κατὰ παραδείγμα,  
 κατὰ κρίσιν· ἔστω οὐ ἡ γνώμη ὡς ἐν παραδείγματι, οὐ χρὴ παννύχιον  
 εὐδεν βουληφόρον ἄνδρα· οὐκοῦν ἐπαινήσεις<sup>23</sup> διὰ βραχέων τὸν εἰρηκίτα·

<sup>1</sup> κατορθωθέντα. Α. <sup>2</sup> μὲν γὰρ. Α. <sup>3</sup> πόνων. Α. <sup>4</sup> ἀηδέστατον. Α.

<sup>5</sup> περὶ τὸς Α. <sup>6</sup> οἰκίματι. Α. Ρ. <sup>7</sup> ἐπιχειρήσαι. Α. <sup>8</sup> ὑλῆματα θεοῖ.  
 προπάρουσι. Α. Β. <sup>9</sup> εἴσι. Α. <sup>10</sup> Περὶ. Α. <sup>11</sup> κεφαλαιώδης ἐν ἀποφάνει  
 καθολικῇ ἀποτρέπων τι, ἢ προτρέπων ἐπὶ τι. Α. ἀποτρέπων τι, ὃ προτρέπων. Β.

<sup>12</sup> ἐν κινῶ. Β. <sup>13</sup> οὐ χρὴ. Α. <sup>14</sup> πόντον ῥίπτειν. Α. πόντον. Β. <sup>15</sup> absunt. Α.

<sup>16</sup> οὐδενός. πιθαναὶ δὲ. Α. πιθαναὶ δὲ. Β. <sup>17</sup> οὐτὶς δ'. Α. Β. <sup>18</sup> abest. Α.

<sup>19</sup> πολυκοιρανίη. Α. Β. <sup>20</sup> ἢ δὲ. Α. <sup>21</sup> πρόεισι τοῖς δὲ ἐγκώμια. Α.

<sup>22</sup> κατὰ. Α. <sup>23</sup> ἐπαινήσεις. Α.

εἶτα τὸ ἀπλοῦν· τοῦτο δὲ ἐπὶ<sup>1</sup> τὸ παρατράσαι τὴν γνώμην, οἷον ὃ  
 ἄλλος<sup>2</sup> νυκτὸς οὐ προσήκει ἄνδρα ἐν βουλαῖς ἐξεταζόμενον καθεύδειν· δεῖ<sup>3</sup>  
 μὲν γὰρ αἰεὶ διὰ φροντίδος εἶναι τὸν ἡγούμενον· ἦντος δὲ βουλὴν  
 ἀφαιρῆται· κατὰ τὸ ἐναντίον, ἐναντίον μὲν ἐστὶ βασιλεῖ μὲν ιδιώτης· τῷ  
 δὲ<sup>4</sup> ἐγγενημέναι τὸ καθεύδειν πῶς ἂν εἰν λαμβανοίτο<sup>5</sup> εἰ τὸν ιδιώτην  
 οὐδὲ· οἱ δὲ πρὸς τῆς νυκτὸς καθεύδειν εὐδηλον ὡς τὸν βασιλέα προσήκεν  
 ἀγρυπνοῦντα· φροντίζειν κατὰ παραβολὴν ὥσπερ γὰρ οἱ κυβερνήται  
 ἐγγεγόραται· ἑπὲρ τῆς κοινῆς<sup>6</sup> σωτηρίας, οὕτω προσήκει<sup>7</sup> τοὺς ἡγεμόνας  
 κατὰ παραδείγμα, καὶ γὰρ ἑρκίς<sup>8</sup> νυκτὸς οὐ καθεύδων ἀλλὰ φροντί-  
 ζων, ἐπίσκοπον<sup>9</sup> ἐπὶ τὰς ναῦς ἔπεμπε δόλφιν, ὕστερον ἐστὶ<sup>10</sup> τὸς ὁ  
 κατὰ κρίσιν· τὸ δὲ τέλος παράκλησιν ἔχεται.

### Ἡ ὁρος ἀνασκευῆς.<sup>11</sup>

Ἀνασκευή ἐστὶν ἀνατροπὴ τοῦ προτεθέντος πράγματος· κατασκευή  
 τὸ ἐναντίον βεβαίως, τὰ δὲ πανυψευδῆ οὐκ ἀνασκευαστέον, ὥσπερ  
 τοὺς μύθους οὐδὲ κατασκευαστέον ἀλλὰ δεῖ δὴ τοῦ τὰς ἀνασκευῶν καὶ  
 πρὸς κατασκευῶν τῶν<sup>12</sup> ἐφ' ἑκάτερα τὴν ἐπιχείρησιν δεχόμενων ποιεῖσθαι  
 ἀνασκευάσεις· δι' ἐκ τοῦ ἀσαφοῦς, ἐκ τοῦ ἀπίθανου, ἐκ τοῦ ἀδυνάτου, ἐκ  
 τοῦ ἀνακολούθου, τοῦ καὶ ἐναντίου καλουμένου, ἐκ τῶν ἀπρεπῶν, ἐκ τοῦ  
 ἀσυμφόρου, ἐκ τοῦ ἀσαφοῦς· οἷον ἀσαφὴς ἦν ὁ περὶ Ναρκίσσου<sup>13</sup> χρόνος·  
 ἐκ τοῦ ἀπίθανου ἀπίθανον ἦν τὸν Ἀρείονα<sup>14</sup> ἐν κακοῖς εὐόντα,<sup>15</sup> βουλευθῆναι  
 αἶσαι, ἐκ τοῦ ἀδυνάτου, ἀδύνατον ἦν τὸν Ἀρείονα<sup>16</sup> ἐπὶ Δελφίνος σωθῆναι,  
 ἐκ τοῦ ἀνακολούθου τοῦ καὶ ἐναντίου καλουμένου, ἐναντίον τῷ<sup>17</sup> σῶσαι  
 τὴν δημοκρατίαν· τὸ λῦσαι ἂν αὐτὸν<sup>18</sup> ἐθελῆσαι, ἐκ τοῦ ἀπρεπῶν  
 ἀπρεπὲς ἦν τὸν Ἀπόλλωνα<sup>19</sup> θεὸν ὄντα θνητῇ μίγνυσθαι, ἐκ τοῦ ἀσυμφόρου  
 ὅταν λέγωμεν, ὅτι οὐδὲ συμφέρει ταῦτα ἀκούειν, κατασκευάσεις δὲ ἐκ  
 τῶν ἐναντίων.

### Περὶ κοινοῦ τόπου.

Ὁ τόπος ὁ κοινὸς προσαγορευόμενος, αὐξήσιν ἔχει τοῦ ὁμολογούμενου  
 πράγματος, ὡς τῶν ἀποδείξεων ἤδη γεγεννημένων· οὐ γὰρ ἔτι ζητοῦμεν  
 εἰ οὗτος ἱεροσύλος, εἰ οὗτος ἀριστεύς, ἀλλ' ὡς ἀποδεδειγμένων<sup>20</sup> τὴν  
 αὐξήσιν ποιούμεθα· λέγεται δὲ κοινὸς τόπος, διότι ἀρμόττει ἐπὶ<sup>21</sup> παντὸς  
 μὲν ἱεροσύλου· ὑπὲρ παντὸς δὲ ἀριστεύς, χρὴ δὲ οὕτω<sup>22</sup> πρὸς ἀγαθὸν κατὰ<sup>23</sup>

<sup>1</sup> δι' ἴσιν. Α. <sup>2</sup> δι' ἄλλος. Α. Β. <sup>3</sup> κατὰ τὴν αἰτίαν. Α. <sup>4</sup> τὸ δὲ. Α.  
<sup>5</sup> λαμβάνοιτο. Α. Β. <sup>6</sup> οὐδὲν διὸν δι'. Α. Β. <sup>7</sup> ἀγρυπνοῦντα. Α. Β.  
<sup>8</sup> κυβερνήται ἀγρυπνοῦντα. Α. <sup>9</sup> διατιλοῦσι. Α. <sup>10</sup> καὶ Α. <sup>11</sup> Ἐκταρ.  
 Α. Β. <sup>12</sup> κατάσκοπον. Α. <sup>13</sup> Δόλφιν. Ὑστέρως ἔστι. Α. Δόλφιν Β.  
<sup>14</sup> Περὶ ἀνασκευῆς καὶ κατασκευῆς ὁμοῦ. Α. <sup>15</sup> abest. Α. <sup>16</sup> Νάρκισσον.  
 Α. <sup>17</sup> Ἀρείονα. Α. <sup>18</sup> ὄντα. Α. <sup>19</sup> Ἀρείονα. Α. <sup>20</sup> ἐναντίον ἢ τὸ  
 σῶσαι. Α. καὶ τὸ σῶσαι. Β. <sup>21</sup> αὐτὸν. Α. Β. <sup>22</sup> Ἀπόλλωνα. Α. Β. <sup>23</sup> ἀπο-  
 διδυμμένου. Α. Β. <sup>24</sup> κατὰ. Α. <sup>25</sup> οὕτως. Α. <sup>26</sup> κατὰ τὴν. Α.

ἐξέτασιν τοῦ ἐναντίου. εἴτα αὐτὸ τὸ πρᾶγμα, εἴτα ἡ σύγκρισις, εἴτα ἡ γνώμη, εἴτα στοχαστικῶς τὸν παρελθόντα βίον· ἀπὸ τοῦ παρόντος διαβλέπεις· εἴτα ἐκβαλεῖς<sup>1</sup> τὸν ἔξον·<sup>2</sup> τοῖς τελικοῖς κεφαλαιοῖς καλουμένοις καὶ ὑποτυπώσεις τοῦ πράγματος· προοίμια γὰρ οὐκ ἔσονται καθαρῶς ἐν τόπῳ. ἀλλὰ μέχρι τούτου σωθήσεται· ὅσον ἐπὶ παραίτηται· γενήσεται σοι<sup>3</sup> σαφέστερον· ἔστω τύπος κατὰ ἱεροσύλου· οὐκοῦν τὰ προοίμια οὐ τῷ ἐννοίᾳ ἀλλὰ τῷ τύπῳ τοιαῦτα· πάντα μὲν προσήκει μαθεῖν ὡς ἄνδρες δικαιοῦν τοὺς κακοῦργους, μαλίστ' αὖ περὶ τοὺς θεοὺς τολμᾶσι. δεύτερον εἰ μὲν βούλεσθε τῶς ἄλλους πνηθὲν<sup>4</sup> ποιεῖν, ἐάσατε καὶ τοῦτον<sup>5</sup>· εἰ δὲ μὴ κωλύσατε·<sup>6</sup> τρίτον τῷ μὲν οὖν δοκεῖν ὁ κρινόμενος κρινόμενος μοι, τῇ δ' ἀληθείᾳ καὶ ὑμεῖς οἱ δικάζοντες· τὸ γὰρ περὶ τοὺς ἄρκους πλημμελῆσαι, οὐκ οἶδα εἰ φαυλοτέραν δίκην ἔχει τῆς παρανομίας, εἴτα ἴσιν ἐλθεῖν ἐπ' αὐτὰ τὸ πρᾶγμα περὶ τοῦ ἐναντίου διαλαττέον· ὅτι οἱ νόμοι τῆς τῶν θεῶν θεραπείας προνοήσαντο· βωμῶν ἔστησαν, ἀναθήμασιν ἐλὸςμῆσιν<sup>7</sup> θυπιάς ἐτίμησαν, παιηγύρεσι, προσόδοις· εἴτα ἐτίμωσιν<sup>8</sup> κατὰ τὴν ἐξέτασιν τῆς αἰτίας εἰκότως, τὸ μὲν γὰρ τούτων εὐκρινὲς διαφώζει τὰς πόλεις· εἰδ' ἑτέρως ἐκεῖνοι ἔχουσιν<sup>9</sup> ἀνάγκην ταύτας διαφύγεσθαι,<sup>10</sup> καὶ πρὸβαίνον<sup>11</sup> ἐπὶ τὸ πρὸ κείμενον· τούτων οὕτως ἐχόντων, οὗτοι<sup>12</sup> ἐτόλμασαν, καὶ λέγε τὸ πεπραγμένον· οὐχ' ὡς δι' ἄσκαων, ὡλλ' ὡς ὀκνητοῦν, καὶ ὅτι ὅλη τῇ πόλει ἐλυμνήνατο, καὶ τοῖς κοινοῖς καὶ τοῖς ἰδίῳις καὶ δέος μὲν μὴ ἐπιλείπωσιν οἱ κερποὶ· δέος δὲ μὴ τῶν πολεμίων ἡττηθῶμεν, καὶ ὅσα τοιαῦτα, ἐξεῖς ἐπὶ τὰς συγκρίσεις προίη, ὅτι τῶν ἀνδροφόνων χαλεπώτερος· τὸ δὲ διάφορον ἐκ τῶν πεπονθότων οἱ μὲν ἰς ἀνδρῶπον ἐτολμήσαν, ὅς<sup>13</sup> εἰς θεοὺς παρόργησε,<sup>14</sup> τοῖς τυράννοις οὗτος παρακλησιος, κάκείοις οὐ πᾶσιν, ἀλλὰ τοῖς χαλεπωτάτοις, ἰσκιῶν γὰρ τοῦτο εἶναι δοκεῖ τὸ οἰνότητον, ὅτι<sup>15</sup> τῶν ἀναθημάτων ἀπύονται. τὰς τρὸς<sup>16</sup> τὸ ἑλαττον συγκρίσεις κατ' ἐπιτίμησιν εἰσάξεις, ἐτιμῶν<sup>17</sup> εἰς καθαιρετικά· Οὐ δεινὸν τὸν μὲν κλέπτην<sup>18</sup>, φεῖναι δίκην τὸν δὲ ἱεροσύλον μὴ· ἔξεστι δὲ σοὶ καὶ τὸν ἄλλον βίον ἐκ τοῦ παρόντος διαβάλλειν ὡς ἀπὸ μικροῦ<sup>19</sup> ἀρξάμενος· ἐπὶ τοῦτο προῖη τὸ αὐτῶν ὥστε ὁμοῦ καὶ κλέπτην ἔχ' ὅτε καὶ τοιχορῶχον,<sup>20</sup> καὶ μοιχὸν, ἐξετάσεις δὲ καὶ τὴν γνώμην ἀφ' ἧς ἦλθεν ἐπὶ τούτῳ· ὅτι μὴ βουλόμενος γεωργεῖν,

1 ἐκβαλλεις. Α. 2 ελαίου. Β. 3 γενήται σοι. Α. 4 ποτηρίου. Α.  
5 ἐστίν και τοῦτο Α. 6 κολαστίον. Α. κολάσσει. Β. 7 ἡ ἐπίκρισις. Α.  
8 abstant. Α. ἔχει abest. Β. 9 διαφθερίσει. Α. Β. 10 οὕτως τί Α. 11 εἰ  
δι. Α. 12 παρεμνήσιν. Α. παρεμνήσσει. Β. 13 ὅτι. Α. 14 ἀπύονται τὰς  
δι. Α. 15 κλαίτην. Α. 16 μικροῦ. Β. 17 τοιχορῶχον. Α. Β.

ἀπὸ τῶν φόνων πλουτεῖν ἐθέλει· εἰ δὲ λήγεις<sup>1</sup> κατὰ ἀνδροφόνου, καὶ τὰ  
 ἀκρακόλουθοντα, γυνὴ ἐν χηρείᾳ παῖδες ἑρφικνοί, χρω δὲ καὶ τῇ ἐκβολῇ  
 τοῦ ἄλφου· ἐκβαλεῖς δὲ καὶ<sup>2</sup> τὸν ἔλεον τοῖς τελικοῖς κελουμένοις· καὶ  
 ὑπογρῆψθαι τοῦ ἐγκλήματος,<sup>3</sup> μή μοι τὸν νῦν δακρυόοντα θεωρεῖτε, ἀλλ'  
 ἐκείνον τὸν καταφροῦνόντα τῶν θεῶν, τὸν προσίνοντα τοῖς ἀνακτόροις,  
 τὸν ἀνασπᾶντα τὰς θείας<sup>4</sup> τὸν τῶν ἀναθυμάτων<sup>5</sup> ἀπτόμενον, καὶ τελευτᾶ  
 εἰς παράκλησιν τί μέλλετε, τί βουλευσθε· περὶ ὧν ἅλκι κέκριται,  
 ταῦτα νῦν ἐν τῷ παρόντι· τὴν δὲ τελευταίαν μέθοδον ὕστερον εἰση.<sup>6</sup>

### Ὅρος<sup>9</sup> Ἐγκωμίου.

Ἐγκωμιὸν ἐστὶ μέθοδος<sup>10</sup> τῶν προσόντων ἀγαθῶν κοινῶς<sup>11</sup> ἢ ἰδιῶς, κοινῶς  
 μὲν, οἷον ἐγκωμιον Σωκράτους· ἐγκωμιάζουεν δὲ τὰ πράγματα, οἷον  
 δικαιοσύνην, καὶ ἄλλα ζῶα· οἷον ἵππον· εἰρη<sup>12</sup> δὲ, καὶ φυτὰ, καὶ ὄρεα,<sup>13</sup>  
 καὶ ποταμούς· κέκληται δὲ ἐγκώμιον, ὡς φασιν, ἐκ τοῦ τοῖς ποιητῶν τοῖς  
 ὕμνοις τῶν θεῶν ἐν ταῖς κωμαῖς τὸ παλαιὸν ἄδειν·<sup>14</sup> ἐκάλουν δὲ κώμας τοὺς  
 εἰσιπούς<sup>15</sup> ἐπαίου δὲ διαφέρει τὸ ἐγκώμιον· ὅτι ὁ μὲν ἔπαινος καὶ ἐν  
 βραχεῖ γένοιτο ἂν, οἷον Σωκράτης σοφός· τὸ δὲ ἐγκώμιον ἐν μακροτέρεσσι  
 οἰκείως<sup>16</sup> μὴ ἀγροῖε δὲ ὅτι καὶ τοὺς ψυχροὺς, τοῖς ἐγκωμίοις προσνέμουσιν  
 οἷον<sup>17</sup> καὶ· εὐφημησὺν ὀνομάζοντες, ἢ ὅτι τοῖς αὐτοῖς τοποῖς ἀμφότερα  
 προσάγεται· τι οὖν<sup>18</sup> διαφέρει τὸ ἐγκώμιον τοῦ καινοῦ τοποῦ; οὐκ εἶ γὰρ  
 καὶ σφόδρα ταῦτα ἀμρότερα συμβαίνειν, ἀριστέως ἐν ῥήμιον καὶ ἵππο  
 ἀριστέως· φασὶ τοίνυν τὴν διαφορὰν ἐν τῷ τέλει φαίνεσθαι· εἰ μὲν γὰρ  
 τῷ κοινῷ τόποι σκοπὸς ἐστὶ μαζαν λαβεῖν· τὸ δὲ ἐγκωμιον ψιλὴν ἀρετῆς  
 ἔχει μαρτυρίαν· τόποι δὲ ἐγκωμιαστικοί, ἔθνος, οἷον Ἑλλήνων πόλεις, οἷον  
 Ἀθηναῖος· γένος, οἷον Ἀλκμαιωνίδης.<sup>19</sup> εἰς δὲ τίνα καὶ αὐτὸ, περὶ τῆς  
 γένεσιν συνέπεσεν ὄξια βαύματος, οἷον ἐξ οἰκιστῶν, ἢ συμβόλων, ἢ  
 τοιοῦτων, ἐπὶ τοῖς τοῖς ἢ τροφῇ, ὡς ἐπὶ τοῦ Ἀχιλλεύς ὅτι μυελὸς λεῖψαν  
 ἐστράφη, καὶ παρὰ τῷ Χείρῳ<sup>20</sup> εἶπα ἢ εἰσαγωγῇ,<sup>21</sup> πῶς ἡ γλῆξ ἢ πῶς<sup>22</sup>  
 ἐπαυδέθη· γὰρ μὲν καὶ οἰσις, καὶ ψυχῆς καὶ σῶματος· ὅτι<sup>23</sup> καλὸς,  
 ὅτι μέγας, ὅτι ταχὺς, ὅτι ἰσχυρὸς· περὶ<sup>24</sup> ψυχῆς ὅτι οἰκίαις, ὅτι σῶφρων,  
 ὅτι σοφός, ὅτι ἀδίκος· ἐπὶ τούτοις ἐκ τῶν ἐπιτηδεύματων· οἷον ποῖον  
 ἐπιτήδευσος<sup>24</sup> βίον· εἰ δὲ ὅσοις ἢ ῥητορικὸν, ἢ στρατιωτικόν· τὸ δὲ κριμώτατον

<sup>1</sup> λήγεις. Α.<sup>2</sup> abest. Α. Β.<sup>3</sup> ἀδικήματος. Α.<sup>4</sup> θείας Α. Γ.<sup>5</sup> ἀναθυμάτων. Α.<sup>6</sup> μέλει. Β.<sup>7</sup> περὶ οὗ. Α.<sup>8</sup> εἰσι. Α.<sup>9</sup> Περὶ. Α.<sup>10</sup> ἐκδοῖς. Α.<sup>11</sup> τινι. Α.<sup>12</sup> ἡδ. Α.<sup>13</sup> ὄρεα. Α.<sup>14</sup> ἄδειν. Β.<sup>15</sup> στυγνοὺς Α. Β.<sup>16</sup> ἥτοι. Α. Β.<sup>17</sup> τινι οὖν. Α.<sup>18</sup> Αλκμαιωνίδης.<sup>19</sup> Χείρῳ. Α.<sup>20</sup> ἀγωγῇ. Α.<sup>21</sup> σπας. Α.<sup>22</sup> ἐξιστασθήσεται, καὶ<sup>23</sup> τούτων ἐκάτερον κατὰ διαίρεσιν· ἔξως [ἐξῆς. Α.] γὰρ περὶ μὲν [τοῦ Α.] σώματος  
 ὅτι. Β. Α. <sup>24</sup> περὶ οὗ. Α. Β. <sup>25</sup> ἐπιτηδεύσιν. Α.

οὐκ ἀπὸ τῶν πρὸς τὸν στρατιωτικὸν βίον ἐλόμενός τι ἐκ τούτων<sup>2</sup> κατέπραξε· τὰ δὲ ἐκτός, οἷον συγγενεῖς, φίλοι, ἀνέται,<sup>3</sup> τύχη, καὶ τὰ τοιαῦτα· εἰ,<sup>4</sup> ὅς καὶ ἀπὸ τοῦ χρόνου ὅσον ἐβίωσε,<sup>5</sup> πολλὸν, ἢ μέτριον, ἐκάτερον ἐν ἀφορίῃ<sup>6</sup> ἐγκωμίων δίδωσι· τὸν τε γὰρ μακροβιώτατον ἐκ αὐτοῦ τούτου ἐπαινεῖς, τὸν τε μὴ μακροβιώτατον ἐν τῇ μὴ μετασχῶν τῶν ῥημάτων διὰ γηρῶν<sup>6</sup> γινομένου· ἐτι<sup>7</sup> ὅς καὶ ἀπὸ τοῦ τρόπου τῆς ἐλευθερίας ὅπως ἀπέθανε, ὑπὲρ τῆς πατριῶς μαχόμενος, καὶ εἴ τι παρὰ λῆξον, ἐνταῦθα ὡς ἐπὶ τοῦ Καλλιμάχου, ὅτι καὶ νεκρὸς εἰστίκει, καὶ ἀπὸ τῆς ἀποικτείναντος ἰαυτοῦ<sup>8</sup> ἐπαινεῖται· ὡς Ἀχιλλεύς, ὑπὸ θεοῦ ἀπέλας<sup>9</sup> τοῦ Ἀπολλωνος· ἐξετάσεις δὲ μετὰ τῇ τελευτῇ, εἰ ἀγῶνις ἐπετεθήσαν ἐπ' αὐτῷ ὡς ἐπὶ τῷ<sup>10</sup> Παρσίλῳ· εἰ χεῖρ<sup>11</sup> τις εἴη<sup>11</sup> τῶν ὄντων, ὡς ἐπὶ Ὀρέστου· εἰ δὲ παῖδες ἐνδοχοί, ὡς ἐν Νεοπιόλεμος· μεγίστη δὲ ἀφορμὴ ἐν τοῖς ἐγκωμίοις,<sup>12</sup> ἢ ὑπὸ τῶν συγκρίσεων· ἦν τάξεις ὡς ἂν ὁ καιρὸς ὑφηγεῖται, παραπλησίως δὲ καὶ τὰ ἄλογα ζῶα, κατὰ τὸ ἐγχαροῦν, καὶ γὰρ ἀπὸ τοῦ πόπου ἐν φ' ὀρίνεται ἐγκωμιάσεις· εἰς δὲ τὴν τοῦ γ' οὐς χαρῶν ἐρεῖς τινὶ θεῷ<sup>13</sup> ἀνάκειται, οἷον ἡ γλαυξ τῇ Ἀθηνᾷ· ὁ ἵππος τοῦ Πουκλῶνι· ὁμοῖον δὲ ἐρεῖς πως τρέφεται ποταπὸν τὴν ψυχὴν, ποταπὸν τὸ σῶμα τίνα ἔργα ἔχει, ποῦ χρησίμη, πόσος χρόνος τοῦ βίου· καὶ συγκρίσεις δὲ καὶ ὅπως τοῖς ἐμπύπτουσι τῶν τόπων<sup>14</sup> χρήσῃ· τὰ δὲ πρᾶγματα ἐγκωμιάσεις ἀπὸ τῶν εὐρόντων, οἷον τῇ θηρατικῇ· Ἀρτεμις εὖρεν· Ἀπόλλων ἀπὸ τῶν χρησμάτων,<sup>15</sup> ὅτι οἱ Ἥρωες αὐτῇ ἐχρῶντο· μέθοδος δ' αἰσθητὴ ἐπὶ τῶν τοιούτων ἐγκωμίων, ὅσα περὶ πραγμάτων, καὶ τοὺς μετιόντος αὐτὰ σκοπεῖν, ὅποιοί τινες εἰσὶ τὰς ψυχὰς, καὶ τὰ σῶματα, οἷον οἱ θηρῶντες, ἀνδροῖοι, ἐπτολμοί, ὁξύτεροι τῶν φρένας, ἐβρωμένοι τὰ σώματα· ἐντεῦθεν οὐκ ἀγνοήσεις ὅπως τοὺς ἐγκωμιαστὴν ἰστέον δὲ ὅτι τὰ εἰς θεοὺς ὕμνους κλητεον, καὶ μὴν καὶ τὰ φυτὰ παραπλησίως, ὡς<sup>16</sup> ἀπὸ τοῦ πόπου, ἐν φ' φύεται· ἀπὸ τοῦ τοῦ ὧ ἀνάκειται, ὡς ἡ ἐλαία τῇ Ἀθηνᾷ· ἀπὸ τῆς τροφῆς, οἷον πῶς τρέφεται· καὶ εἰ μὲν πολλῆς ἐπιμελείας δεῖται,<sup>17</sup> τοῦτο θαυμάσεις· ἂν δὲ ὀλίγης καὶ τοῦτο, ἐρεῖς δὲ ὡς ἐπὶ σώματι· τὴν ἀναδρομὴν, τὸ κάλλος, τὸ ἀειθαλές,<sup>18</sup> ὡς ἡ ἐλαία, εἰ τῷ<sup>19</sup> χρησίμων ἢ μάλιστα ἐνδιατρίψις· τὰς δὲ συγκρίσεις πανταχοῦ παραληπτέον καὶ μὴν καὶ πόλως ἐγκώμιον ἐκ τούτων, οὐκ ἂν χαλεπῶς μεταχειρίσαιο.<sup>20</sup>

<sup>1</sup> ἐν γὰρ τοῖς πενηδέουσιν αἱ πράξεις. Α. καὶ πράξεις. C. <sup>2</sup> ἐν τούτοις. Α.  
<sup>3</sup> κατὰ μοῖαν. Α. <sup>4</sup> ἐτι. Α. Β. <sup>5</sup> ἐβίωσεν. Α. <sup>6</sup> το γῆρας. Α. Β. <sup>7</sup> ἵστα  
Β. <sup>8</sup> ἀπὸ τῶν. Α. <sup>9</sup> ἀπέθανεν. Α. <sup>10</sup> abest. Α. <sup>11</sup> περὶ. Α. <sup>12</sup> ἐν  
τοῖς ἐγκωμίοις ἀφορμῇ. Α. <sup>13</sup> θεῶν. Α. <sup>14</sup> τῶν τόπων. Α. <sup>15</sup> χρησίμων. Α.  
<sup>16</sup> abest. Α. <sup>17</sup> ὁμοῖοι. Α. <sup>18</sup> ἀειθαλές. Α. <sup>19</sup> ἐν τῷ. Β. <sup>20</sup> τί. Α.  
<sup>21</sup> μεταχειρίσαιο. Α.

ἐρεῖς γὰρ<sup>1</sup> περὶ γένους ὅτι αὐτόχθονες· καὶ περὶ θεοφυῆς,<sup>2</sup> ὡς ὑπὸ ἡμῶν  
ἐξέφυγαν<sup>3</sup> καὶ περὶ παιδείας, ὡς ὑπὸ θεῶν ἐπαιδευθήσαν· ἐξεταστέον δὲ  
ὡς καὶ ἀνθρώπων, ποδαπὴ τοὺς τρόπους ἢ πόλιν, ποδαπὴ τὴν κατασκευὴν,  
τίσιν ἐπιτηδεύμασιν ἐχρήσατο, τίνα κατέπραξεν.

### Περὶ συγκρίσεως.

Ἡ σύγκρισις, παρείληπται μὲν καὶ ἐν τούτῳ κοινῶ, κατὰ σύγκρισιν  
ἡμῶν αὐξόντων τὰ ἀδικήματα<sup>4</sup>. παρείληπται δὲ καὶ<sup>5</sup> ἐγκωμίῳ κατὰ  
σύγκρισιν ἡμῶν αὐξανόντων τὰ χρηστὰ. παρείληπται δὲ καὶ<sup>6</sup> ψόγῳ τὴν  
αὐτὴν παρεχομένη δύναμιν· ἐπεὶ δὲ τῶν φαύλων τινὲς καὶ αὐτὴν καὶ  
αὐτὴν ἐτοίησαν γύμνασμα μικρῶν, καὶ<sup>7</sup> περὶ αὐτῆς λεκτέον. πρόξισι  
μὲν<sup>8</sup> κατὰ ἐγκωμιαστικούς τόπους συγκρίνομεν γὰρ καὶ πολὺν πολει,  
ἀφ' ὧν οἱ ἄνδρες, καὶ γένος γένει, καὶ τροφὴν τροφῇ, καὶ ἐπιτηδεύματα  
καὶ πράξεις· καὶ τὰ ἐκτός, καὶ τόπους<sup>9</sup> θανάτῳ, καὶ ἄλλοις μετ' ἐκείνων  
ὁμοίως δὲ καὶ τὰ φυτὰ συγκρίνων<sup>10</sup> τοὺς πρώτους ἐφαμένους τῶν  
πραγμάτων, καὶ τοὺς μετιόντας· παραθήσεται δὲ<sup>11</sup> ἀλλήλοις ποιότητα  
ψυχῆς, ποιότητα σώματος· ταῦτα δὲ σοὶ καὶ περὶ πάντων κείσθω  
θεώρημα· ἐνίστε οὖν κατὰ τὸ ἴσον προαγομεν τὰς συγκρίσεις ἴσα δεικνύ-  
ντες ἢ παραβέλλομεν, ἢ διὰ πάντων, ἢ<sup>12</sup> διὰ τῶν τλειόνων· ἐνίστε δὲ  
θάτερον προτιθέμεν,<sup>13</sup> ἐγκωμιάζοντες καὶ κείνο οὐ τοῦτο προτιθέμεν<sup>14</sup> οἷον  
εἰ λέγοις σύγκρισιν δικαιοσύνης, καὶ πλούτου, γίνεται δὲ καὶ πρὸς τὸ  
βέλτιον<sup>15</sup> σύγκρισις, ἐνθα ἑλὼν, τὸν ἐλάττωνα ἴσον τῷ κρείττονι δεῖξαι·  
οἷον εἰ σύγκρισιν λέγοις Ἡρακλέως<sup>16</sup> καὶ Ὀδυσσεύς, ἀπαιτεῖ δὲ τὸ τοιοῦτο  
βίον<sup>17</sup> ῥήτορα καὶ δεινότητά· οὗτοι δὲ καὶ γοργότητος ἡ ἐργασία παντα-  
χού, διὰ τὸ εἶναι ταχείας ποιεῖσθαι τὰς μεταβάσεις.

### Περὶ ἡθοποιίας.

Ἡθοποιία ἐστὶ μίμησις ἥους ὑποκειμένου τινὸς<sup>18</sup> προσώπου, οἷον τίνος  
ἂν εἴποι λόγους· Ἀνδρομάχῃ ἐπὶ Ἑκτορι. Προσωποποιία<sup>19</sup> οὐ ὅταν πράγματι  
περιτιθῶμεν πρόσωτον, ὥσπερ ὁ ἔλεγκος παρὰ Μενάνδρῳ· καὶ ὥσπερ

<sup>1</sup> καί. Α. <sup>2</sup> τρυφῆς. Α Β. <sup>3</sup> ἐτράφησαν. Α Β. <sup>4</sup> ἀδικήματα. Α Β.  
<sup>5</sup> ἐν. Α <sup>6</sup> ἐν. Α <sup>7</sup> abest. Α. <sup>8</sup> πρόξισι τοῖσι κατὰ τὰς. Α. <sup>9</sup> τρέ-  
πους. Α Β. <sup>10</sup> συγκρίσεις, ἀντιτάσεις τοὺς δόντας θεούς, τοὺς ἴππους ἐν οἷς  
φύεται, τὸ ἡμετέροισι, τὴν χρυσίαν τῶν καρπῶν, καὶ τὰ ἔξω. ὁμοίᾳ δὲ εἰ καὶ  
πράγματα συγκρίσεις, ἐρεῖς. Α. <sup>11</sup> abest. Α <sup>12</sup> τῇ. Α <sup>13</sup> προτιθέ-  
μεν. Α <sup>14</sup> προτιθέμεν. Α. <sup>15</sup> βέλτιστον. Α. <sup>16</sup> Ἡρακλ. οὐς. Β.  
<sup>17</sup> βίαιον. Α Β. <sup>18</sup> abest. <sup>19</sup> προσωποποιία. Α Β.

παρὰ τῆς Ἀριστείδης ἡ θάλαττα ποιεῖται λόγους πρὸς τοὺς Ἀθηναίους· ἡ δὲ διαφορὰ δῆλη· ἐκεῖ μὲν γὰρ ὄντος<sup>1</sup> προσώπου λόγους πλάττομεν. Ἐνταῦθα δὲ οὐκ ὄν πρόσωπον πλάττομεν, εἰδολοποιῶν<sup>2</sup> δὲ φασιν ἐκεῖνο τοῖς<sup>3</sup> τελευτῶσι λόγους<sup>4</sup> περιάπτωμεν, ὥσπερ Ἀριστείδης πρὸς Πλάτωνα ὑπὲρ τῶν τεσσάρων, τοῖς γὰρ ἀμφὶ τὸν Θεμιστοκλῆα περιῆψε λόγους· γίνονται δὲ ἡθοποιαὶ ὠρισμένων<sup>5</sup> καὶ ἀορίστων προσώπων· ἀορίστων δὲ, οἷον τίνος ἂν εἴποι<sup>6</sup> λόγους τὶς πρὸς τοὺς οἰκείους μέλλων ἀποδυσεῖν· ὠρισμένων δὲ οἷον ποίους ἂν εἴποι λόγους Ἀχιλλεύς πρὸς Διδοάμειαν,<sup>7</sup> μέλλων ἐπὶ<sup>8</sup> πόλεμον ἐξίεναι. Ἰων δὲ ἡθοποιῶν<sup>9</sup> αἱ μὲν εἰσιν ἀπλαῖ, ὅτις<sup>10</sup> τις αὐτὸς καθ' ἑαυτὸν ὑποκείται λόγους δικιτιθέμενος· αἱ δὲ διπλαῖ, ὅταν πρὸς ἄλλον. καθ' ἑαυτὸν μὲν, οἷον τίνος ἂν εἴποι λόγους στρατηγὸς πρὸς τὸ στρατόπεδον μετὰ τὴν νίκην· πανταχῶς δὲ ὁμοίως τὸ οἰκῆον πρέπον τοῖς ὑποκειμένοις τε<sup>11</sup> καὶ καιροῖς· ἄλλος μὲν γὰρ νέου λόγος, ἄλλος δὲ πρεσβυτέρου.<sup>12</sup> ἄλλος δὲ γενηθότος, ἄλλος δὲ λυπουμένου· εἰσὶ δὲ αἱ μὲν ἡθικαὶ, αἱ δὲ παθητικαὶ, αἱ δὲ μικταί· παθητικαὶ μὲν, οἷον<sup>13</sup> ποίαν<sup>14</sup> ἂν εἴποι λόγους γεωργὸς πρῶτος ἰσὺν ναῦν· μικταὶ δὲ, οἷον σύνδοι ἔχουσι,<sup>15</sup> οἷον τίνος ἂν εἴποι λόγους Ἀχιλλεύς ἐπὶ Πατρόκλῳ· καὶ γὰρ τὸ πάθος διὰ τὴν τοῦ Πατρόκλου σφαγὴν καὶ τὸ ἦθος, ὅτι<sup>16</sup> περὶ τοῦ πολέμου βιουλεύεται· ἡ<sup>17</sup> ἐργασία κατὰ τοὺς τρεῖς χρόνους πρόεισι καὶ ἄρξῃ γε ἀπὸ τῶν παρόντων ὅτι χαλεπὰ, εἴτα ὀναδρομή<sup>18</sup> πρὸς τὴν πρότερον. ὅτι πολλὰς εὐδαιμονίας μετέχοντα, εἴτα εἰς<sup>19</sup> τὰ μέλλοντα μετάβηθι, ὅτι πολλῶν<sup>20</sup> δεινότερα τὰ καταληψόμενα· ἔστω δὲ καὶ σχήματα καὶ λεξεῖς προσφορὰι τοῖς ὑποκειμένοις προσώποις.

Ὁρος<sup>22</sup> ἐκφράσεως.

Ἐκφράσις ἐστὶ λόγος περιηγηματικὸς ὡς φασι<sup>23</sup> ἐναργῆ, καὶ ἵπ' ὀφειᾷ ἄνω· ἐναργῶς<sup>24</sup> τὸ γινόμενον<sup>25</sup> γίνονται δὲ ἐκφράσεις προσώπων τε καὶ πραγμάτων καὶ τόπων καὶ χρόνων, καὶ πολλῶν ἐτέρων· προσώπων

1 ὄντος. Α. 2 οὐκ ἂν. Α Β. 3 λόγοις. Α. 4 ὠρισμένων. Α. 5 μὲν. Α. 6 ποίους ἂν εἴποι λόγους. Α. 7 Διδοάμειαν. Α. 8 τὸν. Α. 9 ὁ ἡθοποιῶν Β. ἡθοποιῶν. Α. 10 οὐκ ἂν τις. Α. 11 σώσεις. Α. 12 προσώποις. Α. 13 πρεσβύτου. Α. 14 μὲν ἐν αἷς δι' οὐ τοῦ πάθος· οἷον ποίους ἂν εἴποι λόγους Ἀνδρομάχῃ ἐπὶ Ἑκτορι. ἡθικαὶ δὲ, ἐν αἷς ἐπικρατεῖ τοῦ ἥθους· Α. οἷον ποίους ἂν εἴποι λόγους Ἀνδρομάχῃ ἐπὶ Ἑκτορι, ἐν αἷς γὰρ πάθος. ἡθικαὶ δὲ, ἐν αἷς ἐπικρατεῖ τὸ ἥθος. Α. 15 ποίους. Α Β. ποίας. Γ. 16 ἔχουσιν. Β. 17 ἐπὶ. Α. 18 ἡ δὲ. Α. 19 ἀναδρομῇ. Α Β. 20 ἐπὶ. Α. 21 πολλὰ. Α Β. 22 Περὶ. Α. 23 φασί. Α Β. 24 ἐκφρ. Α. 25 γινόμενον. Β Α Β.

μὲν, ὡς παρ' Ὀμήρῳ. Φοξὸς ἦν, χολὸς <sup>1</sup> δ' ἕτερον πόδα· περὶ γὰρ τῶν  
 δὲ, <sup>2</sup> οἷον ἐκφρασίς περὶ μαχίας, εἰρήνης, πολέμου, καιρῶν <sup>3</sup> δὲ, οἷον  
 ἡμετέρας, θέρους, ἐρητίς· γένοιτο δ' ἂν τις καὶ μικτὴ ἐκφρασίς, ὡς παρὰ  
 Θουκυδίδου, <sup>4</sup> ἡ νυκτομάχια. ἡ μὲν γὰρ νύξ καιρὸς τις, ἡ δὲ μάχη,  
 πράξις· ἐπιχειρήσομεν <sup>5</sup> δὲ τὰ μὲν πράγματα ἐκφράζοντες ἀπὸ τῶν  
 προγεγονότων καὶ ἐν αὐτοῖς γινόμενων, καὶ ἐπισυμβαίνοντων, οἷον εἰ  
 πολέμου λέγοιμεν ἐκφρασίαν, πρωτόν μὲν τὰ πρὸ τοῦ πολέμου ἐροῦμεν.  
 τὰς στρατολογίας, τὰ ἀναλώματα, τοὺς τόβους, εἶτα τὰς συμπλοκάς, τὰς  
 σφαγὰς· τοὺς θανάτους, εἶτα τὴν τρώπαιον, εἶτα τοὺς παιᾶνας <sup>6</sup> τῶν  
 νενικηκότων. τῶν δὲ τὰ δάκρυα, τὴν συλλήν· ἐὰν δὲ τόπους ἐκφράζοιμεν, <sup>7</sup>  
 ἢ χρόνους, ἢ πρόσωπα, ἔχομεν τινα καὶ ἐκ τῆς διηγησέως καὶ ἐκ τοῦ  
 καλοῦ, ἢ χρησίμου, ἢ παραδόξου λόγου· ἀρ-ταὶ δὲ ἐκφράσεις μάλιστα  
 μὲν σαφένεια καὶ ἐνάργεια· δεῖ γὰρ τὴν ἐρμηνείαν διὰ τῆς ἀληθείας σχεδὸν  
 τὴν ὄψιν μηχανᾶσθαι, ἔτι μέντοι συνεξομοιοῦσθαι τὰς τῆς ἐκφράσεως  
 ὁφείλει τοῖς πράγμασιν· ἂν ἀνθρώπων τὸ πρᾶγμα, ἔστω καὶ ἡ λίξις  
 τοιαύτη· <sup>8</sup> ἰστέον δὲ ὡς τῶν ἀκριβεστέρων τινὲς οὐκ ἔληκα τὴν ἐκφρασίαν  
 ὡς γυμνάσιον. ὡς <sup>9</sup> προελημμένην <sup>10</sup> καὶ ἐν μύθῳ, καὶ ἐν διηγήματι, καὶ  
 ἐν τόποι κοινῷ καὶ ἐν ἐγκωμίῳ· καὶ γὰρ ἐκτὶ φησὶν ἐκφράζομεν καὶ  
 τόπους καὶ ποταμούς καὶ πράγματα καὶ πρόσωπα· ἀλλ' ὅμως ἐπειδὴ  
 τινες οὐ φαῦλοι καὶ ταύτην ἐγκατηρήμηνσαν τοῖς γυμνάσμασιν, οἷς  
 ἡκολούθησαμεν καὶ ἡμεῖς ῥαθυμίας ἐγκλημα φεύγοντες.

### Ὁρος <sup>11</sup> θέσεως.

Τῆς θέσεως ὅρον ἀποδεδώκασι <sup>12</sup> τὸ τὴν θέσιν <sup>13</sup> εἶναι ἐπίσκεψιν τινὸς  
 πράγματος θεωρούμενον· <sup>14</sup> ἀμοιροῦσαν <sup>15</sup> πάσης εἰδικῆς <sup>16</sup> περιστάσεως.  
 εἴποιε γὰρ ἡ θέσις καθ' ὅλης συμβολῆς <sup>17</sup> τόπον ἐπέχειν· οὐ πρὸς τι  
 πρόσωπον υποκείμενον, ἀλλ' ἀπλῶς κοινῶς <sup>18</sup> πρὸς ὅτιον. κατὰ ἀναθεώ-  
 ρησιν μόνον τῶν προσόντων τῷ πράγματι τὴν διέξοδον <sup>19</sup> λαμβάνουσα.  
 ὅταν γὰρ ἐξετάσωμεν εἰ γαμητέον, οὐχ <sup>20</sup> οὕτω δεῖν προβέντας λέγειν, <sup>21</sup>  
 οἷον περιελθεῖ ἡ Ἀλκιβιάδης, ἢ ἐπὶ τοῖς δὲ τοῖς συμβεβηκόσιν, ἢ ταύτην

<sup>1</sup> χολός. A B. <sup>2</sup> καιρῶν δ., οἷον εἰρήνης. A. <sup>3</sup> τόπων. A. <sup>4</sup> τῶν. A B.  
<sup>5</sup> ἐπιχειρήσομεν. A. <sup>6</sup> παιᾶνας. B. <sup>7</sup> ἐκφράζομεν. A. <sup>8</sup> τὴν ἀντιμέθεον τὸ  
 πρᾶγμα, ἔστω καὶ ἡ λίξις παραπλησία. A B. <sup>9</sup> εἰς. A. <sup>10</sup> προελημμένην.  
 A. <sup>11</sup> Περὶ. A. <sup>12</sup> ἀποδεδώκασιν. A B. <sup>13</sup> absunt. A B. <sup>14</sup> θέσεως.  
 μόνου A B. <sup>15</sup> ἀμοιροῦσα. B. <sup>16</sup> εἰδικῆς. A. <sup>17</sup> συμβεβηκόσιν. A B.  
<sup>18</sup> κοινῶς. A. <sup>19</sup> μόνον τῶν προσόντων τῷ πράγματι τὴν διέξοδον. A. <sup>20</sup> abst. A. <sup>21</sup> προ-  
 βέντας λέγειν. A.

ἔχοντι τὴν ηλικίαν· ἢ τοιαύτη κεχρημένω τύχῃ, ἀλλ' ἀπλῶς ταῦτα  
 πάντα ἀφελόντες τὸ πρᾶγμα, ἀφ' ἑαυτοῦ<sup>1</sup> θεωρήσομεν, τῶν προσόντων  
 αὐτοῦ<sup>2</sup> τὴν ἐξέτασιν ποιοῦμενοι, ὅσον εἰ ποιητὴν ὀφτεινόν,<sup>3</sup> διὰ τὸ τοιαῦτα  
 εἶναι τὰ ἀποβαίνοντα τοῖς μετιούσι·<sup>4</sup> ὡς ἐὰν πρόσωπον ὀρισμένον<sup>5</sup> λάβα-  
 μεν, καὶ περιστάσιν τινα, καὶ οὕτω τὴν διέξοδον τῶν λόγων ποιῶμεθα,  
 ἔκθεσις ἔστιν καὶ οὐκ ὁ ὑπόθεσις. τῶν δὲ θέσεων αἱ μὲν πολιτικαί, αἱ  
 δὲ οὐ. καὶ πολιτικαὶ μὲν αἱ ὑποπεπτακυῖαι ταῖς κοιναῖς ἐννοίαις. οἷον  
 εἰ ῥητορευτέον, καὶ ὅσα τοιαῦτα. οὐ πολιτικαὶ δὲ, ὅσαι οἰκῆαί τινες<sup>7</sup>  
 ἐπιστήμης, καὶ αἱ<sup>8</sup> προσήκουσαι τοῖς περὶ αὐτὰ<sup>9</sup> ἀναστρεφόμεναις.  
 οἷον εἰ σφαιροειδῆς<sup>10</sup> ὁ κόσμος· εἰ πολλοὶ κόσμοι, εἰ ὁ ἥλιος πῦρ· αἱ  
 μὲν οὖν<sup>11</sup> φιλοσόφοις ἀρμόζουσιν, ἐν δὲ ταῖς ἄλλαις, τοὺς ῥητορας  
 γυμναστέον· ὠνόμασαν δὲ τινες ταύτας μὲν πραγματικὰς, ἐκείνας δὲ θεωρη-  
 τικὰς. πρᾶγμα<sup>12</sup> μὲν ἐνδέχεται<sup>13</sup>πραχθῆναι. ἐκείνων δὲ τὸ τέλος  
 ἢ θεωρεῖται· διαφέρει δὲ τόπου ἢ θέσις· ὅτι ὁ τόπος<sup>14</sup> ἔστιν ὁμολογουμένου  
 πράγματος αὐτῆς, ἥδὲ θέσις ἀμφισβητουμένου πράγματος ζήτησις. τῶν  
 οὐ θέσεων αἱ μὲν ἀπλᾶι, αἱ δὲ κατὰ τὸ<sup>15</sup> πρὸς τι λαμβάνονται·<sup>16</sup> εἴαν  
 γὰρ λέγωμεν, εἰ γαμητέον ἀπλῇ, εἴαν δὲ βασιλεὶ γαμητέον, πρὸς τι·  
 εἴαν δὲ λέγωμεν<sup>17</sup> ἀθλητέον μᾶλλον, ἢ γεωργητέον διπλῇ· δεῖ γὰρ τοῦ  
 μὲν ἀποτρέπειν, ἐπὶ δὲ τὸ προτρέπειν. διαιροῦνται δὲ αἱ θέσεις τοῖς  
 τελικῶς καλουμένοις κεφαλαιαῖς τῷ δικαίῳ, τῷ συμφέροντι, τῷ δυνατῷ,  
 τῷ πρέποντι, ὅτι δίκαιον γαμεῖν· καὶ τὸν αὐτὸν ἔρανον εἰσφέρειν τῷ  
 βίῃ, ὅτι συμφέρον· πολλὰ γὰρ ἐξ αὐτοῦ τὰ παραμύθια. ἐκ τῶν<sup>18</sup>  
 ὑμῶν γαμῖν ἐννοεῖται, ὅτι πρέπον τῷ<sup>19</sup> μὴ θηριαδῶς δοκεῖν διακτεῖσθαι.  
 οὕτω κατασκευάσεις, ἀνατρεψίς δὲ ἐκ τῶν ἐναντιῶν, λύσις δὲ καὶ  
 τὰς εὐρισκομένας ἀντιθέσεις ἐπὶ<sup>20</sup> τελευτῆς αἱ προτροπαί, καὶ τὰ  
 κριγὰ ἐπὶ πάντων<sup>21</sup> ἀνθρώπων.

### Περὶ νόμου εἰσφορᾶς.

Καὶ τὴν τοῦ<sup>22</sup> νόμου εἰσφορὰν τάττουσί τινες ἐν γυμνάσματι,<sup>23</sup>  
 ἐπειδὴ<sup>24</sup> καὶ ἐν πραγματικῇ νόμων θέσεις, καὶ κατηγορίαι ἐμπίπτου-  
 σαι<sup>25</sup> ποιοῦσι ζήτησιν. Διαφορὰν<sup>26</sup> ἐκείνην φασὶν ἐν μὲν γὰρ πραγ-

1 ἐφ' ἑαυτοῦ Α. 2 abest. Α. 3 τοῦτο ὅτι οὖν Α. 4 μετιούσιν. Α. Β.  
 5 ὀρισμένον πρόσωπον. Β. 6 οὐ θέσις ἔσται, ἀλλ' Α' ἐκθεσις ἔστι καὶ οὐκ ὑπόθεσις.  
 C. 7 τινος. Α. 8 abest. Α. 9 αὐτάς. Α. 10 σφαιροειδῆς. Α. Β.  
 11 αἱ δὲ μὲν οὖν. Α. 12 ταύτας. Α. Β. 13 μὲν γὰρ ἐνδέχεται καί. Α.  
 14 καί. Α. 15 abest. Α. 16 αἱ δὲ διπλᾶι νομιζονται. Α. 17 desunt. Α.  
 18 γὰρ. Α. 19 abest. Α. 20 δι. Α. 21 τῶν. Α. 22 abest. Β.  
 23 γυμνάσματι. Α. 24 ἐπὶ δὲ. Β. 25 desunt. Α. 26 δι Α.

ματι<sup>1</sup> περιστάσις ἐστίν, ἐν γυμνάσματι δὲ οὐκ ἐστίν· οἷον ἐν σπάνει<sup>2</sup> 1  
 χρῆσται<sup>3</sup> γραφῇ τοὺς ὀνητάς εἶναι τὰς ἀρχάς, οὐκ οὖν ἔχεις τὸν καιρὸν  
 τῆς σπάνει<sup>4</sup> ἐν γυμνάσματι δὲ τοῦτο οὐκ ἐστίν, ἀλλ' ἀπλῶς γραφῇ<sup>5</sup> 2  
 τῆς ὀνητάς εἶναι τὰς ἀρχάς ἄνευ καιροῦ, καὶ τῆς ἄλλης περιστάσεως  
 διαιρεῖται δὲ τῷ σαφεῖ, τῷ ὀνήτῳ, τῷ νομίμῳ, τῷ συμφέροντι, τῷ  
 δυνατῷ, τῷ πρέποντι· τῷ μὲν σαφεῖ, ὡς παρὰ Δημοσθένει, ἀλλὰ πᾶσιν  
 εἶναι ταῦτα γινῶναι καὶ μαθεῖν ἀεὶ, καὶ σαφῇ καὶ<sup>3</sup> δίκαια· τῷ  
 νομίμῳ μὲν, ὅτι<sup>4</sup> λέγωμεν, ὅτι παρὰ τοῖς ἀρχαίοις ἐστὶ νόμος, τῷ  
 δίκαιῳ δὲ, ὅταν<sup>5</sup> λέγωμεν καὶ παρὰ τὴν φύσιν, καὶ παρὰ τὸ ἦθος·<sup>6</sup>  
 τῷ συμφέροντι δὲ, ὅταν λέγωμεν ὅτι καὶ εἰς τὸν ἐπειτα<sup>7</sup> χρόνον  
 βλάπτει. τῷ δυνατῷ δ' ὅταν λέγωμεν, ὅτι οὐδὲ δύναται λείπειν· τῷ  
 πρέποντι δὲ,<sup>8</sup> ὅταν λέγωμεν, ὡς εἰς δόξαν βλάπτει.

Τίλος τῶν Ἑρμογένους Προλογισμάτων.

*De Hermogene haec ad finem Clariss. Capperonnerii exemplaris  
 sunt adjuncta.*

Ἦν δὲ Ἑρμογένης τῷ γ.νι Ταρσιῦς, υἱὸς Καλλιπτοῦ, ἀκτιστὸς ἐν τῇ τρίτῃ  
 Φυῇ τῶν ῥητόρων, τῇ καὶ Ἀσιατῇ καλουμένῃ. Τοῦτου υἱοῦ ὄντος, τῇ διατριβῇ  
 ἐπιφοίτα πολλάκις ὁ αὐτοκράτωρ Μάρκος ἀκροασόμενος, πρὸς ὃν καὶ τοιοῦτον  
 ἐπιθήτοτι. Ἦκα σοι, βασιλεῦ, ζήτηρ ἐπὶ παιδευομένους· ἦκα σοι ζήτηρ  
 ἡλικίας διόμενος. Ἐπτάδικα μὲν οὖν ἔτη γυγνώσκω το παρὸν βιβλίον ἔγραψ·  
 εἰς τρεῖς δὲ καὶ εἰκοσι προελθὼν χρόνον, το πρὶν ἰδὼν ἐξ ἑσέως σύνταγμα ἐν δ.  
 τῷ εἰκοστῷ καὶ πέμπτῳ ἐξελαθέτο. Καὶ φησιν ὁ Τύραννος, ὅτ. ὑπο πολλῆς  
 θερμότητος εἰς ἐξίον ἦλθε τῆς τέχνης ὅτι τάχιστα μεταβληθείσης δὲ τῆς ἡλικίας  
 καὶ τοῦ πλινθητῆματος ἰσχυρῶς αἰ\* γὰρ εἰ ἄκρον ἐνέξῃαι καθ' ὑπεκράτην  
 σφαιλερί. Πρὸς οὖν καὶ Ἀντίοχος ὁ σοφιστής, ἀντίτιχος ὡς αὐτῷ ἐπιπτεῖ τάδε·  
 [Ἑρμογένης ὁ ἐν πιασὶ μὲν γέρονι, ἐν γέροντι δὲ παῖς.

1 οἷον ἐν τῷ γυμνάσματι· ἐν σπάνει. A.      2 desunt. A.      3 τά. A.  
 4 ὅταν. B.      5 desunt. A.      6 ἦθος. A.      7 ἐπὶόντω. A.      8 abest. A.  
 9 desunt cum tabulis, quae sequuntur. A.

\* Olearius ex cod. Batoc. 103. in Biblioth. Bodleian. edidit καὶ γὰρ εἰ  
 ἄκρον ἐνέξῃαι καλ.

# Hermogenis Progyrnasmata.

## NOTVLAE QVAEDAM,

QUAE IN

### 'ΕΡΜΟΓΕΝΟΥΣ ΠΡΟΓΥΡΝΑΣΜΑΤΑ,

IOANNE IONA ELEVTHERIO Graeco descripto, confecit IOHANNES WANDER:  
Priusquam variantes lectiones ex aliis codicibus, qui in Bibliotheca

Regia Parisiensi asservantur, acciperat.

Page 396. Line 1. Τυρρικοί—Priscianus Lybicae.

L. 15. Παρ' άλλους τις etc.—Locus omnino corruptus et depravatus, qui ex Prisciano forsitan ita emendari possit: παρ' άλλους τις ἀγωνίζεται, τῶντος αὐτοῦ πολυτάλαντος αὐτοῦ. τοῖς σοφῶν τι. .... περιτθῆναι ἀνθρώποις, ὡς αὐτὸν οἱ πύθιος. Quae ommissa sunt, ita leguntur apud Priscianum: *De pulchritudine aliquis certat, parum supponitur hic: oportet alicui astutiam tribuere, vulpecula est subijicienda: imitatores aliquos hominum volumus ostendere, hic similis est locus.*

P. 397. L. 30. ἀποφαιτὶ—Lege, ἀποφαιτίν. Nam ita supra, l. 26. et p. 398. l. 24.

L. 32. Αἰῶνι θυγάτηρ—Lege, Αἰήτου. Ita mox. p. 397. l. 31. et p. 398. l. 2. et Prisc.

Ib. τῶ ὁμαλλῶν—Lege, χρυσῶμαλλον. Sic p. 397. l. ult. et p. 398. l. 3.

P. 398. L. 2. Συγκριτικὸν—Haec quiaquam speciem supra fecerat, p. 397. l. 27. quam ἀπ' αὐτοῦ quatuor praecessit, sed hic omittitur: quae tamen apud Priscianum sic legitur: *Dissolutum vero sit sic: Medea, Medus filiu, prodidit aureum vellem, Admetum interfecit, et sequentia.*

Ib. τοῦτον—pro ταύτου. Sic p. 403. l. 28. ταύτην pro ταύτο.

Ib. Omittitur hic quinta species, scil. συγκριτικόν. Nec habet Priscianus.

L. 12. ἔστι—Lege, ἔστιν.

L. 17. διαρρηθὶ δὲ χρὴ ἀπομνημονεύματος etc.—At supra l. 9. dixit: χρὴ ἔστιν ἀπομνημονεύματα. Pressiori igitur sensu hic intelligi debet vox ἀπομνημονεύματος, quam antea ἀπομνημονεύματα.

L. 18. μέλλωσιν τοι μίσῳ etc.—Locus, ut videtur, corruptus. Nam quid τῷ μίσῳ hic sibi velit, difficile est, opinor, dicere. In sequentibus certe, ut debuit, de meteo nihil dicit; sed in aliis rebus discrimen collocat. Praeterea, τὸ τὰ μὲν ἀπομνημονεύματα. .... ἂν γίνοντο, τὴν δὲ χρῆται, viz Graece dici videtur; constructio enim γινέσθαι postulat: ut in sequenti sententia, τῷ τὴν μὲν χρῆται. .... εἰρηνίζων, τὴν δὲ γνῶναι. Quo etiam loquendi genere usus est Aphthonius, cap. quarto de γνῶναι in fin. Ad haec, confunduntur hic ἀπομνημονεύματα et γνῶναι, quae distinguit Priscianus, apud quem totus hic locus et plenius et clarius longe sic legitur: *Interest autem inter usum et commemorationes hoc: quod usus breviter profertur: commemorationes vero, quas ἀπομνημονεύματα Graeci vocant, longiores sunt. A sententia vero differt, quod sententia indicative profertur, usus vero saepe etiam per interrogationem et responsionem: praeterea, quod usus etiam actu solent inveniri, sententiae vero in verbis tantum: et quoniam usus habet omnino personam, quae fecit vel dixit: sententia vero sine persona dicitur.*

L. 25. ἡ γράσια τοι μίσῳ ἔστιν—πρῶτον ἔγκωμον ἐπὶ βραχίον τοῦ ἀνέστητος, ἢ γράσιατος ἢ τῆς αἰτίας—Locus mutilus, qui sic restitui debet: γράσιατος: αἴτια ἢ χρῆσις ἔστι ἡ αἰτία. Sic Priscianus: *Disponendum igitur sic: primum ut laus breviter dicatur ejus, qui fecit vel dixit: deinde expositio ipsius usus: hinc causa. Atque hunc ordinem Graecus codex in exemplo statim sequitur.*

Antepenult. Ἰσοκράτης—Ita Prisc. ut Putschius edidit; sed in Pithoci edit. Socrates.

P. 399. L. 4. τὸ τίλος ἀνδραγαθίας ἔχει Prisc. ed. Pith. *finem terribilium habent.* Putsch. *finem turpinum habent, mendose.*

L. 7. οἰκισμῶν—Lege, οἰκισμῶν.

L. 18. ἀποτίμω, ἢ ἐπιτίμω ἐπὶ τι, ἢ ποῖον ἔστιν—Locus mancus, qui partim in sequentibus, partim ex Prisciano ita restitui potest: ἀποτίμω, ἢ προτίμω ἐπὶ τι, ἢ ἀποτίμω ὃν ποῖον etc. Nam is ordo statim in exemplis servatur: ἀποτίμω, αἶν etc. προτίμω, δι etc. ἀποτίμω, δι etc. Similiter Priscianus, nisi quod turbato ordine secundum membrum primo loco ponat: *Mortans aliquam rem, vel deterrens, id est, dehortans, vel demonstrans, quale sit aliquid.* At in exemplis, quae sequuntur; Graeci codicis ordinem servat. Confirmatur etiam ex Aphthonio, qui γνῶναι, ita dividit: τὸ μὲν ἔστι, προτίμω, τὸ δὲ ἀποτίμω, ἢ

**P. 399. L. 18.** *μεγακίτης το/τίον*—*Lege, μεγακήτης πύτων.* Ita Aphthonus.

§ 20. Ἡ ἑρμηνεία. — In Priscianum versione, ut Putabamus edidit, hic novum capitulum capit, sed male, hac enim ratione trellium sunt capita, cum He-mogenes duodecim tantum προσημειώματα scripsit. Sic auctor συνθηκῆς παραδίδας τῆς διόρθωσης, a Fabricio laudatus. Τα πρώτιστα προσημειώματα εἰς δέκατε πρὸς τοὺς ἑπτὰ τοὺς ἑκατοὺς ἑρμηνεύει, εἰς ἑξήκοντα δὲ τὰ ἑξήκοντα εἰς δέκα καὶ πέντε τοὺς ἑκατοὺς τὸν ἑξήκοντον. B. G. L. 4. c. 51. de Hermogene. Rectius igitur hic Pitthoei edit.

P.400. L. 3. *ἄν μὴ ἴσῃ αὐτὴν* etc.—*Præcedere debent* κατὰ τὴν αἰσιν. Nam hæc verba causam continent, quæ male hîc nō pars expositionis continuantur. Quid patium hoc requirit, nec aliter Priscianus a causa debet præces in cursu semper esse, somas vērō curas omnibus aufert.

**L. 5.** μεν ἰδιωτης—Male hic repetitur με. Forsan δ ἰδιωτης.

**L. 6.** λαμβανουσιν—**Legē**, λαμβανουσιν

L. 7. καθυστερῶν—Foras, ἢ ἐθευδῶν Et l. 6. ante τῷ, ἂν omitti videtur, κατὰ τὰ ἰσχυρίσματα. Nam, quae sequuntur, *enthymema* sunt, licet Priscianus etiam cum contradio perperam confundit

L. 11. δολον—Lege, Δ ΛΩΝ *Prise Dolonem.* Et ita appellat Hom. *Gl. n.*  
 v. 990.

L. 16 κατὰ συνέναντον—*Lege conjunctim, κατὰ συνέναντον οἱ.*

L. 20 χρονο, —Legit χρονο. Ita Priscianus, *tempus*

L. 26. καὶ κινῶντες δὲ ἐκ τῶν ἡσυχ. — Aphthonius, *refutationem et confirmationem* in duo προμνησματος distinguens, separatim de illis tractat. Atque hinc et emt, ut *confirmatio* unum sit ex duobus istis capitulis, quibus duodecim Hermogenis τομῶν ἀρμὰ in quatuordecim cinn aduegit.

P. 401. L 19 διαφθ. Γρα—Large, αλεβυρ-Γρα.

**L 21.** ἡ λυμνη το—ἡ οἰαν, ἡ λυμνη ε πο.

**L. 25.** παροργισι—Folsan, παροργισι

**L. 27.** *δυσω-αρον*—Prisc ed Pithoi *sacrasimum*, Putsch *lecrasimum*, corrupte.

L 28 α, προς το ἑλπίον συγκρίσις. Πρὸς ἃ majora ad minus compara-  
tiones. Clavis toisan Comparationes cum minor.

**Penult.** *ἡ ἑκταστή* δεκάτης — At supra l. 2. *πενταστή* quarto loco  
proposuit, quae hic quinto collocatur. Aphthonius priorem sequitur ordinem.

P. 402. L. 2. φορων—I orsan, *λεγοντες*. Causa forsan citioris, qui sequuntur, ἡ ἐκ λαιε κατὰ ἀνδροφρονη. Pricianus etiam hic corruptus esse videtur.

—ἐλϋτα—Lege, πιλ υ—

L. 11.  $\mu\theta\sigma\sigma$ , — Aut  $\alpha\theta\sigma\sigma$ , legendum videtur, aut vocabulum aliquod excidit.

L. 11. κοινῶς μιν, ὅσον ἐργασίῳ τῆς ψυχῆς — Locus inutilis, quem Pius cianus in-  
 grum servavit Communiter, ut laus hominis, priusquam tibi, ut laus Societatis. Sci-  
 bendum igitur κοινῶς μιν . . ὅσον ἐργασίῳ τῆς ψυχῆς.

L. 13 εἰς τὴν γῆν—Foram. 2 ἐν τῇ. P<sup>1</sup>isc. an borea.

**Priscianum** hic decesse videntur.

L. 18. τὴν ἰσχυρὰν, τοὺς ἄγχιμασι προσενεχόμεναι — Aphthomus autem in diversa capita distinguit, unde quatuordecim τὴν ἰσχυρὰν efficit.

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1<sup>a</sup>. 103. 1. 100. οὐδὲ τῶν ἐκ τῶν αὐτῶν τῶν—Legendum esse aut sequens exem-  
plum demonstrat. Sic Prisc. ab eo, qui cum interficit

L. 14.  $\alpha\gamma\tau\epsilon\mu$ .—Torsan,  $\alpha\gamma\tau\epsilon\mu$   $\sigma\mu\gamma\alpha\epsilon\mu$ . Puse,  $\alpha\gamma\tau\epsilon$ .

Is. 17: 'Aḡnaw—Lev. 1: 'Aḡnaw—Sic 1: 17.

L. 18. 944 168—Torsan. 812 3 30.

Ex. 21. ἀπο καὶ ἐλπίσιν, οὐ καὶ ἐλπίσιν θύσαντες Ἀρμενίας εἴβει, ἀποκαὶ ἐλπίσιν γὰρ ἔχοντες, δεῖ αὐτοὺς αὐτῶν ἐλπίσιν—Iocus vitiafus, quem ita vertit Phisicai is ab intentionibus, ut renovationem Diuini int nec et Apollo et ab his, qui ea usantur, ut huiusmodi renovationis utebantur. Si hic sit verus loci sensus, καὶ omittitur uerba Ἀποκαὶ ἐλπίσιν, et pro γὰρ ἔχοντες legendum videtur γὰρ αὐτοὺς.

P. 404, l. 3. ἔκλυτον—l'orsan, ἔκλυτον

L 4 πῶτατη ἐν κατὰσκειν - P<sup>1</sup>isc. *quod sit statura, nullo sensu. forsan, constituta.*

L. 10 *ἡτοιμασεν* τὸν νόμον ἡμεῖς.—P15c *Et quomodo doctissima oratione*. Recte ut sequentia demonstrant. *ἡτοιμασεν* igitur videtur particula negans & ut sit, *ἡτοιμασεν* sic inf. p. 406. l. 21. ubi per P15c. *Ubi P15c. quidam eloquen-*

P. 404. L. 14. τῶν; θανάτων—*Lege, τῶν τῶν. Prisc. modos, et recte. Annumera-  
entur hic laudationis capita, in quibus supra posuit, ἀπὸ τοῦ τρόπου τῆς τῶν τῶν,*  
p. 32. 2.

L. 15. καὶ τὰ αὐτὰ συγκρίνων etc. — *Locus mutilus, ex quo non pauca exci-  
derant, quae ex Prisc. facile inseri possunt.*

L. 24. ῥήτορα—*Forsan, ῥήτορας.*

Penult. προσώποιον—*Lege, προσωποποιία.*

P. 405. L. 11. ὅστις—*Forsan, ὅταν.*

L. 12. καθ' αὐτὸν μὲν—*Drest exemplum; quod, prout ex Prisciano conjicere  
licet, hujusmodi fuisse videtur: οἱοντις τίνες ἂν ἵποι λόγου; στρατηγὸς μετὰ πῆν ἴκνη.  
Sequi etiam debuit, πρὸς ἄλλον δέ: cuius sequitur exemplum. Priscianus utriusque  
exemplum habet, sed pro more suo Latinis lectoribus accommodatum.*

L. 14. ὑποκειμένους—*Adde, προσώποις; ut infra l. 25.*

L. 17. παθητικαὶ μὲν—*Omittitur exemplum; et secundum membrum,  
scilicet θήικα δέ. Quod secundum autem hic locum occupat, prius scil.*

L. 16. primo loco posuit: αἱ μὲν θήικα, αἱ δέ παθητικαί. Priscianus vero  
utrobique posteriorem ordinem servat, scil. *Sunt autem quaedam allocationes  
passionales, quaedam morales. Quod ad exemplum autem passionis attinet,  
quod in Graeco exemplari deesse diximus, Priscianus illud habet: quibus verbis  
utitur utriusque ἀνδραγαθή, mortuo viro. Quae quidem sententia in προγυμνάσματός  
huius principio, p. 404. l. autep. ita effertur: οἱοντις τίνες ἂν ἵποι λόγου; Ἀνδραγαθή  
ἐστὶν ἔκτασι. Hic igitur, opinor, commode satis repeti potest, ni forsā pro ἔκτασι  
quis ἀνδρὶ scribere malit.*

P. 406. L. 3. Desiderari hic videtur descriptio locorum. Nam supra p. 405. l. ult.  
mentio fit καὶ τόπων, καὶ ῥήτων. Et infra l. 11. legimus, ἵνα δέ τόποις ἐκφράζωμεν.  
In loco etiam, de quo agimus, habet Priscianus: *Locorum, ut litoris, campi,  
montium, urbium.*

L. 11. τῶν δέ—*Deesse videtur γεννημένων. Priscian. illorum, qui recti sunt.*

L. 18. γυμνάσιον—*Forsan, προγυμνάσιον. Prisc. in praexercitationis. Sed sim-  
plex nomen haud semel postea legitur, p. 407. Et apud Aphthon,*

L. 19. φετιν—*Forsan, φετιν: nam praecessit τῶν; l. 17. l. penult.*

L. 20. ποταμοῦς—*Forsan, χρόνους; vel καιροῦς.*

L. 21. οἷς—*Forsan, οὗτοις contracte; vel οἷς; pro αὐτοῖς.*

L. 25. θεωρούμενον—*Lege, θεωρουμένου; quemadmodum etiam postea legitur in  
Synopsisi θίσους.*

P. 407. L. 7. ἐκθῆσις ἔστιν, καὶ οὐχ ὑπόθεσις;—*Quis sensus sit horum verborum, non  
percipio. Legendum forsā: οὐ θίσις ἔστιν, ἀλλ' ὑπόθεσις. Ita Prisc. non positio,  
sed suppositio est.*

L. 9. ὅταν οἰκίαι τινος ἐπιστήμης—*Legendum, opinor, οἰκίαι τινος.*

L. 14. πάντας—*Lege ταύτας, ut l. superiori.*

L. 16. τῶν δέ θίσων αἱ μὲν ἁπλῆς, αἱ δέ κατὰ τὸ πρὸς τι λαμβάνονται—*Hic duplex  
genus constituitur. Sequuntur autem tria exempla, tot generibus accommodata:  
ἵνα γὰρ λέγωμεν, εἰ γαρμητίον, ἀπλῆ ἵνα δέ, βυσσίδι γαρμητίον, πρὸς τι ἵνα δέ λέγωμεν,  
ἀθλητὸν μάλλον ἢ γυμνητὸν, διπλῆ. Secundum autem exemplum ad certum quod-  
dam personae genus refertur, quod finitae potius, quam infinitae quaestioni con-  
venire videtur. Priscianus igitur totum hunc locum duobus generibus concludens  
ita exprimit: *Positionum autem utrae sunt simplices, aliae ad aliquod comparantur,  
et duplices videntur esse. Si enim dicamus, an luctationem exercendum, simplex  
positio; sin vero, luctationem exercendum, an agriculturam, duplex.**

P. 408. L. 3. οὐδὲν—*Lege οὐδὲν.*

L. 6. τὸ δεικνύει, τὸ νομίζω—*Lege τὸ νομίζω, τὸ δεικνύω: nam hoc ordine  
mox repetit. Atque ita Priscianus.*

L. 9. ὅταν λέγωμεν—*Legendum ὅταν: quod sequentia demonstrant.*

L. 13. ὅς τις λέγει—*Forsan, ὅτι: nam ita in singulis membris praecedentibus.*

Synopsis haec, sive Epitome, divisiones quasdam continet, quae in capi-  
tulis suis non comparant, sed apud Aphthonium leguntur.

In multis aliis locis Graecum exemplar a Prisciani versione discrepat. Haud  
rara etiam apud Priscianum occurrunt, quae in Graeco codice non leguntur;  
et contra. Quae autem hic tetigimus, ad orationis sanitatem praecipue spectant.  
Priscianus etiam, Graecis exemplis omissis, alia ex Romanis scriptoribus saepe-  
simè ipso illorum inserit. Praeter Graeci tamen codicis versionem, eam  
Prisciani seorsim edidit necessarium videtur.

Graecus codex non tantum male interpungitur, sed in tonis et spiritibus haud  
raro vitiosus est.

## NOTICE OF

*De Pentaminibus Metricis Puerorum in Schola Regia Edinensi  
Prorectoribus Electa, Anno MDCCCXII.*

THE High School of Edinburgh had long lamented its inferiority in literary eminence, while in numbers it maintained a superiority to the public Schools of England. Of late, it has risen to a higher rank. It was deficient in Greek, and in Latin verse. The works of Professors Moor and Dalziel have removed this objection; and the late Dr. Adam has induced a taste for classical and historical knowledge, which has produced the happiest effects. The present Master of the School has been successful in the introduction of Latin Poetry. The specimens contained in this publication are highly creditable to his taste and diligence. We shall select, at random, a short copy of verses, written, we suppose, by a son of the learned and excellent Bishop Sandford.

Noctis super mediâ, fulgent quum sidera cœlo,  
Jamque sub Aeterni vestitus Ursa manum,  
Quum domitum haud cessante genus mortale labore,  
Per mollem sternit languida membra torum:  
Ad limen se sistit Amor, dein ostia pulsat,  
"Quis rumpit," dico, "somnia grata mihi?"  
"Ast age, nil metuas," respondet protinus ille,  
"Sum puer, admittas, supplice voce precor.  
"Nam defessus agros illum nocte petiero,  
"Me saevus miserum ventus et imber agit."  
His precibus motus surgo, propereque lacernam  
Accendo, clausas mox reseruoque fores.  
Algerum puerum tunc cerno atque decorum,  
Cui phœetra pendunt aurea tela levi.  
Ante focum argentem pono, palmasque rigentes  
Nunc foveo, ambrosias nunc hinc sicco comas  
Frigore diuiso, atque relictis vultibus, ille  
Risus conuulsius, improbus amplexat.  
"Arcus quid noceat lectis hic turbidus imber.  
"Illas an murem tu, expulseris," ait.  
Dicit, et extemplo telum noli matris acutum,  
Figitur inque a'to corde sagitta meo.  
"Lætare," exclamat, "meum nunc, hospes amice,  
"Integer est arcus, telaque salva mihi!  
"At tu, stulte, gemis infixum pectore vulnus,  
"Suauiter sero quem scindunt Amor."

D. K. SANDEFORD.

We will just remind the ingenious teacher that Virgil has avoided the position of a short vowel before a word beginning with *sc*, *sp*, *sq*, *st*; and therefore that *superbia sceptri*, and *nescia stare*, p. 41. should be noticed and avoided, particularly in short poems.<sup>1</sup> We may also

<sup>1</sup> See *Classical Journal* No. I, in which it will be seen that the instances quoted from the Latin Poets are generally susceptible of various readings, except in the familiar style of Horace. Dr. Valpy proves in his *Greek Grammar* that the syllable generally remains short, and is seldom made long, but he allows that the best Poets avoided that position.

observe that the enclitics *que, ne, ve*, should be placed after the first word in a clause; hence the following expressions, *ad clarem me loquiturque virum* and *stringit gladiumque minacem*, altho' a few similar collocations may be found in some Latin Elegiac Poets, are inaccurate.—In the poets of the Augustan age we find the final syllable in *o* of verbs constantly long, except in *scio* and *nescio*.

## MATHEMATICIANS AND MEDALLISTS

TO THE EDITOR OF THE CLASSICAL JOURNAL.

THE paper subjoined, as far as the year 1810, was drawn up by my friend *Misocubicus*. I have merely added what belongs to the years 1811 and 1812, to render the comparative statement complete. Some small inaccuracy perhaps may be detected in the items. The sum total and result, I believe, is substantially correct; and it is not less important than curious. As I cannot address the academical youth of Cambridge from the pulpit, in favor of mathematical study; by your good leave, Sir, it shall be done from the press. Those who decry the severer science as injurious to classical literature, will read their condemnation below.

Nov. 19, 1812.

SIDNEYENSIS.

From the year 1752 to 1812, both inclusive, 122 gold medals have been presented to the best classical scholars among those whose names appeared in the first Tripos. In this period have been 860 wranglers and 83½ senior optimes.

The wranglers have obtained	44	first medals,
and		second.
The senior optimes have obtained	14	first medals,
and	25	second.
The proctor's honors have obtained		first medals.
Thus, the wranglers have obtained	80	medals.
The senior optimes	39	

The wranglers therefore have obtained twice as many medals as the senior optimes: and the wranglers have obtained three times as many first medals as the senior optimes.

*Corollary 1.* The best mathematicians of Cambridge are likewise the best classical scholars.

*Cor. 2.* The study of the mathematics is not injurious to the study of the classics.

*Observation.* Experience teaches us, that the men in Cambridge, who affect to study classics and to despise mathematics, are, in general, very idle or very stupid fellows.

*Note.* The best Greek scholar among these medallists was *Péron*; but it is not generally known, that he excelled also in mathematics and was all his life particularly fond of algebra. Though he was only the third senior optime of his year, there is great reason to believe, that his classical fame was a hindrance to him; and having been classed low, and not putting himself forward, he did not occupy the place, to which from a more accurate examination he would have been assigned.

*PS.* The person who now transmits this article to the *Classical Journal*, never thinks on the subject but with shame and reproach. He was neither wrangler nor medallist he ought to have been both.

J. T.

*LIST of BOOKS which produced remarkable prices at the Duke of Roxburghe's late Sale, May, 1812.*

*Theology.*

<b>THE</b> Holy Bible, illustrated with Prints, published by F. Macklin, 6 vols folio, blue Turkey, Lond 1800	-	-	45	0	0
Son-vent u Recueil des principales Places de la Sainte Vierge, qui trident de Joy en Dieu, par Idouard Roy d'Angleterre. I'crit par sa propre main, et dedie a son Oncle le Duc de Somerset, MS 12mo	-	-	25	10	0
Liber Psalmorum MS in pergam cum multis fortissimè ornatus, 4to	-	-	16	16	0
A most beautiful Missal, MS on vellum 4to The margin of every page, in n <sup>o</sup> 18, 318, illuminated with elegant designs, and the whole work ornamented with 15 large and 3 smaller miniatures, finely executed	-	-	16	4	0
Pontificale Romanum, MS fol This magnificent MS on vellum, is ornamented with 62 illuminated pages of paintings, of the various offices of the Church of Rome, most beautifully executed	-	-	32	11	0
The Festival, fol printed by Carton in two columns Bound in brown Morocco No other copy of this Book is at present known Ames and Herbert describe an Edition in two columns, from which this edition entirely differs	-	-	10	0	0
The Prouffitable booke for Manes Soul, called the Christyng of Goddes Chylidren, fol brown Morocco, (a beautiful Copy), W <sup>et</sup> Carton	-	-	110	0	0
The Boke named the Royall, 4to Morocco, Lond W <sup>et</sup> Wode, 1507	-	-	10	0	0

*Father, &c*

Augustin de Civitate Dei, fol C T Venet 1470	-	-	8	1	0
The Golden Legend, or the Lives of the Saints, fol wants fol 1, 4, 8, 9 See Notes by Mr Herbert, &c MS at Carlton, 1135	-	-	31	0	0

*the Duke of Roxburghe's Sale.*

**415**

	L.	S.	D.
Another copy of the same book, 1483, <i>imperfect both at beginning and end</i> - - - - -	6	0	0
Ceremonies Religieuses, avec fig. par Picart, et des Superstitions 1 <sup>re</sup> vol. fol. G. P. <i>belles epreuves</i> , M. R. <i>Amst.</i> 1723, &c. - - -	86	2	0
<i>Miscellaneous Theology.</i>			
Sanchez de Sancto Matrimonii Sacramento, fol. <i>Ant.</i> 1626 - - -	3	3	0
<i>Mythology and Religion of the Ancients.</i>			
Boccacii de Genealogia Deorum, fol. <i>Ed. Pr. exemp. splendid.</i> C. T. <i>Venet.</i> 1472 - - - - -	46	16	0
<i>English Law.</i>			
Statutes at Large by Runnington, 13 vols. 4to. <i>Lond.</i> 1736, &c. - - - - -	20	10	0
<i>Trial.</i>			
State Trials, 11 vols. fol. L. P. <i>Lond.</i> 1719, &c. - - - - -	8	12	0
The Proceedings of the Sessions of the Peace for the City of London, and the County of Middlesex, at the Old Bailey, from the first regular Publication in 4to. in the Year 1730, to the Year 1803 inclusive, forming a Complete Series of these Trials during that period, in 30 vols. in 1to. <i>Lond.</i> 1730, &c. - - -	378	0	0
A curious Volume of Trials for Murder—Confessions, &c. from 1607 to 1692, 4to. - - - - -	15	15	0
Collection of 15 Tryals for Murder, &c. with wooden cuts, from 1611 to 1701, 1to, <i>Lond.</i> 1641, &c. - - - - -	8	8	0
<i>Parliamentary.</i>			
Prynne's Parliamentary Writs, 1 vol. 4to. <i>Lond.</i> 1659, &c. - - -	18	0	0
<i>Ancient Philosophy.</i>			
Aristotelis Opera Sybargii, 5 vol. 4to. <i>Gr. Francof.</i> 1587 - - -	13	0	0
Gr. et Lat. a Du Val, 4 vol. fol. M. C. C. R. <i>Paris</i> , 1629 - - - - -	15	15	0
• Fullius of Old Age, and Friendship, fol. <i>blue Morocco. West.</i> <i>Carton</i> , 1431 - - - - -	115	0	0
<i>Philosophy, Morals, &amp;c.</i>			
Boke of good Mannere, 4to. <i>Morocco, Lond. W. de Worde.</i> - - -	12	0	0
<i>Apothegms.</i>			
Eyb Margarita Poetica, fol. C. T. <i>Ed. non incerta in Bibliograph.</i> <i>De Bure nec Catalog. Gaignat aut Valiere, Paris</i> , 1478 - - -	25	10	0
<i>Mathematicks, Ancient.</i>			
Astronomici Veteres, Gr. Lat. <i>Ed. Princeps</i> , fol. C. T. <i>Exemp.</i> <i>splendid. Venet. ap. Ald.</i> 1499 - - - - -	16	16	0
<i>Arts and Sciences.</i>			
Encyclopedie de Diderot et d'Alenbert, avec la Supplement, 35 vols. fol. <i>Paris</i> , 1751, &c. - - - - -	34	13	0
Bartholomeus de Proprietatibus Rerum, translated into English, fol. <i>Lond. W. de Worde.</i> - - - - -	70	7	0
<i>The first Book printed on Paper made in England.</i>			
The same Book, fol. <i>Lond. Berthelet</i> , 1535 - - - - -	4	0	0
Imitations of the Original Drawings of Hans Holhem in his Majesty's collection, by J. Chamberlaine. • <i>Fine Impressions,</i> <i>inlaid and elegantly bound in 2 vpl. fol. Russia, Lond.</i> 1792 - - -	39	18	0

	L.	S.	D.
One hundred and twenty-five Drawings with Pen and Ink in imitation of various Masters, beautifully executed by Overlaet of Antwerp, fol. <i>russia</i> .	63	0	0
The Houghton Gallery, proof impressions, 2 vol. fol. <i>russia</i> . Lond. 1788	53	11	0
A complete Collection of the Works of Wm. Hogarth, bound in 3 large volumes, fol.—Most of them first impressions, with all the Variations.—This collection also contains a great number of cotemporary prints relative to the Works of Hogarth	70	7	0
A Collection of the Works of Callot, consisting of 1477 Prints, many of them Proofs and Variations, bound in 5 large vol. fol. <i>russia</i> .	78	15	0
The Works of H. Bunbury, consisting of 312 Prints, many of them Proofs, in 2 large vol. fol.	31	10	0
A Collection of 342 Portraits of Criminals and other remarkable characters, among which are some original Drawings; one very large vol. fol.	94	10	0

## Arts and Sciences, &amp;c.

Newcastle's System of Horsemanship, 2 vol. fol. L. P. Lond. 1743	6	16	6
The Boke of St. Seynt Albons, fol. <i>Russia</i> , very rare, made perfect by MS. to imitate the printing. <i>Seynt Albons</i> , 1486.	117	0	0
The Gentleman's Academie or the Booke of St. Albans, 4to. <i>Russia</i> , Lond. 1595	9	19	6

## Theory and Natural History of the Earth, &amp;c.

Boccacii de Montibus Silvis, &c. Ed. Princeps, fol. C. T. Exemp. nitid. Venet. 1173	11	11	0
The Mirrour of the World, fol. Morocco. West. Caxton, 1480. This is the fairest and finest specimen of Caxton's Printing that perhaps exists.	351	15	0
The Kalindayr of the Shyppers, fol. Morocco. A beautiful copy of a very rare book, Paris, 1503	180	0	0

## Natural History.

Plinii Hist. Naturalis. Ed. princeps, fol. C. T. Venet. 1169	35	14	0
L'Histoire Naturelle des Oiseaux, par Buffon, 10 vol. fol. M. R. Paris, 1771	63	0	0
Edwards's History of Birds, with his Life, 8 vol. 4to. <i>Russia</i> , gilt leaves, Lond. 1747, &c.	32	11	0
Lewis's Birds of Great Britain, beautifully drawn, 7 vol. 4to. green Morocco, Lond. 1789	33	0	0

## Agriculture.

Rei Rusticæ Authores Antiq. Ed. princeps, fol. C. T. Exemp. splendid. Venet. Jenson, 1472	27	6	0
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## Witchcraft, Impostors.

A Complete Collection of all the Tracts, both printed, and MS. concerning MARY TOFT, the celebrated Rabbit Woman, collected by G. STEEVENS, Esq. with her portrait; to which has been lately added a Curious original Letter, from Mr. HOWARD, the pretended Accoucher, to the DUKE of ROXBURGHE, then Secretary of State, detailing the whole Circumstances of the Case, 8vo. <i>Russia</i> .	36	15	0
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Philology.

	L.	S.	D.
Musæi Etymologicon Magnum, M. C. C. R. Exemp. splendid. fol. 1199	18	10	9
Stephani Thesaurus Ling. Gr. 4 vol. fol. M. C. C. R. Paris, 1572	35	0	0
Constantini Lexicon, Gr. et Lat. fol. Geneva, 1592	9	18	0
Pristiani Opera omnia, Ed. Princeps. Exemp. nitid. C. T. fol. Venet. 1170	10	10	0
Dictionnaire de la Langue Bretonne par Pelletier, fol. Paris, 1752	4	11	0
Hickesii Thesaurus Ling. Septentrion. 3 vol. fol. M. C. Oxon. 1705	13	13	0
Shaw's Galic and Eng. Dictionary, 2 vol. in 4, 4to. Lond. 1780	2	12	6

Rhetoric.

Ciceronis Rhetorica, fol. C. T. Napoli. Ed. Maittaire et De Jure ignota; exemp. nitid. Sine anno.	10	5	0
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Orators.

Isocratis Orationes, Gr. fol. Editio Prin. Mediol. 1493. The first and last leaves of this Copy have been cancelled to insert others with the following date, Venet. 1535	8	18	6
Demosthenis Orationes, Gr. Uhuani Comment et Libanii Argument. C. M. fol. Best. 1532	8	0	0
Quintilian Opera Burmanni, 4 vol. 4to. M. C. Bat. 1720	8	15	0

Poetry.

Poetae Græci Principes, fol. C. T. F. D. Exemp. splendid. Paris, 1566	12	0	0
Anthologia Epigram. Gr. Ed. Pr. Lit. Capital. cum Prefatione Lat. Lascaris, Exemp. nitid. 4to. C. T. Florent. 1494	14	5	0
Eustathii Comment. in Homerum, Gr. 4 vol. fol. Romæ, 1512 &c.	42	0	0
Callymachi Hymni Gr. Ed. Pr. Lit. Capital. Exemp. nitid. 4to. C. T. Florent. 1472	63	0	0
Idem Liber cura Spanhemii, 2 vol. 8vo. Chart. nav. C. T. I. R. Ultrajecti, 1697	5	0	0
Apollonii Rhodii Argonauticon, Ed. pr. Lit. Capital. 4to. Exemp. nitid. C. T. Florent. 1496	5	5	0
Les Oeuvres de Virgile, fol. Paris, 1529	8	0	0
Virgill's Bukes of Æneados by Gawm Douglas, 4to. bl. lett. l. p. Lond. 1553	7	7	0
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Sidonii Apollinaris Carmina et Epistolæ, fol. Ed. Princeps. Exemp. nitid. Mediol. 1498	12	12	0
Invectiva Coetus Fœannei contra Maris edita per J. Motis—Remedium contra Concubinas—De Arte Rigmazirandi, 4to. Lit. Goth. C. T. rariss. sine anno vel loco.	5	0	0
Philelphi Satyræ, fol. Ed. Princeps, C. T. Exemp. nitid. Mediol. 1476	7	7	0
Christophori Thuani Tumulus, 4to. cum iconæ, Lut. 1533	5	15	0

Italian Poetry.

Il Palmerino di Lod. Dolce, 4to. M. R. Venet. 1561	10	10	0
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## French Poetry.

	L.	D.
L'Origine de la Langue et Poesie Françoisè, Ryne et Romans par Claude Fauthet, 4to. <i>rare</i> , Paris, 1581	6	10 0
Le Roman de Loyall Conte, Huon (écrite 1341. par N. Trombeor. fol. <i>MS. sur velin, et enrichie des miniatures.</i>	15	4 6
Roman de Judas Machabees, 4to. <i>MS. sur velin, enrichie des miniatures. M. R.</i>	11	0 6
Le Romant de la Rozè, fol. <i>MS. sur velin, enrichie de 67 fig. peintes en miniature. M. R.</i>	40	19 0
Le Chevalier deliçerè par Olivier de La Marche. <i>MS. sur velin, enrichie des très belles miniatures. M. R. Gr. 8vo.</i>	16	16 0
Les Ventes d' Amours ( <i>G. 'Alcis.</i> )—Le Blason de faulses Amours, 4to. Paris, 1484	6	0 0
Testament de Monseigneur de Barres Capitaine de Bretons et la Prinse de Fougieres en Bretagne.—L'Ospital D'Amours.—Testament du Taste Vin, Roy des Pions.— <i>These three pieces of early French poetry, from the similarity of type, &amp;c. seem to be of the same age with the foregoing article, viz. 1484</i>	7	12 6
C'y est le Chevalier aus Dames, 4to. <i>très rare, avec fig. Belle exemp. M. R. Mets, 1516</i>	9	9 0
Les Fantaisies de Merc Sotte par Gringoire, <i>avec fig.</i> 4to. Paris, 1516	6	16 6

## English Poetry.

A Discourse of English Poetrie by W. Welbbe, 4to. <i>Russia, very rare</i> , Lond. 1586	64	0 0
Puttenham's Arte of English Poesie, 4to. <i>M. Lond. 1589. Vide a curious note by Mr. Steevens concerning the works of Puttenham.</i>	16	5 6
The Paradyse of Daintie Devises, 4to. <i>M. G. L. very rare</i> , Lond. 1580	53	15 0
1. The Paradyse of Daintie Devises, 4to. Lond. 1600		
2. The Workes of a young Wit by N. B. ( <i>Nichias Breton</i> ), 4to. <i>wants title.</i>		
3. John Soothern's Poems addressed to the Earl of Oxenford ( <i>of which no other copy is said to exist.</i> )	31	10 0
4. T. Watson's Centurie of Love, ( <i>made perfect in Mr. Steevens's hand writing</i> , 4to. <i>On all the above poetical pieces, but particularly the 3d, there are long and curious notes and observations by Mr. G. Steevens, Mr. Ritson, Mr. Parke, Sir W. Musgrave, and Lord Orford.</i>		
England's Parnassus or the choysest Flowers of our Modern Poets, 8vo. <i>Russia, G. I. Lond. 1600</i>	21	0 0
England's Helicon, or the Muse's Harmony (collected by Richard More,) 8vo. <i>M. G. L. very rare</i> , Lond. 1614	24	13 6
A Curious Collection of some thousand Ancient Ballads bound in three large Volumes in Folio.—This Collection greatly exceeds the celebrated Pepys Collection at Cambridge, and is supposed to be the finest in England.	477	15 0
Old Ballads, and Garlands, collected by T. Hearne, 8vo. 1803	12	12 0
A volume of Garlands in prose and verse. See Dr. Farmer's note, 12mo. Lond. 1793	8	8 0
The Booke of the most Victorious Prince Guy of Warwicke, 4to. <i>Vide the Notes of G. Steevens, and G. Ellis, Lond. Cope-land.</i>	43	1 0

	L.	S.	D.
The Seven Seages translatit out of prois in Scottis meter be John Rolland, 4to. <i>M. very scarce, Edin.</i> 1578	37	5	6
The Notable History of two faithful Lovers, Alfagus and Arche- nus by Ed. Jenynghes, 4to. <i>G. L. rare, Lond.</i> 1574	10	10	0
Love's Martyr or Rosalin's Complaint, by Robt. Chester, 4to. <i>scarce, Lond.</i> 1601	24	3	0
Peirce the Ploughman's Crede, 4to. <i>very rare. See Notes. Lond.</i> 1553	10	10	0
Gower's Confessio Amantis, fol. <i>Russia. West. Caxton, 1493</i>	336	0	0
fol. <i>gilt leaves, Lond.</i> 1554	18	6	0
Chaucer's Canterbury Tales.— <i>A most beautiful MS. on vellum, with illuminations, large folio, elegantly bound in Morocco. At the end of the Tales is, written by the same hand,—The Lyf of Saynt Margarite a Poem by John Lydgate—(See note in the Book.)</i>	357	0	0
Chaucer's Canterbury Tales, fol. <i>imperf. Lond. Pynson. Vide Mr. Herbert's MS. Notes concerning this Edit.</i>	14	3	6
Chaucer's Troylus and Creseyde, 4to. <i>M. G. L. Lond. W. de Worde, 1517</i>	43	0	0
Chaucer's Works, <i>Pynson, Lond.</i> 1526	30	9	0
The Orygynale Cronykill of Scotland, by Andrew of Wyntoun, with Notes and a Glossary by D. Macpherson, 2 vol. 4to. <i>L. P. Russia, Lond.</i> 1795	8	8	0
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Such has been, during more than half a Century, the conduct of the most respectable Monthly Reviewers. The Quarterly *Reviews*, lately established, have risen still higher in the scale of original disquisition. They have often taken the title of a book as a Motto to a Dissertation on a subject which occupied the public mind, and scarcely hinted at the publication, which appeared at first sight as the object of their Criticism.

It is not intended to depreciate the merit of these Reviewers. Much learning, genius, and information have been thrown on the subjects, which they have undertaken to elucidate. Their observations on Political Economy have, on some occasions, suggested useful hints to Government, and their Country has been informed, if not directed, by the result of their labors. From the collision of their opposite sentiment, and from the facts which they have brought to light in support of their opinions, the public mind has been illuminated, taste has been refined, knowledge has been increased, and perhaps it is not too much to say that the general manners have been improved.

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## PREPARING FOR PUBLICATION.

### CLASSICAL.

Titi Læcretii Cari de Verum Natura libros sex, ad exemplarium MSS. fidem recensitos, longe emendatores reddidit, commentariis perpetuis illustravit, indicibus instravit, et cum animæ versionibus Ricardi Bentleii, non ante vulgatis, aliorum subinde recensit Gilbertus Wakefield, A. B. Collegii Jesu apud Cantabrigienses olim Socius. Editio Secunda. Quatuor voluminibus.—The scarcity of the original quarto edition of this work, is well known to every classical scholar, and the avidity with which a copy is bought up, when it occasionally makes its appearance in a catalogue, shows how highly the copious notes of the erudite Commentator are prized by the learned. These, and other considerations, have encouraged the publication of a second edition; and that it might become more extensively useful, by being more moderate in price, the publishers have printed it in octavo, and in such a manner, as to combine elegance with utility.

Mr. Frey has in the press his *Hebrew and English Grammar*. The author hopes to have succeeded in opening a way to obtain the knowledge of this most ancient and sacred language, in less time, and with far less difficulty and perplexity, than any other language, whether ancient or modern. The whole will be divided into distinct chapters, and each chapter followed by Exercises according to the principal rules, that practice and theory might go hand-in-hand. This work will be accompanied by the whole Book of Psalms in Hebrew. Price to Subscribers 8s. Non-Subscribers 10s. 6d. and without the Psalms 7s. 6d. The names of Subscribers must be sent to the Author, Mount Street, Whitechapel Road, with a reference to a place in London, where the work can be delivered, and payment received.

Mr. Frey has also prepared for the press a *Hebrew Dictionary*, in two parts, on an entire new plan. The first part will contain all the Primitives and every Derivative, with its Prefixes, Suffixes, and divers variations, with a Latin and English translation; and the second, the principal words in the Latin and English languages with a Hebrew translation.

Mr. Howes (the translator of Persius) is proceeding in the work of translating and commenting on the *Satires and Epistles of Horace*.

A gentleman of the University of Oxford is preparing for the press a splendid edition of Martyn's *Eclogues of Virgil*, with thirty-seven colored plates of Botanical subjects.

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*Athenæus*.—Collections from the *Deipnosophists*; or Banquet of the Gods, of Athenæus. Translated from the original Greek. By Thomas Eagles, Esq. F.R.S. Beautifully printed in two volumes, post 8vo.

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### BIBLICAL.

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The Bp. of Meath has in the press a volume of Sermons on important subjects. A volume of Sermons on subjects chiefly practical, by the late Dr. Munkhouse, is in the press.

The Lectures on the Colossæ by the Rev. Dr. Draper, in 3 vol. 8vo. are in the press, and will soon be ready for delivery to subscribers. Those who intend to

subscribers will please to forward their names to David Annot, 17, Gracechurch Street.

The Rev. R. Mant is printing two volumes of Parochial and Domestic Sermons, designed to illustrate and enforce the most important articles of Christian faith and practice.

The Rev. Mr. Lacey, of Silvers Hall, is about to publish two volumes of Family Discourses, crown octavo, price 12s. Each volume will contain twenty discourses of a moderate length, and written on subjects expressly adapted to domestic use.

Sermons, by the late Rev. W. B. Kewan, Dean of Kildare, with a Sketch of his Life, are printing in two octavo volumes.

Mr. Bruce, of Whithorn, will shortly publish a Series of Discourses on Evangelical and Practical Subjects.

Mr. Clapham is printing a new edition of the first and second volumes of his selected Sermons.

A work by the late Dr. Robertson, the celebrated historian, is in the press, on the Grounds of Protestantism, or the causes which contributed to the reformation of our forefathers from the errors and corruption of the church of Rome.

The Rev. Henry Baber has completed the publication of a Fac simile of the Book of Psalm of the LXX Version, as its text is preserved in the Alexandrian MS. He has also issued Proposals for publishing a Fac simile of the Pentateuch, after the same MS. which is intended to be comprised in Three Parts, printed in imperial folio to correspond with the portions of the MS. already printed by himself and Dr. Woide. A few copies will be printed on vellum.

Mr. Lefry is now publishing a fac simile of Vander Hooght's Hebrew Bible, dedicated by permission to the Right Reverend the Lord Bishop of St. David's. The work will be comprised in twelve Parts each containing 100 pages, price is 3l. common, 7l. 6d. royal. Seven parts have already appeared before the public, the sixth of which completes the first volume, and may be had, bound in boards, at 1l. 11s. 6d. common, and 2l. 5s. 10d. royal. The second volume will be accompanied by a lexicon containing all the Roots in the Hebrew language (upwards of two thousand) which will be delivered gratis to the subscriber. The Pentateuch also may be had by itself, bound in boards at 12s.

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A small impression is reprinting, with a new Historical and Biographical Preface, of that extremely scarce book entitled "A Spiritual and most Pious and Profitable treatise all Men to love and embrace the Crosse as a most sweet and necessary thinge, with Preface, &c. by Edward, Duke of Somerset, Uncle to King Edward VI." It was printed in the year 1550, and an account of it may be found in Walpole's Royal and Noble Authors. It is a curious fact, that a large sum was offered some time ago for an old copy of this book by public advertisement in one of our Universities. A few copies will be taken off on large paper.

## ORIENTAL.

Mr. Milburn's work on Oriental Commerce, in two quarto volumes, with numerous charts by Mr. Arrowsmith, is in such a state of forwardness, that it is expected to appear early in January.

Lieut. Col. Mark Wilkes has the second volume of his Historical Sketches of the South of India, nearly ready for publication.

Memoirs on European and Asiatic Turkey, from the Manuscript Journals of Modern Travellers in those Countries, by the Rev. Robert Walpole.

Geographical Memoir of the Persian Empire, interspersed with Accounts of Manners and Customs. By John Macdonald Ginner, Esq. Political Assistant to Brigadier General Malcolm, late Envoy to the Court of Persia. Handsomely printed in 4to. with a Map. Will be published in January.

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## CLASSICAL.

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The English Verses sent to us by *Cambrigiensis* have great merit. They were probably equal to any that were offered for the Chancellor's Medal, but as they were not considered as worthy of the prize, we cannot, consistently with our plan, insert them in the Journal.

Mr. Howes, *On Persius*, shall have an early insertion.

E. Cain's article on *The Tyrian Inscription* is *adhuc sub iudice*.—We do not remember to have seen an article on the *Sanscrit words* in the Old Testament from E. C.

Mr. B.'s *Reflections on the various modes adopted for elucidating Scripture*, are ingenious and learned; and if he will write them in a language, with which he is more conversant than English, we shall willingly give them to the public.

Our objection to J. H.'s Criticism on John viii. 44. is very different. He might perhaps write well in English: but his Latin is not sufficiently classical for this Journal.

T. S. informs "the Printer," that he can procure the admission of his rejected article in another periodical work. To this the Printer can only say, *Non equidem inrideo; miror magis*.

We shall be happy to hear more frequently from our friend *Sidneyensis*.

We must trouble Mr. Patrick to examine the *Addition to his Chart of Numbers* very carefully.

Mr. P. is requested to forward, as soon as possible, his observations on *Hamilton's Egyptiaca*—and *Southey's Curse of Kehama*.

Porsu's Review of *Schutz's Æschylus* shall be inserted in No. XIV.

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